



The American's Creed

"I believe in the United States of America as a government of the people, by the people, for the people, whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states. a perfect Union one and inseparable, established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it, to support its Constitution, to obey its laws, to respect its flag, and to defend it against all enemies."

QUARTERLY BULLETIN

IOWA MASONIC LIBRARY

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QUARTERLY BULLETIN

IOWA MASONIC LIBRARY

CEDAR RAPIDS, IOWA

NEWTON R. PARVIN . . . Editor
C. C. HUNT . . . Associate Editor

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

RECEPTION TO GRAND MASTER W. A. WESTFALL

It has been the custom for the Masons of the cities from which the Grand Masters have been elected to sometime during their term of service tender them a reception. In accordance with this custom, Benevolence Lodge No. 145, on October 24th, prepared a reception for Grand Master Westfall, which reception occupied both afternoon and evening of that day. The Chamber of Commerce room was used for the afternoon reception. A large number of Masons from the city and surrounding towns were present to extend felicitations to the Grand Master upon his election as the presiding officer of the Grand Lodge of Masons in Iowa.

At 6:30 a fine banquet was tendered the visiting Masons and guests by the local members. This took place in the magnificent room known as Central Hall, in which a large number of tables had been arranged the full length of the hall, each table seating forty. The guests of honor were given places of honor on

a raised platform in the west end of the hall. Back of them was a decorative piece representing the Square and Compass, radiating a flood of electric light from bulbs tinted with Masonic colors. All portions of the state were represented at this evening meeting. After partaking of the generous pieces of spring fries which had been very tastefully prepared by the ladies of the Eastern Star, the Brethren passed Havannas, after which Worshipful Master Patten, in a very neat little speech, introduced the Toastmaster of the evening, Brother C. H. McNider, who in his usual wit and eloquence presented the different speakers.

Past Grand Master Schoonover was called upon first, giving a fine demonstration of curing the grouch, which kept the Brethren in good humor for sometime. After guying the Grand Master for sometime, he told the boys what the Masons of Iowa thought of him, in such a way that a less modest man

than Brother Westfall would have grown chesty.

Prof. Bohumil Shimek of Iowa City, the Grand Patron of the Grand Chapter of the Eastern Star, followed with a delightful address on service. He first gave some very sparkling wit at the expense of the Anamosa product and then proceeded to give us one of the finest addresses that we have ever listened to in a Masonic gathering, on the subject, "True Masonic Service."

The Toastmaster paid a glowing eulogy to the Grand Master of his own city, and after speaking of his many virtues as a Man and Mason, the entire gathering arose to their feet and saluted the new Grand Master. Brother Westfall, in his usual easy and pleasing way, expressed his grateful thanks for the treatment that had been accorded him and the honor that had been conferred upon him by the Masons of the state. Dr. Dibble of the Congregational Church pronounced the invocation and benediction.

The Masonic Quartette of Mason City, known throughout the Northwestern part of the state, added to the pleasure of the evening by some of their hilarity songs and their quips at the speaker, as well as the distinguished guests, among whom was Lieut. Gov. Moore. These songs were very much enjoyed by the audience and thus closed one of the most delightful receptions it has been our privilege to attend for many years.

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Grand Commandery Schools

The board of instruction of the Grand Commandery of Iowa arranged the following fourteen schools of instruction for the purpose of instructing and acquainting the officers of the Commanderies of the State with the adopted Iowa tactics and drill, with the view of increasing efficiency and uniformity in the work.

The result of the schools was very gratifying, taking into consideration that this was the initial effort. Eighty-five per-cent of all the Commanderies were represented in these group meetings. There was a total attendance at the fourteen meetings of 787, an average of 56.2.

The officers of the Commanderies participating in the work were very enthusiastic, and felt greatly benefited by the thorough and efficient instruction of the different commission instructors at each school. The work of the afternoon was devoted to intensive drill on the tactics. The evening was devoted to conferring the Order of the Temple in full form, and it is noteworthy that at each of the fourteen schools there was an active candidate for the orders. Aside from the profitable instruction received, the fraternal friendship and fellowship was an enjoyable feature, and no doubt the increased interest in Templar Masonry work, in part, is to be attributed to the stimulating influence of these group meetings.

The Grand Commander personally attended each of these meetings to lend his help and influence in any way he could.

Schedule of Schools of Instruction

At Carroll, Monday, Sept. 22d. Instructor, H. B. Lewis.

At Cherokee, Tuesday, Sept. 23d. Instructor, A. H. Avery.

At Spencer, Wednesday, Oct. 29th. Instructor, A. H. Avery.

At Charles City, Thursday, Oct. 30th. Instructor, J. L. Lundblad.

At Iowa Falls, Friday, Sept. 26th. Instructor, J. L. Lundblad.

At Davenport, Monday, Sept. 29th. Instructor, S. B. Wisecarver.

At Burlington, Tuesday, Sept. 30th. Instructor, E. W. F. Holler.

At Ottumwa, Wednesday, Oct. 1st. Instructor, H. B. Lewis.

At Osceola, Thursday, Oct. 2d. Instructor, E. S. Daggett.

At Red Oak, Friday, Oct. 3d. Instructor, H. E. Latcham.

At Waterloo, Monday, Oct. 13. Instructor, E. M. Williams.

At Cedar Rapids, Tuesday, Oct. 14th. Instructor, J. F. Hanson.

At Dubuque, Wednesday, Oct. 15th. Instructor, J. F. Hanson.

At Des Moines, Friday, Oct. 17th. Instructor, S. B. Wisecarver.

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Resignation of Brother Rothert

Past Grand Master Henry W. Rothert, in the early summer, resigned from the Superintendency of the Iowa School for the Deaf. We overlooked making mention of this in our October issue.

For a period of thirty-two years our good Brother has been Superintendent of this school and leaves a record that any man and Mason might be proud of. He has built up the school from a very small beginning until it has become one of the best of its kind in the western country. Few states have provided for the education of their deaf children as has Iowa, under the splendid supervision of Brother Rothert. Thousands of men and women can testify to the good influence exerted upon their life by our Brother.

He had just completed his term as Lieutenant Governor of the state when it became necessary to select some man to take charge of the School for the Deaf and Brother Rothert's ability and capacity for that position attracted the attention of the legislature and the work was thrust upon him. From then to the time of his leaving the School, he has devoted all of his time and energy to the education of the boys and girls who came under his supervision. He has been faithful to the trust reposed in him and has given the best in himself to the service of the state and to the children in the School. In retiring, he

carries with him the good wishes of thousands of citizens interested in the work he has had in charge. Splendid resolutions were adopted by the Teachers' Association and by the Iowa Parent's Association. All testify to the splendid work our good brother has done in the position referred to.

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Grand Lodge, 1920

The 1920 meeting of the Grand Lodge of Iowa will be held in June in Fort Dodge, which is located on the Des Moines river, right in the heart of the agricultural district of the state. Several lines of railroad run into the city, which makes it of easy access.

It has a fine Y. M. C. A. Building, costing over \$60,000; a splendid public library; fine hospital and many fine school buildings. It is also quite a factory city.

Many of our visitors will be very much interested in driving over this city and around it as there are many beautiful drives in all parts of this portion of the state.

The Fort Dodge Commercial Club is one of the wide awake bodies of the state, occupying one of the floors of the new Annex of the Wakhonsa Hotel, where the Association has large community rooms, dining room for noon day lunches, etc. Many of the leading members of the Fraternity are prominent members of this wide awake commercial institution.

Ashlar Lodge No. 111 has a very fine Masonic temple and this Body has a fine orchestra, as also a fine quartette, and the members of the Grand Lodge will be treated to some splendid music during the coming session.

More extended notices regarding the city and its remarkable features will be given in the April number of the Bulletin, which will be issued just before the meeting of the Grand Lodge, and will give all information regarding same.

The Gold Supply for King Solomon's Temple. Whence Came it

This question has been a subject of speculation among biblical scholars and historians as well as among the Masonic Fraternity for many years. In II. Chron. 3:6, we are told that the gold was gold of Parvaim. Now Parvaim is derived from the Sanscrit Parva, meaning Eastern, and is a general term for the East. Therefore the only knowledge which this passage supplies is that the gold came from the East. Note the following quotations: I. Kings 10:22: "For the king had at sea a navy of Tarshish bringing gold and silver," etc. II. Chron. 9:21: "For the king's ships went to Tarshish with the servants of Hiram; every three years once came ships of Tarshish bringing gold." I. Kings 22:48: "Jehoshaphat made ships at Tarshish to go to Ophir for gold, but they went not, for the ships were broken at Eziongeber." Tarshish or Tharshish was a Phenician colony in the south of Spain which supplied Tyre with silver, iron, lead and tin. The gold was not brought from Tarshish, however, since it was brought from the East and Tarshish was in the West. Then, too, the trip to Tarshish would not take three years. For the trip from Tyre to Tarshish, large and especially seaworthy ships would be needed and it has been generally held that the expression "ships of Tarshish" meant a very large ship capable of long voyages just as in later times the term "East Indiamen" was applied to a certain type of vessels, whether they made the voyage to India or not. This interpretation is strengthened by the fact that these ships sailed from the shore of the Red Sea, which would not be the case if they had been sailing to Spain.

II. Chron. 8:18: "And Hiram sent him by the hands of his servants, ships

and servants that had knowledge of the sea, and they went with the servants of Solomon to Ophir and took thence four hundred and fifty talents of gold and brought them to Solomon." I. Kings 9:26-28: "And King Solomon made a navy of ships at Eziongeber which is beside Eloth on the shore of the Red Sea in the land of Edom, and Hiram sent in the navy his servants with the servants of Solomon, and they came to Ophir and fetched from thence gold, four hundred and twenty talents and brought it to King Solomon." I. Kings 10:11: "And the navy also of Hiram that brought gold from Ophir." From these passages we learn that the gold came from the land of Ophir but no one knows where that land was. We only know that the starting point for the voyage to Ophir was at Eziongeber on the shore of the Red Sea; that for the voyage the especially sea-worthy ships of Tarshish were needed; that the navigators had to be well skilled in their knowledge of the sea; that it took three years to make the trip and that it was in the East. Many and varied have been the theories as to its location. It has been the inspiration of the novelist and the despair of the historian. Readers of fiction will recall "King Solomon's Mines" by H. Rider Haggard, and "The Voyage of Ithoba!" by Sir Edwin Arnold. The leading theorists have placed it in Arabia, India or Africa, and some have located it in America. Within approximately recent times a new advocate of the latter theory has arisen. Mr. Thomas C. Johnston, of California, who has written on this subject a 300 page book entitled, "Did the Phoenicians Discover America." Mr. Johnston began this investigation in an attempt to learn who were the discoverers of America. He was struck with the similarity of the general characters of the Aztecs and Toltecs with the ancient Phoenicians. He found a tradition among the Aztecs and

Toltecs to the effect that about three thousand years ago a god called "Botan" with seven big ships arrived on the Pacific coast. This corresponds with the time that Solomon and Hiram were making their three year voyages to the land of Ophir. Could it be that the two were identical? A study of the ships used by the Phoenicians convinced him that they were capable of making the long voyage across the Pacific. Josephus sailed in a ship which had a passenger list of 600 and he mentions other large ships of that time. He also shows that their sea captains were able to sail by compass and sun; that they were accustomed to make long voyages. He traces the route taken, by evidences left in the islands of the Pacific which they made their way stations. He goes into this in detail giving instances and quoting authorities. He builds up a strong presumptive case although it is by no means conclusive. His book, however, throws an interesting sidelight on this perplexing question.

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Tribute to Henry Wallace

There was lately received at the library a little volume entitled, "Tributes to Henry Wallace," being an incomplete collection of tributes to his life and work which appeared in the press and which came in personal letters, following his death February 22, 1916. This volume is a tribute to one of the best men Iowa ever had and to one who did a great deal of good during his life for the future of our state and who helped to lift the standard of the farmer to a higher plane of living. He made his mark in Iowa and left a record which any family might be proud of.

This volume will show how he lived, what he lived for, how he died and how the influence of such a life will live long after the body has been consigned to the tomb.

Compass or Compasses

Considerable discussion has been aroused as to whether this word should be used in the singular or the plural. Inasmuch as in Iowa we use the word in the singular, we think that our brethren will be interested in the following splendid article from the pen of John W. Brown which appeared in the Masonic Constellation in November, 1908:

"Freemasonry widely distinguishes itself from all other societies by giving to the implements of Operative Freemasonry a special symbolical meaning. The most important of these implements are the square, the compass, the stone hammer or gavel, and the foot rule. The twenty-four inch gauge and the gavel are bestowed upon the Entered Apprentice, the square, level and plumb upon the Fellow Craft, and the trowel upon the Master Mason. The square and compass are signalized—made eminent—as symbolic great lights. The Master Mason moralizes and spiritualizes all the Masonic implements; also the Temple of Solomon, named "The House of the Lord." Correctly each of the Masonic implements is characterized as one, and therefore singular in number. Some writers pluralize the compass. One lexicographer defines "compass" as an instrument for describing circles, figures, etc., and classes it as "a noun plural." The square has one angle, and two sides or legs equal in length, yet is never pluralized. The Bible does not pluralize it. As a noun and as a verb it uses the word compass in the singular form only.

In Isaiah xlv, 13, the Lord says of a workman on graven images: "The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out

with the compass, and maketh it after the figure of a man; that it may remain in the house."

The words, "Fetch a compass," appear in II. Samuel v, 23. The phrase, "Fetched a compass," is found in II. Kings iii, 9, and in Acts xxviii, 13. The command, "Compass the city" is given in Joshua v, 3, 4, 7; and in verses 11 and 15 the words are changed to "Compassed the city." The word "compassed" appears in II. Samuel xxii, 5, 6; in Psalm xviii, 4, 5; in Psalm cxvi, 3; in Luke xxi, 20, and in Hebrews v, 2. How would "compassed" sound if used there? The word "compass" is used in Job xvi, 13; in Psalm v, 12; in Psalm xxxii, 7, 10; in Isaiah 1, 11; in Jeremiah xxxi, 22, and in Matthew xxxiii, 15, by the Master in his denunciation of the Scribes and Pharisees. The square is not named in the Bible.

John Davies, in his religious work entitled *Semma Totalis*, or *All in All and the Same Forever*, printed in 1607, while attempting to describe mystically the form of the Deity, says: "Yet I this forme of formeless Deity, Drew by the squire and compasse of our creed."

Brother J. D. Buck, M. D., in his scholarly work, entitled *Mystic Masonry and the Greater Mysteries of Antiquity*, says:

"Perhaps the most familiar symbol of a Mason is the Square and Compass, found in every Lodge, and worn as a badge of fraternal recognition. * * * The Compass with movable angle set in the Lodge at an angle of 60 degrees, applies to the circle and the sphere; to movements and revolutions. In a general sense the Square is a symbol of matter and the earth; the Compass of Spirit and the Heavens."

Albert Pike, referring a Sublime Prince of the Royal Secret to the Ancient Craft degrees, said:

"You see upon the altar of those

degrees the Square and the Compass, and you remember how they lay upon the altar in each degree."

In further addressing the brother he four times named the Square and the Compass, and then, in imparting the most significant definition of what Freemasonry is, said:

"It is symbolized and taught, to the Apprentice as well as to you, by the Compass and the Square, upon which, as well as upon the Book of Religion and the Book of the Law of Scottish Freemasonry, you have taken so many obligations. As a Knight you have been taught it by the swords, the symbols of Honor and Duty, on which you have taken your vows; it was taught you by the Balance, the symbol of all Equilibrium; and by the Cross, the symbol of devotedness and self-sacrifice; but all that these teach and contain is taught and contained, for Entered Apprentice, Knight and Prince alike, by the Compass and the Square.

"For the Apprentice, the points of the Compass are beneath the Square. For the Fellow Craft, one is above and one beneath. For the Master, both are dominant, and have rule, control and empire over the symbol of the earthly and material.

"Freemasonry is the subjugation of the human that is in man by the Divine; the conquest of the Appetites and Passions by the Moral sense and the Reason; a continual effort, struggle and warfare of the Spiritual against the Material and Sensual."

The word "Compassion," used in the prayer in the Master Mason's degree, is biliteral. It is composed of the word "compass" and the word "ion" and, in the petition, "Yet, O Lord! have compassion on the children of thy creation," has all the significance of the words that constitute it, and "ion," in brief means "electro-chemical." The petition is good

and essential, for all persons, from the beginning of their youth to the time of their going to their long home, need divine compassion and electro-chemicalizing.

The indisputable authorities above cited prove that the phrase, "Square and Compass," is correct, and strictly Masonic.

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The following from the Newton Daily News refers to Brother Charles R. Clark who was Initiated March 16, Passed April 20 and Raised May 8, 1867 in Lafayette Lodge No. 52, A. F. & A. M., of Montezuma, and has been a member in good standing in that lodge ever since. He was Junior Warden in 1874, Senior Warden in 1875 and 1876, and Worshipful Master in 1877 and 1878. He also served the lodge several years as trustee:

"Down in Montezuma there is a man by the name of Charles R. Clark, who has been superintendent of the Methodist Sunday school for fifty years. We have never seen a life history of this man but we would like to read it and would enjoy learning some of the facts of his everyday work. Fifty years of ennobling service at the head of any Sunday school should be sufficient to round up a grand type of citizenship. His pleasure may be somewhat different from those enjoyed by many but we dare say no one in his home town enjoys the thoroughgoing satisfaction of living as does Mr. Clark. Fifty years at the head of one Sunday school suggests a worth while life and we doubt if the record can be duplicated in the state of Iowa."

* * * *

On December 9, 1919, Brother Howard Bartholomew received his First Degree in Eagle Lodge. The four principal officers were his own brothers and all members of Eagle Lodge.

Brother Dr. Joseph Fort Newton's Farewell Message

On the morning of his sailing from these shores, The Freemason of London, was privileged to receive the following message from our esteemed Brother, the Rev. Dr. Fort Newton, Past Grand Chaplain of the Grand Lodge of Iowa: To the Editor of the Freeman.

Dear Brother, — Before leaving this Blessed Island, I beg to be allowed to express—so far as words can express it—through your pages, my profound gratitude to my Brethren of the Craft in England, in Scotland, and in Wales, for their brotherly courtesy to me during my ministry in the City Temple. In ways too many to name or number—save in a rosary of gratitude which I keep in my heart—they have shown me every kindness that fraternal love could invent. They have added a whole dimension to my life in London, and my obligation to them is so great that I have no hope of ever being able to repay it.

Unfortunately, my exacting labours at the City Temple, and the exhausting demands upon my time elsewhere, have prevented me from rendering the service to our gentle Craft with my pen, which it was my hope and wish to do. But the fellowship of my Brethren of Britain has been like an alabaster box of precious ointment, the fragrance of which shall bless and sweeten all the days to come; and I have no doubt that the memory of it will bring me back again and again to these shores.

More than once I have gone all over England, and often into Scotland and Wales, as an ambassador of good-will, seeking to interpret the best thought and spirit of my people to their kinsmen; and everywhere I have been accorded the most cordial reception. My ministry has been a triumph from the

beginning, and I leave it only at the demand of obligations so fundamental that they can neither be evaded nor postponed—taking with me only the loveliest thought of Britain and of its people.

Perhaps, on the other side of the sea, because I now know the spirit and point of view of both peoples, I may be able to render an even greater service to the cause of Anglo-American friendship, upon which the safety and progress of the world depends. So mote it be.

J. FORT NEWTON.

The City Temple, London, E. C.,
14th November, 1919.

The prayer of all British Brethren for a safe voyage will ascend, together with the expressions of hope for an early reunion."

—From The Freemason, November 22, 1919.

* * * *

Rev. Joseph Fort Newton, who has been Pastor of the City Temple Church in London the past few years, has accepted a call to the Pastorate of the Church of Divine Fraternity (Universalist) in New York City. His many friends over America will be glad to hear of his return to this country—it will be good news for all of us. He will find a welcome awaiting him here as genuine as it is generous and we shall hope to see him back in his old home town sometime during the coming year.

* * * *

We are beginning to receive at the office communications from the various Grand Commanderies in regard to Christmas Observances and annual toasts and responses presented in connection with the same. Many of these are of special interest at this season of the year.

A Means

Masonry is a means, not an end; and the reception of a degree, whether it be the first or the last of a Rite, does not in itself make the recipient any better than he was before. It simply is the medium for broadening his knowledge of his duties, and the application of those duties in his daily walk and conduct.

To put it in another way, the degrees in Masonry are but working tools whereby the man who receives them may shape his course in life, and he is to be judged by the manner in which he has made those tools serviceable and profitable in his own betterment and in assisting those around him to be better and more useful.—Scottish Rite Bulletin.

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H. F. Morton, father of our Cataloger, Miss Gertrude Morton, died at his home in Montezuma, Iowa, November 26th. Mr. Morton was born in Gurnsey County, Ohio, in 1845. At nineteen he enlisted in Co. C, 172nd Ohio, and at the close of the war he engaged in farming in the summer, teaching in the winter and employed what spare time he could find in studying law. He was admitted to the bar in 1877 and the next year moved to Montezuma where he continued to reside until his death. In the business, political, social and religious life of his community Mr. Morton took an active part until about two years ago when failing health compelled him to retire. The town of Gurnsey in this state was platted by him and named after his old town in Ohio.

"We'll not forget thee, we who stay
To work a little longer here;
Thy name, thy Faith, thy love shall be
On memory's page all bright and clear."

Death of Brother Fidler

W. F. Fidler, P. S. G. W. of the Grand Lodge of Iowa, died very suddenly at the Hotel Fort Des Moines in Des Moines Sunday morning, November 23d. Brother Fidler had gone to Des Moines the preceding day to be present at the conferring of the 33rd Degree of Scottish Rite Masonry on his son W. W. Fidler. This degree was conferred on Saturday afternoon and in the evening Brother Fidler felt fatigued and decided not to return home until the following morning, but when morning came it was to his eternal home he went. The body was taken to his family home at Davenport on Monday, and at this place the funeral service was held on Wednesday at 2 o'clock. A Masonic service was afterward held at the Masonic Temple in charge of Davenport Lodge No. 37. Brother Louis Block P. G. M. paid a fine tribute to the life and character of Brother Fidler and expressed the opinion that the last two days were the very happiest days of his long and well spent life.

"To him death is but the beginning of life

Not the close but the dawn of the day;
The end of all sorrow, the end of all strife

With earth's barriers broken away.

"And to him 'tis the rise, not the set of the sun,

The opening of life's golden door,
Which shall bring joy and rapture to every one,

The unfolding of pinions to soar."

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Owing to the great increase in cost of paper, we are temporarily compelled to reduce the size of the Quarterly Bulletin in order to keep within our appropriations.

The following is a sample of letters we are receiving in the library which make us believe that we are doing some good and assisting the brethren in their efforts to obtain more light in Masonry.

"I am returning by express prepaid the three lectures you sent me last June and advised me in letter dated May 31, 1919:

The Obelisk Lecture

The Flag Lecture

The Height of the Pillars.

With their assistance I have finished my lecture, and have now over 100 slides assembled in a lecture that shows by slides on a screen events in the history of Freemasonry tending to show its religious, educational, charitable and fraternal works.

Thank you and your associates for the loan of the manuscript and other kind letters. They have been the turning work in my efforts. Without their assistance I doubt if I ever would have completed my lecture."

Augustus O. Bourne, Jr.,
Providence, R. I.

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The Guarantee Trust Co., of New York, which company by the way furnishes some of the best material coming to this Library, has on the fifth floor of their Institution a very fine reference library. The Guarantee Club of the Institution publishes a splendid magazine entitled "The Guarantee News", in the October number of which we find a splendid account of the Club Library, one of the most important and valuable features which this company provides for its employees and which is being used to a very large extent by the members of this Trust Co. The articles in this number entitled "America and the Near East," are very finely illustrated with pictures of Constantinople, Greece and elsewhere.

Telling it to the Newcomer and Reminding the Old Timer

By Robert D. Graham, President, International Association of Masonic Students

The greatest honour that can come to any man is to be raised to the sublime degree of a Master Mason. This honour has now been conferred upon you, and the high position will be exactly what you make out of it.

There is nothing forced upon any man in Freemasonry. You came to our door of your own free will and accord. Everything you have done in your initiation, passing and raising has been done of your own volition. Your future Masonic career will depend entirely upon yourself. If you "ask" you shall receive. If you "seek" you shall "find." If you "knock" it shall be "opened" unto you. When a man is able to say that Freemasonry has never meant anything to him, you can add truthfully that he has never meant anything to Freemasonry, because every "step" you have taken in this Craft has already been answered from the "East," whether you know that fact or not.

It is not our intention to enter into a discussion of the secret or escoteric parts of Freemasonry, but we would like to explain to you some of the conditions that you will discover around you.

The Masonic Lodge that you are now a member of is a local or constituent body of men who have come together for a definite purpose; and this purpose should be very clear in your own mind. We will state in another chapter what that purpose is. You will soon discover that some things are entirely new to you, but if you have been a "joiner" and are now a member of different societies some things you have seen and heard may be familiar to you. The reason is simple; anything that is really worth while in any organization

amongst men has its roots in the teachings of Freemasonry. Many of these organizations have adopted our ceremonies and the language of our ritual. When you remember that you can point to the time when, the place where, and the manner how, every organization amongst men had its origin, except that of Freemasonry, you will then uncover the mine from which all the treasure has been dug. The body of men known as the "Lodge" today owe allegiance to the Grand Lodge of the Jurisdiction from which the charter was issued, and must conduct its affairs and render its work as the Grand Lodge has decreed, and a regular report must be made to the Grand Lodge of the acts and doings of the Constituent or local Lodge.

A Grand Lodge is composed of constituent or local Lodges coming together for mutual helpfulness and the powers of a Grand Lodge are such powers as the constituent Lodges may confer upon it. This Grand Lodge of any Jurisdiction really represents the "body of Freemasonry" in a given territory, and should the Grand Lodge see fit to enact laws or put into effect customs contrary to the usages of Freemasonry the sister Grand Lodges would withdraw fellowship from the offending Grand Lodge, and the members thereof would be unable to visit any Masonic Lodge outside of their own Jurisdiction.

The Lodge of which you are a member is guided by a code of by-laws which have been shown to be in harmony with the laws of the Grand Lodge and therefore in harmony with the usages and customs of the Body of Freemasonry. The presiding officer is known as the Worshipful Master and he has two assistants, known as the Senior and Junior Wardens.

The Worshipful Master will rule and govern his Lodge according to the by-laws and from his decision there is no appeal except to the Grand Lodge. You will notice that if the Worshipful Master should decide a question contrary to your opinion of what is right in the premises you cannot appeal from the "decision of the chair" to the meeting. You can make your appeal only to the Grand Lodge. Large discretionary powers are in the hands of the Master. He may rule many things out of order that you would think were all right and proper to discuss.

The overwhelming majority of Worshipful Masters are endeavoring to guide their Lodges in the best possible manner and it is a safe and wise course to defer to their judgment.

Your Lodge will open its meetings in a regular manner and this will be according to the work decreed by the Grand Lodge. There is no option left to your officers. The business of the meeting will be conducted in the order prescribed by the by-laws. The business of the Lodge is conducted in Regular Meetings or Communications. Degrees may be conferred in a regular Communication. Special Communications are called by the order of the Worshipful Master for a definite purpose. Emergent Communications are called by the Worshipful Master or in his absence a Warden or a Past Master and are usually for the purpose of conducting a Masonic funeral.

A meeting of a Lodge of Freemasons is called a Communication and the Lodge is said to open "on" a given degree. The business of a Lodge or the conferring of Masonic degrees is called the "work" of the Lodge. When a brother is said to be well posted in the "work" of the Lodge that usually means the brother is informed regarding the details of Lodge work or activity.

A new world has now been opened to you. You will find everything going

right along and the first question you will be called upon to decide is this: Will you sit in judgment upon what you, on the side lines, see and hear, or will you become a part and parcel of the activity and become assimilated by the new world and life? Much will depend upon your decision at this point. Should you sit and assume the attitude of judgment you will soon find that the "human equation" is present and that the brothers around you are only "men" with all the faults (or at best some of the faults) of ordinary manhood.

You have reached a period in life when you are expected to and should exercise discrimination regarding all you see and hear, but the Ancient Mysteries taught their initiates "to see and hear and be silent." Therefore, for a while, at least, remember the old doggerel that ran something like this:

"A wise old owl sat in an oak,
The more he heard the less he spoke;
The less he spoke the more he heard;
Why are we not like that wise bird?"

Some brother has been set off to "post" you in your "work," and from this brother you have learned the letter of the ritual. You did more than learn the letter; you got some of the "spirit" of your instructor, and you will be guided by that "spirit" more or less in all your Masonic career.

While we are not writing a treatise on psychology or the science of the mind, right at this point your attention is directed to two classes of memory. One is called the "verbal" memory and it is easy for one possessed with such a memory to remember the words of the ritual. The second is called the "philosophical" memory where the mind grasps the ideas and expresses them in its own words or vocabulary. It is very hard for this kind of memory to remember the exact words of any ritual. These are gifts of nature and

you are no more to be blamed or praised for the kind of a memory that you have, than you are for the color of your hair or eyes.

The verbal memory is like an engine on the rail; as long as it keeps on the rail it can run, but when it gets off the rail a wreck ensues. On the other hand, the philosophical memory may run on the rail, but should he get off the rail (and forget the words, as it were) having absorbed the life and spirit of the engine, he will run on anyhow. And it is from this class of mind that the real thought of Freemasonry comes.

Experience has taught that when a brother has been exalted to high office in Freemasonry simply because of his knowledge of the letter of the ritual, this has not been for the best interest of the Craft. We would, therefore, counsel you to learn the ritual as well as your mentality will permit. Get it as nearly perfect as you can. But! don't stop there. Ever keep in mind the scripture admonition, "The letter killeth but the spirit giveth life." Having acquired a working knowledge of the ritual, do not allow yourself for one moment to sit in judgment or in criticism of the ritual when "work" is going on.

Should you be unfortunate enough to begin your Masonic life in this manner, there is serious doubt if you will ever reach the place where you will know the spirit of Masonry.

On the other hand, if you have had a "poster" that has led you on to the letter and past that to the meaning of the letter and its spirit as seen today in the potentiality of Freemasonry, you have much to be thankful for.

If all Freemasonry exists for today is to confer degrees, then has it reached the time when, like a "sounding brass or a tinkling cymbal" it "has a name to live but is dead."

You are urged, therefore, to decide for yourself that you will seek to know

what this Craft means in its life; its virility and its spirit. Doing this, you will become a part and parcel of the great body of Freemasonry and it will have assimilated you.

The question will arise now in regard to "aids to the memory," or mnemonics. Some Jurisdictions permit such aids to be used. Other Jurisdictions absolutely forbid them and drastic laws are in existence against their use.

We hope that you will see in Freemasonry so much that appeals to you that you will become a regular attendant at the meetings. Hearing the rituals as expressed by the officers and seeing the degrees conferred, you will become so familiar with the letter of the ritual that a mnemonic will be unnecessary.

The financial affairs of a Lodge are easily understood, as the income usually comes from well known sources.

Each member, upon receiving the degrees, paid an agreed upon fee. The minimum is usually set by the law of the Grand Lodge. This fee should be enough to constitute a fund that will be generous enough to take care of all financial matters other than the running expenses and the Grand Lodge dues. You paid such a fee. If you did not do so, you should have done so for your own sake. Each member (unless excused by the by-laws or by the Lodge) pays annual dues into the treasury of the Lodge, and these dues should be large enough to pay all the running expenses of the Lodge. Part of the per capita dues are paid into the treasury of the Grand Lodge in order to support the same. Some Lodges are possessed of income property, and this helps in financial affairs.

Some Jurisdictions have homes for the aged and the orphan and these are usually supported by a per capita tax upon the members, which is included in the annual dues of the brother. There are other Jurisdictions, like Iowa and

Colorado and Idaho, who have established benevolent funds under the Grand Lodge, from which assistance is given to the worthy needing help. You may have to face a question like this: Is Freemasonry a necessity or a luxury? and your answer to this question will decide your attitude regarding the dues and fees of your own Lodge.

* * * *

Wearing the Apron

We have time and again made note of how the apron should be worn. Do not forget that it should be worn on the outside of the coat on all occasions. There is no need of hiding it beneath the coat and letting the strings hang down behind. A Mason who wears his apron under his coat can hardly be said to be wearing it with pleasure to himself and honor to the Fraternity.

* * * *

Bloomington, Illinois, is erecting a new Consistory Building, on property purchased last year on Mulberry Street. The Temple will have a frontage of 146 feet by 180 feet in depth; will have a magnificent dining room capable of seating 2000, with a kitchen 32 by 70 ft., an enormous stage 45 by 80 ft. with an auxiliary stage that will have a depth of 60 ft. The auditorium will seat more than 2000. Many fine features are planned in connection with this building, which is to be one of the most modern and up-to-date Scottish Rite Buildings in the United States and will be watched by many interested in erecting Temples throughout the country, as there are a large number contemplating erecting Consistory Buildings to cost from \$300,000 to \$800,000 each.

* * * *

The Masonic Craftsman is the title of a little Masonic publication issued by Brainard Lodge No. 102 of Brainard,

Connecticut. While the membership of this lodge is a little over 100, they issue a very creditable publication.

We have received for the Iowa Department of our Library a copy of a little work entitled, "Uncle Henry's Letters to the Farm Boy." These letters were written by the late Henry Wallace of the Wallace Farmer of Des Moines. Those who wish to know something of the life experiences of Uncle Henry Wallace will find them most charmingly told in this little volume which is made up of a series of letters addressed to his grandchildren and which now appear in the fourth edition of the work referred to. Not only will the farm boy and his father be interested in these letters, but the city boy and his father will read them just as eagerly as do their country cousins and we feel sure they will find in them glimpses of past experiences of what has been regarded as an ideal human life.

This little volume should be read by many as it contains much of interest and value even to the casual reader and we shall hope to see good use made of the work which is now on our shelves.

* * * *

We have received many words of appreciation from Brethren who have heard the addresses or lectures delivered by Brother Robert D. Graham in his recent visits throughout the state. A Brother from Logan writes:

"I want at this time, and should have before this, expressed to you my appreciation of the last lecture here by Bro. Robt. D. Graham. I felt that he made one of the strongest efforts that I have listened to from this gifted investigator. Possibly because he left a little the strictly fraternal line of talk and digressed into a strong patriotic appeal, and a splendid report of the Cedar Rapids gathering of Masons."

Teaching Americanism

How can Americanism be taught? How can the flag be made to represent something real? By teaching American boys and girls in the American tongue. By making them think in American tongue. By making them think in American terms. By making them judge by American standards. By making them know our history, not as a series of incidents, but as the development of philosophy. By making them judge American men by their loyalty to and contribution to the growth of the American ideas. By putting into their hearts a love of those ideals for which American soldiers have fought and are fighting, for which American women have sacrificed and are sacrificing, and by making every boy so passionately devoted to our form of government as a growing expression of the love which men have for justice that he will be willing to fight and will make himself able to fight.—*Franklin K. Lane, Secretary of the Interior.*

JUN 2 1920



Quarterly

Bulletin



Iowa Masonic Library



A Vision

When the golden Sun is sinking,
Shooting forth his golden shafts
From the western hills and mountains,
Gilding all who cross his path
With the purest gold from nature,
Sweet with God's eternal kiss;
Bidding all who toil and wander,
Back again to home and bliss;
Then doth Nature, sweetly dressing
In her robes of green and gold,
Stepping forth to show her beauty,
Smile upon us and unfold
Pictures of her heart's own liking,
Such as skillful artists paint;
Could they linger thus forever,
Touch of time would never taint.
Soon, the western slopes descended,
Golden cloud banks rolled away,
Shadows steal away the footprints
Of a spotless summer day.
Day of gladness! Day of sunshine!
Day of love and day of joy!
Day that bringeth back the feeling
Of a careless, thoughtless boy!
Flashed this vision thus before us
'Mid the scenes of daily life,
Driving out for one brief moment
Thoughts of trouble and of strife.
Though it flash and fade forever
From earth's canvas stretched in sight,
Yet it lifts the soul from darkness
To a land that gleams with light.

—Herbert J. Raines.

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CEDAR RAPIDS, IOWA

NEWTON R. PARVIN Editor
C. C. HUNT Associate Editor

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

A HEART TO HEART TALK

By ROBERT D. GRAHAM

My brother, your attendance at the meetings of the Lodge is desired, but you have duties that you owe to your God, your country and your family, and these are never to be neglected. Freemasonry does not conflict with any of these duties—in fact a good Freemason will be active in each of the phases of Life represented by these duties. The brother who allows his devotion to Freemasonry to cause him to neglect his other duties has not learned what Freemasonry really is.

This leads me to draw your attention to this subject. There are men who place the Lodge before their religious duties. Would you consider this just right? While it is true that around our Altar men of all Faiths and Creeds may meet, ever keep in mind the fact that an irreligious libertine or an unbeliever in a Supreme Being has no place whatever in a Masonic Lodge. The Freemason, being a believer in the Great Architect of the Universe, must express that belief in some way. The result is that men of the same ideas and temperaments have come together and denominations and sects are the fruits of this foregathering. In the last analysis, some of us think that denominationalism is resultant from temperament and Freemasonry therefore does not interfere in any way with the manifestations of a man's belief. As Religious Liberty is the priceless boon of the Free and the Accepted Mason, it naturally follows that every Freemason must have a religion. What that religion consists of is the Freemason's own business and does not concern us. But he must have the fundamental belief in a God, as without this belief he cannot be a Freemason. Just one thing more: the ideas and beliefs that you have in regard to the Supreme Being will determine the kind of a man you are.

The belief that the Huns had in regard to God made a Hun possible. Tell me the kind of a God you believe in and I will tell you the kind of a man you are. This is so self evident that further discussion is unnecessary.

Materialists have forged their way into the fore front of this Craft and it is the thing for these men to ridicule and belittle the spiritual sentiments of the brethren, but my brother, when the spiritual has been eliminated from Freemasonry, there will be nothing left and Freemasonry will have passed to the limbo of things that "have been." But we have lived long enough to see some of these same scoffers come face to face with the real things of life and death and to see their helplessness and hopelessness under such conditions.

Remember that one third of the time division in a Freemason's life is to be given to the service of God and a distressed brother, and that our tenets are Friendship, Morality and Brotherly Love. As we advanced we learned that it was impossible for us to go beyond Brotherly Love, Relief and Truth—the very things we had been taught at our entrance into the craft.

A true Freemason will not, he cannot, allow his Masonry to stand between him and any duty he owes to God. The function of the Masonic Lodge therefore does not permit it to supplant any activity of Religion in a community.

You must be true to the Government under which you live, when that Government is the expression of the majority of the Governed. In order that you may accomplish your days and live out here on earth the life that the Creator intended for you, civil conditions must be such that this will be possible. Slavery, oppression, persecution, tyranny, bigotry and all the vile troop of attendant evils must not be permitted to exist. Men must be free. Guard well, therefore, the great Blessings possessed here in America and allow no power to steal from you those priceless treasures. These are the heritage from the fathers entrusted to us and they must be passed down to others as good as they were when we received them. The duties to your country are never to be neglected or laid aside because of your Masonic activities. The brother who allows his Freemasonry to come between him and the duties and obligations of his country does not know what Freemasonry is.

Every Freemason knows exactly the protection secured to his family as a result of his Masonic affiliation. There is nothing in the Lodge or in its practices and teachings that will lead you to neglect your family. On the other hand, the family has no right to come between a man and those requirements of his life—the things that are necessary for his unfolding and development. The words of the Great Teacher of Nazareth are true here, as elsewhere. "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

You will see therefore that Freemasonry does not and must not be allowed to encroach on any of the proper functions of human existence in the true sense of the term.

It is eminently proper for you to ask at this point, just what is the proper function and place of Freemasonry? The answer given this question will determine your Masonic career and, in a measure, effect your entire life.

The writer has some very clear and definite ideas in regard to the "Mission and Purpose of Freemasonry" and he sometimes tells what these ideas are, but this is done behind the tyed door of a Lodge. Allow me, however, to suggest the following as a good method for you to use:

First: Get to know the machinery and verbal expressions of Freemasonry.

Second: Find out how Freemasons have conducted themselves in all the varied departments of life—wherein they have excelled and to some extent, "The Measure of Their Achievements."

Third: Decide for yourself the line of action that will harmonize with your ideals of Freemasonry and the Freemasons that have gone "on before." Having done these things, then apply the acid test by bringing these ideals of your own choosing into contact with every day life as at present experienced and see if you cannot find that behind and beneath the Rites, Ceremonies and Symbols of the Craft there is to be found a strange and inscrutable Potency that is ever making for the uplifting and betterment of man.

Many believe that Freemasonry exists for the express purpose of providing a vehicle thru' which this Potency or Power may come into direct contact with men and that this is the spiritual element in Freemasonry that provides the Craft with Potentiality today as a force in the world.

What is your objective?

What are the designs upon your Trestle Board?

After you have accomplished your days, what then will be left to show that you have lived?

Describe the highest ideal of your inner life—the life of the soul.

What are the things that your soul delights in?

What is pleasure to you, i. e.: what meaning does that word convey to your own mind?

What are the experiences that produce this so-called pleasure? Analyze these experiences, physically, mentally, spiritually.

If it is true that thought precedes speech and we are the product of what we know—then there has been marked out for you a clearly defined and easily recognized method whereby you may be able to show the Craft that you are a "Master Mason."

Many brethren, upon reaching the degree of Master, consider that the end of their Masonic career has been accomplished, and this is true, but which end is meant? As a matter of fact, you have only begun the work. Take then your working tools and by their use give us the specimens of your zeal, industry and skill.

"Isn't it strange, that Princes and Kings
And Clowns that caper in sawdust rings;
And common folks like you and me
Are Builders for Eternity.

"To each is given a bag of tools,
A shapeless mass and a book of rules.
And each must make, ere life be flown,
A stumbling block or a stepping stone."

God grant that every Freemason may be enabled to make out of life a "stepping stone."

MEMORIAL TABLET



A most beautiful Memorial Tablet was unveiled at a meeting of Crescent Lodge No. 25, Cedar Rapids, Iowa, on Wednesday, March 17th. This Tablet is of bronze, bearing at the top a battle scene in relief, flanked by panels of olive and oak. Beneath the Roll of Honor, the following words are inscribed: "Dedicated to the members of Crescent Lodge No. 25, A. F. & A. M.

Cedar Rapids, Ia, who offered their lives in humanity's defense in the great War of Nations, and in memory of those who made the supreme sacrifice." This bronze Tablet is perhaps the most expensive ever unveiled by any lodge in the state. It bears in bold relief the names of ninety-three members. We regret that our space prevents our giving a full account of the

unveiling of this Tablet; as also an extended reference to the wonderful address made by Robert G. Cousins of Iowa. His address was one of the most beautiful word paintings ever given in our Temple Building. He was the ideal orator for such a memorable occasion. The music, and everything connected with the ceremonies, was up to the usual standard set by Crescent Lodge.

* * * *

We give herewith excerpts from an address delivered on Patriotism before the students of the State University by the late T. S. Parvin in 1861. These are just as applicable in this day and age as they were then. While the address would make splendid reading at this time, we have but space for only a few paragraphs.

He said: "In every age and in every land true patriots have been found whose example the historians have pictured upon their pages that others may go and do likewise."

"Patriotism is a characteristic of a good citizen, the noblest passion that animates a man in the character of a citizen."

"One who served his country long and well once said, 'Patriotism must be founded in great principles and supported by great virtues.'"

Among his closing remarks he said: "Upon your fathers and mothers I would call, to aid in inculcating in the minds of their sons and daughters a holy love of country as essential to our growth, our prosperity, nay, our very existence, as a people and a nation."

* * * *

State Parks for Iowa

Through the aid of the Iowa Conservation Association, plans are being made for securing for the State several valuable tracts of land for park purposes. Iowa's first State Park, known

as the Devil's Backbone, is located in Delaware County. The American Owners Protective Association, in their splendid magazine for October last, had a very fine illustrated article on this Park. Recently 100 acres have been added to the same and roads are now being built leading into the Park. It is known as one of the beauty spots in this part of the state.

It is to be hoped that a tract of land along the palisades of the Cedar River may also be secured for park purposes. Citizens of Iowa City, Mt. Vernon and Cedar Rapids are all interested in the preservation of this wonderful tract containing many beautiful views on the Cedar.

Out near Fort Dodge, near Sioux City, not far from Burlington are other tracts with high bluffs and beautiful views which should be secured before it is too late.

It is also hoped that the government will make a National Park of the country known as the Switzerland of Iowa, near McGregor Heights. No more beautiful scenery can be had in all the middle west than that included in this proposed Park.

The various counties of Iowa are each considering the establishing of special parks; also motor camps near the larger cities in order that parties desiring to stop and camp over night, while making motor trips, may do so. We know of nothing that would bring better results or bring a city more to the front than to get behind such a project.

We also trust that the Knights Templars, at their coming Conclave, may get busy and urge the State Board to select a spot near Spirit Lake for a State Park. It would be the means of bringing many more visitors to this interesting lake region of Iowa.

A summer school for the study of wild life in Iowa will begin at McGregor August 17, 1920, under the auspices of the Iowa Conservation Association. While last year's school was a success, this year's school promises to be a much larger one. A fine program has been arranged and great interest is being taken in the same. Many of our Iowa people who are planning to motor to McGregor this summer should so arrange their plans as to go at the time of this school and join the study club.

For further information along this line, write George Bennett, Registrar, at Iowa City.

* * * *

Book Plates

We hope in the near future we shall be able to prepare an article on Bookplates, especially along the line of Masonic Bookplates. We will then endeavor to give a list of the books and pamphlets, which may be found in our Library, along these lines, we having a very fine collection of the same. Some years ago Brother A. Winthrop Pope of Boston published a little pamphlet of thirty-two pages, entitled "Remarks on Masonic Bookplates and Their Owners." Winard Prescott is the author of a little pamphlet of thirty pages on Bookplates, published by the Four Seas Co. in 1918. This little volume gives a list of Masonic Bookplates so far as the author was able to give them. Doubtless there are many Masons in Iowa and elsewhere who may have bookplates of their own. We would be pleased to hear from any who may have as also from anyone interested along this line of study.

* * * *

Form of Demits

We still find some of our Iowa Lodges using the old form of demit.

which demits do not have the certificate of the Grand Lodge on the back. We would suggest that these lodges get into communication with Acres, Blackmar & Co., of Burlington, Iowa, and order a supply of up-to-date demits.

* * * *

Court Upholds Grand Master

In New Jersey the Grand Master deposed from office the Master of Schiller Lodge because he persisted in using other than the American language in the lodge work, in defiance of the Grand Lodge mandate. This officer maintained that he was within his legal and Masonic rights in refusing to obey the Grand Lodge order. Schiller Lodge has been using the German language ritual many years, but the lodge obeyed the ruling of the Grand Lodge until after the signing of the armistice, then it began working in the German tongue again. When the Master refused to abolish the foreign language ritual, the Grand Master ordered him deposed from office.

Had this have happened in Iowa, we think that there would have been one Lodge that would have been without its charter, at least until after the next meeting of the Grand Lodge, if not permanently revoked. We do not believe a Masonic Lodge in America should work in any other than the American Language.

* * * *

Returns of Chartered Lodges

The Committee on Chartered Lodges have nearly completed their work of checking up the returns, and their Secretary has furnished us with a preliminary statement of the result. The figures given may be slightly changed as further information is obtained from some of the Lodges with which they are corresponding. At the present time

the work of tabulation shows the following result:

Increase	
Raised	6275
Admitted	961
Reinstated	209
Total	7505

Decrease	
Deaths	838
Demitted	1438
Withdrawals	16
Expelled	8
Suspended, N P D	409
Suspended, U. M. C.	3
Errors	5
Total	2717
Net Increase	4788

Number members Jan 1, 1919.....62,562
Total members Jan. 1, 1920.....67,350

This shows the largest growth in point of numbers in the history of the Grand Lodge.

The net increase each year during the past five years is as follows:

1915	2184
1916	2023
1917	2916
1918	2064
1919	4788

Total net increase for five years, 15,475.

The new Law providing for \$10.00 to be paid to the Grand Charity Fund from each petitioner whose petition was received after July 1, 1919, yielded approximately \$13,800.

The blanks on which these returns are made were printed two years ago, a two years supply having been ordered with a view of saving expense and with no thought that there would be a change in the Law which would call for a change in the form. There was therefore no provision for reporting the fees collected for the Grand Charity Fund, but a blank line was utilized and very few errors were made in reporting this item. The old errors to which the committee has called atten-

tion every year continued to appear and that too in spite of the fact that in making such errors the secretaries disregarded the instructions on the blanks.

A few of these errors will be briefly mentioned. In computing Grand Lodge dues many secretaries took the net membership at the end of the year as a basis instead of the total membership during the year. Every Brother who was a member during the whole or any part of the year must pay Grand Lodge dues for the entire year, unless he was a fifty-year Mason, or had already paid in some other Iowa Lodge, or his dues had been remitted by the Lodge on account of Inability to Pay. Therefore decrease in membership should not be deducted from the total membership in computing Grand Lodge dues.

Withdrawals from membership. Several secretaries reported members "withdrawn from membership," when investigation proved that they should have been reported "demitted." A withdrawal from membership, under Section 209 of our Masonic Code, is a withdrawal from the Order. One who withdraws rests under the same disability as one who has been suspended. Practically the only difference is that in one case he is suspended against his will by the Lodge and in the other case he voluntarily withdraws. He can not join any other Lodge until he has been reinstated by the Lodge from which he has withdrawn. If so reinstated he can take a demit which will enable him to affiliate with some other Lodge if he so desires. The method of reinstatement of a member who has withdrawn is prescribed in Sections 210 and 211 of the Code.

Fifty-year Masons. In 1915 the Grand Lodge provided that a member of the order who has been in good standing in some subordinate Lodge for a period of fifty years or more and who shall furnish satisfactory proof of such fact,

by other than verbal statement, shall be exempted from the payment of annual dues. Many secretaries reported members entitled to this exemption without any record or proof to substantiate the claim. They have accepted the verbal statement of the Brother himself contrary to the provisions of the Code. In many of such cases the investigation has shown that the Brother's memory was at fault and that he was not entitled to the honor he claimed. In some cases he had been raised later than the time he claimed, in others he had been under suspension or had been carrying a demit for part of the time. In one case a Brother had carried a demit twenty-five years and in another the Brother had been suspended for non-payment of dues eighteen years.

* * *

Masonic Veterans

There are nearly four hundred members of Iowa Lodges who have been Masons in good standing for fifty years or more. Several lodges have held receptions in honor of such of their own members as have attained this distinction. We would like to see this practice become more general.

Those who have labored in the cause of Masonry for a half century or longer are entitled to all the honor we can give them. Their number is not large and they are fast passing "within the veil." The number of those who have been members for **sixty years** or more is very small. The record of those who have been Master Masons for sixty years or over, as certified by the secretaries of the local lodges, is here given:

Name	Lodge	Raised
J. M. Griffith	110	Feb. 20, 1851
H. E. Kendig	18	Feb., 1853
Theophilus Irwin	301	Dec. 24, 1853
Monroe Swift	28	Jan. 31, 1855

J. M. Mills	22	May 3, 1855
J. S. Shepherd	179	Mch. 3, 1856
T. S. Jones	505	Apr. 3, 1856
R. P. S. Notson	253	Apr. 18, 1856
Nathan Scofield	130	May 15, 1856
Westey Stiffler	396	June 10, 1856
Wm. Dodd	86	Aug. 5, 1856
Jno. H. Barnhart	447	Dec. 8, 1856
J. M. Orvis	22	Feb. 15, 1857
W. K. Hobart	8	Mch. 4, 1857
J. J. Griswold	102	May 19, 1857
Jno. A. Gaumer	396	Sept. 8, 1857
J. N. Hooper	37	Apr. 5, 1858
J. F. Woodring	116	Mch. 10, 1859
O. Pomery	141	Aug. 22, 1859
Ezra Thompson	4	Sept. 6, 1859
J. B. Mitchell	150	Dec. 6, 1859
H. H. Baker	504	1859

We will be glad to have our attention called to any additions or corrections in this list.

* * * *

One of our correspondents in Ireland, Brother Thomas Ingram, who was very prominent in Masonry and who had been a great worker, met with a very sudden death not long since. He had been asked to confer the degrees upon one just elected to receive them. He had suffered a little from heart trouble, and while finishing up the obligation, was noticed to lean over the dias for a moment or two. Some of the Brethren ran to his assistance and found that life had expired and he had died while conferring the degrees. The Brethren showed their appreciation of his services in the Masonic field by raising a monument fund of over two hundred pounds.

* * * *

It pleases us to learn of the proposed new Masonic Temple at Le Mars, Iowa, to cost in the neighborhood of \$75,000. The ground floor will be given over to club rooms, banquet hall, Ladies' club rooms and kitchen, the second floor to be used exclusively for lodge purposes by the four Masonic Bodies of that city.

Grand Lodge Meeting, June 1920

The Grand Lodge of Iowa having accepted the invitation of the Brethren of Fort Dodge to hold its 1920 Communication in that City, this will give notice to all interested that the Seventy-seventh Annual Communication will convene at Fort Dodge commencing Tuesday, June 8, 1920, in accordance with Section I of Article IV. of the Constitution.

The meeting is for the purpose of receiving and acting upon the reports of its officers and for the transaction of such other business as may properly be brought before that Body. Each chartered lodge in the state is entitled to three Representatives, who may be the three principal officers or their proxies (provided they are members of the same lodge). Every Grand and Past Elective Grand Officer is entitled to representation and we trust there may be a goodly number of such present. All Master Masons in good standing may attend the sessions of the Grand Body.

As this will be the first time the Grand Lodge has met in this part of the state, neighboring lodges should avail themselves of the opportunity by having a goodly number of their members present.

Fort Dodge is one of the flourishing, wide-awake cities in Iowa—located in a thickly populated part of our state, in the very heart of the agricultural district. It has good railroad facilities, fine Public Library, splendid Y. M. C. A. Building, excellent Hospital, fine schools, numerous factories—a city of splendid homes, beautiful scenic drives and fine paved streets. Its Commercial Club stands as one of the wide-awake clubs in the state and is located in the Wahgonza Hotel, on the same floor as that used for the Grand Lodge Headquarters. We are sure the Club will be glad to have our members call and inspect their fine quarters.

The Masons of Fort Dodge have a fine new Temple Building, where the Grand Lodge Schools of Instruction will be held. The Local Committees and the entire membership will, we are sure, give the visiting members a royal welcome

Take Notice

In being assigned to rooms at the hotels, the Brethren should fully understand how many persons are to occupy the room and what rate per person is to be charged—thus guarding against any errors or misunderstanding regarding price of rooms, etc.

Announcement for Grand Lodge

The annual announcements of the meeting of Grand Lodge, to be held in Fort Dodge, June 8-10th, 1920, have been mailed to the Masters of all Iowa Lodges. It is to be hoped that the Masters will call the attention of the Brethren to this announcement in order that every Brother attending Grand Lodge may have the information contained in same.

* * *

Every Iowa Lodge should be represented at the session of the Grand Lodge. Mileage and Per Diem is paid for one representative from each Lodge. In some Jurisdictions, they impose a heavy fine upon every Lodge failing to be represented at the session of Grand Lodge.

* * *

For list of Officers of Grand Lodge, as also Committees, see circular announcement sent to the Master of every Lodge.

Local Circular

The local committee at Fort Dodge will send out a special circular to the members of the Grand Lodge and the subordinate Lodges regarding the June meeting. This will give all needed information for the Brethren who expect to attend Grand Lodge, especially as to the list of hotels and reservations, which may be made through the Committee on Ho-

and we can assure the Veterans that they will be taken care of in good shape. Let all who can, attend this meeting and make it worthy the great Fraternity it represents.

Read and Then Act

Representatives to Grand Lodge should report to the Committee on Credentials at the Wahnonsa Hotel. Grand Officers should report to the Grand Secretary's office—Fourth Floor. Visiting Brothers and Local Masons desiring to visit Grand Lodge should register with the Committee on Visitors in the Committee Room of the Wahnonsa Hotel and receive cards of admission.

Preliminary Ceremonies Previous to Opening of Grand Lodge

There will be no parade this year. The members of the Grand Lodge are requested to convene in the Princess Theatre on North Ninth Street promptly at 9 o'clock Tuesday morning. An hour will be devoted to the opening program, which will be in charge of the local lodge. Owing to the accommodations of the theatre, only Master Masons will be permitted to attend.

Opening of Grand Lodge

At 10 o'clock will occur the opening of the Grand Lodge by Most Worshipful Grand Master W. A. Westfall and his associate Officers, at which time will be presented the address of the Grand Master and other matters of business.

Schools of Instruction

The School of Instruction commences Friday morning, June 4th, and continues over Saturday and Monday. Three meetings will be held each day, at 9 A. M. and at 2 and 7:30 P. M. The evening's work will be upon actual candidates, being in charge of the Board of Custodians, the third degree being conferred Monday night in the Princess Theatre. All other Schools will be held in the Masonic Temple Building.

Masonic Veterans

The Masonic Veterans are planning to have their annual meeting at the Masonic Temple on Wednesday evening, and this meeting will be something out of the ordinary. A goodly attendance of Veterans is expected. All having

tels, of which Brother A. C. Heath is Chairman. Parties desiring to secure rooms in the city, other than at hotels, had better write to the Brother named above.

Special Committee as to Problem of Large Lodges

The Grand Master has named as a Special Committee on the above subject, in accordance with the action taken at last session of Grand Lodge, the following Brothers: R. J. Glass of Mason City; C. E. Swanson of Council Bluffs; and H. E. Virdon of Mt. Pleasant. This Committee will make report upon the question of large bodies at coming session of Grand Lodge.

* * *

On April 8, 1920, Eagle Lodge No. 12 of Keokuk, Iowa, took three hundred and fifty of their members to Quincy, Illinois, where they conferred the Third Degree for Lambert Lodge of that city. A special train was provided for the Keokuk Masons for the trip. We are glad to see this working together of the members of the Craft in the two Grand Jurisdictions.

* * *

Lake Okoboji Site for Y. W. C. A. Camp

The north central field of the Y. W. C. A., which is made up of the Dakotas, Minnesota, Nebraska and Iowa, has purchased twenty-five acres on Lake Okoboji, known as Breezy Point, where a permanent camp for conferences is being planned. An administration and other buildings will be moved down from Lake Pepin, Minnesota, while other buildings will be erected on the grounds. This tract is provided with facilities for golf, boating, swimming and all out door sports. It will make an ideal place for the

been members of the Fraternity for twenty-one years are eligible for membership, the fee for same being \$1.00. It is hoped that there will be many who will join the Association at this meeting. Their banquet will be followed by a special program prepared by those in charge. Our good Brother C. B. Whelpley of Cedar Rapids, is President and John W. Wells of Marshalltown, Secretary.

Local Committee

The local committee are wide awake and doing all in their power to make the 77th Annual Communication a success. They will issue their circular giving names of hotels and rates, together with the time of arrival and departure of trains, etc. etc.

The Communications of the Grand Lodge will be held at the Princess Theatre, North 9th St.

The Headquarters of the Officers of the Grand Lodge will be at the Wakhonsa Hotel. The Grand Master and Grand Secretary will have offices on the fourth floor, where the list of Committees with location of rooms will be displayed.

Papers for Presentation to Grand Lodge. Anyone having papers they desire brought before Grand Lodge should have the same placed in the hands of the Grand Master or Grand Secretary early in the session in order that they may be placed in the hands of the proper committee and receive due examination and consideration.

Appeals and Grievances. All papers thus far received for this Committee have been placed in their hands. Parties interested in cases coming before the Grand Lodge should see the Committee early during the session. If any of the lodges have had a case of expulsion or appeal from suspension since the Annual Returns were made January 2nd, kindly see that papers are forwarded to this office not later than June 5th that same may be placed in the hands of the Committee on Appeals and Grievances prior to Grand Lodge session.

The Committee on Credentials will have a desk in the Committee Room of the hotel. All parties entitled to representation in Grand

young ladies to spend a vacation at a very nominal figure for room and board. Okoboji has many hundreds of summer residences along its shores and we believe those in charge of this camp have acted wisely in securing a summer home on the shores of this beautiful lake. It will make a very popular resort for the young ladies in the years to come. Special circulars regarding the work in hand will be issued by the Association in a short time, giving information relative to the various conferences that will be held on the ground during the coming summer.

* * *

Henry W. Rothert, Past Grand Master of the Grand Lodge of Iowa, whose resignation from the Superintendency of the Home for the Deaf at Council Bluffs was noted in our January Bulletin, passed away January 29th last. A special Memorial Circular was issued at the time and copies forwarded to all Iowa Lodges and other bodies with whom we are in correspondence.

* * *

List of Masonic Lodges 1920

The Pantagraph Printing & Stationery Co. of Bloomington, Illinois, has lately issued a new and revised list of the regular Masonic Lodges of the country. Copies may be had from the above company at \$1.00 each. As the Grand Lodge of Iowa will not this year issue such a list, we advise our lodges to send and secure copies of the above.

* * *

If any of our readers have a copy of an old school geography by Olney, Braun or others, showing a map of the United States wherein a good portion of the country west of the Missouri River to Salt Lake is marked as the Great American Desert, that they

Lodge should report to this Committee early and secure cards of admission.

The Committee on Visitors will have a desk in the Committee Room of the hotel and another at the entrance to the Theatre and issue tickets of admission to all visitors who are entitled to seats in Grand Lodge.

Proxy Cards. Application cards have been mailed to the W. M. for representatives, on the back of which cards will be found blank proxy. One card will answer for all threemembers unless two or more be proxy members, in which case it is necessary to have an additional card with a proxy blank filled out for each proxy member.

Grand Officers, Past Grand Officers and the Committeemen should report to the Grand Secretary and receive cards of admission. Brethren appointed on Committees should, if not officers of their lodge, secure proxy of one of the three principal officers, thereby making them members of the Grand Lodge.

All Mail Matter sent in care of the Grand Secretary will be delivered from the office and from the stage daily.

Per Diem. The Per Diem of members is now \$3.00 per day.

* * *

Arrangements by Local Committee

Information Bureau. The Local Committee will have a desk in the lobby of the Wahnonsa Hotel and at the Masonic Temple Building during School of Instruction, and will gladly give information relative to places in and about the city, rooms, hotel rates, etc.

Hotel Rates. In the circular of the Local Committee there will be found a list of hotels and boarding houses, together with rates.

Wear Your Jewels. A large number of representatives have been presented with Past Masters' Jewels by their lodges. These should be worn upon Grand Lodge Occasions. It is to be hoped that this year the Brethren having such jewels will bring and wear them during session of Grand Lodge. If a lodge appreciates a brother's services enough to present him with a jewel, he should appreciate the honor enough to wear it upon special Masonic occasions.

are willing to donate to the Library, it will be gratefully received.

* * *

The Veterans

Brother R. M. J. Coleman of Des Moines, is now serving his thirtieth consecutive year as secretary of Antioch Chapter No. 110, R. A. M. and his thirty-fifth year as secretary of Home Lodge No. 370, A. F. & A. M. Brother Coleman has also served several years as secretary of the Scottish Rite Bodies of Des Moines.

* * *

Brother E. L. Glazier, formerly principal of the Ida Grove High School, while in the service lost his Chapter Penny on the Meuse-Argonne Battle Field in 1918. Later it was picked up by Captain J. S. Gay, of Battery B. 147th Field Artillery and by him given to Brother Jas. Easton of Ida Grove. Brother Easton on looking up the record, found the owner and returned to him his lost penny.

* * *

Reception to J. M. Griffiths

Our eldest Past Elective Grand Officer living, Brother Joseph M. Griffiths of Des Moines, was recently the guest of honor at a most wonderful birthday party given in the Masonic Temple at Des Moines. Brother Griffiths had reached his ninety-seventh birthday. Harry M. Belt, J. A. West and C. A. Townsend had been named as a committee to make all arrangements and these Brothers carried out a splendid program.

Brother Lafayette Young, Past Senior Grand Warden of the Grand Lodge, was the chief speaker for the evening and gave a very interesting address on "Masonry in Early Days in Des Moines," speaking in terms of highest praise of the work done by Brother Griffiths in an early day; also of his work for Masonry

Program

Friday, Saturday and Monday

Sessions of School of Instruction in Masonic Temple.

Sunday

Saturday evening and Sunday morning papers will contain notices of places of worship. Local Brethren will be at the hotel to escort any who may desire to attend church. Appropriate services will be held in several churches.

Tuesday, June 8th

Cards of Admission to Grand Lodge for both delegates and visitors will be issued to all who are properly registered.

9:00 O'clock A. M.

Take Notice

The Grand Lodge will convene promptly at 9 o'clock Tuesday morning, June 8th, for preliminary ceremonies, after which the Grand Lodge will be opened in ample form by the Grand Master, Wm. A. Westfall, with the assistance of his Grand Officers, and will at once proceed with the business of the Grand Lodge.

10:00 A. M. Reading of the address of the Grand Master and distributing of same. Presentation of papers for reference and reading of Standing and Special Committees.

Dinner Hour

2:00 P. M. Reports of Grand Treasurer, Grand Secretary, Grand Librarian, Trustees Grand Lodge and Grand Charity Fund.

Wednesday, June 9th

9:00 A. M. Regular Communication of Grand Lodge. Presentation of reports of various committees.

Dinner Hour

2:00 P. M. Election of Grand Officers in accordance with the Code.

Wednesday Evening.

Masonic Veterans' Association. Announcement will be made from the stage and by the Local Committee circular.

Thursday, June 10th

9:00 A. M. Regular Communication of Grand Lodge. Reports of Officers, Committees and regular business, including installation of Officers, and closing of Grand Lodge.

on the field during the Civil War. Col. Griffiths was Master of Capital Lodge from 1857 to 1860, when the War broke out. He enlisted in the 39th Infantry as Major and was promoted to the rank of Colonel. During the entire war period, he had much to do with the conferring of Masonic degrees. He was Eminent Commander of Temple Commandry in 1866.

A very large number of Masons from Des Moines were present to do Brother Griffiths honor on this occasion. Even at his age of life he is still able to be about and to attend lodge meetings.

* * *

Conferring of Degrees in the Day Time

A large number of our Iowa Lodges have commenced conferring degrees early in the morning and continuing the same throughout the day and up until midnight. We cannot believe that this work is for the very best interests of Masonry. Lodge work performed at night is far more satisfactory than that done in the daytime. Where the degrees are conferred so hurriedly there is a tendency among the officers, both elective and pro tem, to relieve the tedium by overlooking the solemn spirit of the words and the effect is not the same as when conferred carefully in the evening. We think there is an undue haste in this class of work that seriously detracts from the solemnity of it. We hope the day is coming soon when our lodges will be able to do all their work in the evening and not have to depend on conferring twenty-five to thirty-five degrees in a day. The ritual is worthy of the most profound study and the efforts of our best men to present it in the best manner possible. The candidate who takes his degree hurriedly cannot grasp the full meaning of the ritual.

THE DESIGN OF FREEMASONRY

The design of Freemasonry is not the display of the ritualistic abilities of its officers. The constant repetition of the ritual cannot alone hold the interest of many of the craft. When one first walks through a beautiful grove its charm fascinates and produces a thrill of inspiration, but going that way repeatedly, thoughtlessly, day by day, it is liable to become commonplace and uninteresting.

What then is the real purpose of Masonry?

Masonry is a system of seeking truth, a philosophy that if properly pursued will ultimately make men Masters, Masters in truth as well as in name. It will enable the individual to know truth, and to apply it to himself and to all with which he comes in contact.

In order to do this, he must understand the materials and tools with which he works. He must understand the import of the teachings, instead of being fascinated with the phonographic perfection of the rendition. He must have less appreciation of honors and more realization of obligations.

There must be a desire to understand the hidden beauties of Masonry, instead of contentment with the perfect reciting of words. The craft must choose and promote officers who are interested in the spirit of Masonry and see further than the mere forms. No officer should be retained who knows nothing but the ritual.

When only those are made Masters over the work who study the symbolism, have an understanding of the philosophy, and are able to give proper instruction in the teachings of our sublime art, then there will be designs upon the trestle board, then more members of the craft will be interested workmen, diligently pursuing their Masonic labors.

A. W. G.



Quarterly

Bulletin



Iowa Masonic Library



WAITING

"I could say nice things about him;
I could praise him if I would;
I could tell about his kindness,
For he's always doing good.
I could boost him as he journeys
O'er the road of life today;
But I let him pass in silence
And I've not a word to say:
For I'm one of those now waiting—
Ere a word of praise is said,
Or a word of comfort uttered —
'Till the friend we love lies dead.

"I could speak of yonder brother
As a man it's good to know;
And perhaps he'd like to hear it,
As he journeys here below.
I could tell the world about him
And his virtues all recall,
But at present he is living,
And it wouldn't do at all:
So I'm waiting, yes, I'm waiting,
'Till the spark of life is fled;
Ere I raise my voice to praise him
I must know that he is dead..

"I appreciate the kindness
That he's often shown to me,
And it will not be forgotten
When I speak his eulogy.
I should like to stand in public
And proclaim him "friend of mine."
But that isn't customary,
So I give the world no sign
Of my love for yonder brother,
Who has often helped me here;
I am waiting, ere I praise him,
'Till I stand before his bier."

—Edgar A. Post.

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NEWTON R. PARVIN - - - Editor
C. C. HUNT - - - Associate Editor

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

THE SCIENCE OF FREEMASONRY

By ROBERT D. GRAHAM, President, International Association
of Masonic Students

Visitors and Visiting

After the routine work of the Lodge has been attended to and the several officers asked if they have anything to offer for the good of Freemasonry or your Lodge in particular, the visiting brethren may be called upon for a few remarks. You may learn from the visitors that the Lodge which has honored you with membership is some pumpkins. The chances are very much in favor of the fact that each visitor will inform the assembled brethren, that, after many years of Masonic experience spread over a large section of the country, they have never seen a better meeting or finer work anywhere than they have enjoyed during the evening. Then may follow a rambling hit or miss talk in which little or nothing is said and no objective reached. There brethren mean well, but in their case, "Silence would have been golden."

The subject of Masonic visitation is an important one and deserves your attention, and a few general rules may be of help to you. Wherever you may travel, if your ordinary business pursuits will allow you to do so, you should make it a point to visit the Masonic Lodge of the community.

When you make such a visit be sure and carry the receipt for the current year's dues to your Lodge, and the Grand Lodge visiting card, should your Jurisdiction issue such. Many Jurisdictions combine the receipt and the visiting card in one paper. Always have these with you. Be at the Lodge room

early; this advice is for your own comfort as much as for the convenience of the brethren. Do not talk to every man you meet, but call for the Tyler of the Lodge, inform him that you are a stranger and desire to visit the Lodge. It will then be the duty of the Tyler to communicate with the Worshipful Master, who will appoint a committee to examine you. When once in the committee room you will submit your credentials for examination and you may at this time ask to see the Charter of the Lodge. This is your privilege—but don't exercise your privilege for the simple reason you have no way of telling whether you have been shown the charter or not. The scroll submitted to you for examination might be a relic of a defunct or clandestine body of men. How could you tell the difference? Then again, your demand to see the Charter is taken to indicate a suspicion on your part, that some committees resent. The credentials having been disposed of, the Test Oath should always follow, and every man in the room must repeat that oath; this is your protection and no man should be allowed in the room who does not take the oath with you. The committee is there for the purpose of finding out if you are entitled to sit in a Lodge of Freemasons with them. **They are not there to find out how much you know; neither are they there to show you how much they know.**

I know of one instance where a committee was appointed before the Lodge was opened. They proceeded at once in the exercise of their duties. The Lodge opened, transacted its business, closed in form and went home, leaving the committee and the visitor still in session.

I know of another instance where the chairman of a committee sent a visitor away, denying him the privilege of visitation. The W. M. at the close of the meeting inquired regarding the stranger. "Oh, I sent him away," said the committee—"he knew too much. He was a book Mason. I can tell 'em by the smell." The following day the stranger called on the W. M. and inquired why he had been turned down, and the W. M. told him what the report had been.

Then it transpired that the stranger was in the community representing a Masonic Publishing House and it became him to be well informed on the letter of the ritual. The committee had made a serious mistake, and this brings me to the subject of tylers and examining committees.

When you visit a Masonic Lodge in a neighboring state you may find the Tyler to be a man that has made a failure of life. His lack of success has made him sour and disgruntled and he may even go as far as to snub you. The probabilities are he will growl at you anyway. Don't let him get your goat. You have some rights there—exercise them. It is a very grave mistake for a Lodge to have the kind of a Tyler I am describing, but many Lodges take this method of providing for some dependent brother. It would be very much better for the Lodge to provide in some other manner for the brother, as the position of Tyler makes him the representative of the brethren whose duties call upon him to come in contact with the stranger, and many a Lodge has suffered in reputation because of a cantankerous Tyler.

On the other hand, I know of a Tyler—his name is Sweeney—who has a pleasant smile and a kindly greeting for all. He has the knack of making the stranger feel at home and at ease, although, if he should happen to meet with some one trying to slip anything over on him, I imagine that the job of "telling it to Sweeney" would be anything but pleasant.

Therefore, my boy, don't let the Tyler scare you. In regard to the committee, ever keep in mind that there is only one correct answer for you, and that is the one taught you in your own Lodge. The questions asked and their answers may not be verbally the same as you learned,—that does not concern you. The Grand Lodge has given you the work that is correct as far as you are concerned. The wisest men of the Craft keep a long way from the catechism in examinations. There are other and far better methods of satisfying yourself that a visitor is a Freemason in good standing and as such entitled to sit in a Lodge of Freemasons.

Of course we will presume that you have satisfied the committee and are permitted to visit, but we know of cases where committees were not satisfied and the stranger was denied the right to visit; this may happen to you. Suppose it does occur, how will you take the experience? Find out, if you can, the reason for your rejection. If it was anything connected with your credentials, then have these attended to at once. Should the cause prove to be your ignorance of the technical work, then proceed to brush up, and do this at once.

If your business in the community is such that a Freemason should engage in, your credentials all O. K., and you have a fair knowledge of the work, then you are entitled to visit. Should you be denied the right, communicate with the W. M. of your Lodge and he will tell you what to do.

It may appear that objection has been made and that some member of the local Lodge does not intend to allow you to visit. This is what is known as the "right of objection," and this right may be exercised by any member against any visitor. But the W. M. of the objector's Lodge has the power to inquire into the grounds upon which the objection has been made and if he deems these grounds insufficient to sustain the objection, then the W. M. may over-rule the objection and permit the stranger to visit.

Visitation on your part will help you in the following manner. You will keep your dues paid up; you will keep brushed up on the work; you will see how the other fellow does things; you will encourage fraternalism and you will broaden and strengthen your own life by contact with others, and these things are all worth while.

Having been admitted to a Lodge as a visitor, in the event that you are called upon for a few remarks, take advantage of the opportunity offered. In order that you may have pleasure and the Craft profit, permit me to suggest that you have some definite idea in your mind; some subject that you desire to speak about and, having done this—sit down—terminal facilities are sorely needed by those having nothing definite to speak about, and also those of one

idea. Having made your little speech—shot your wad, as it were—then proceed to get another speech ready—have an unused one always on hand. If you follow this course you will be surprised to see the interest the boys will take in what you have to say.

It is my purpose to tell you at some other time what I believe to be the function of a Lodge of Freemasons. When this is done I hope to outline a number of subjects suitable for such talks and I also hope to be able to tell you where you can secure authentic materials that may be used as the basis for your remarks.

* * * *

The Problem of Freemasonry

There are two million men today in the U. S. of A. that are indented with the Craft of Freemasonry. These men constitute the very best of the citizenship of the country. They are prominent in every movement that seeks to better civil conditions and to improve the welfare of the community. They are the men who demand protection for women and education for children. They demand and have helped to secure liberty of conscience and freedom from spiritual tyranny. They will not countenance, far less tolerate, lawlessness in any form. They are the men who support and uphold the hands of Government, and when the constituted authorities weaken and become derelict in their duty, these are the men who by precept and example enforce the law.

These are the men that America looks to today to preserve the Institution of this Great people in the struggle that seems just ahead of us. It is right and proper that these men should take this position because the foundations of the American Government were laid by Freemasons. The Constitution was written by Freemasons—in its hour of struggle it was preserved by Freemasons and today, as the dark clouds gather upon the horizon, these are the men who have quietly and determinedly resolved to preserve and defend the Constitution and Government against all comers,—be they religious or political.

What is this strange cult that binds its votaries to its Altars by bands of Love and Fraternalism and yet sends its members forth, ready and willing to lay their lives upon the Altar of Freedom?

Their loyalty never questioned; their devotion never doubted, but ever and always a Freemason's plighted troth to that which is right and sacredly sealed with their blood when necessary. Yea, verily, Freemasonry presents a problem to the enemies of America and American Institutions.

At Work

You are expected to apply yourself to the work of the Craft of Freemasonry as far as the "length of your Cable-tow" or "the first square or angle of your work," meaning by these statements, to the limit of your obligated ability.

It will not be long before you will discover certain tendencies of your own inner life manifesting themselves. Your study of the machinery and Ritual of Freemasonry will show to you many an open door for usefulness and you will probably take up that line of work most congenial to you. The machinery of Freemasonry has given to many an office seeking brother the opportunity of gratifying his ambitions. It will be here that your first awakening will come. The brethren to whom has been entrusted the Gavel of authority and all that it means in a Lodge of Freemasons are looked upon as being in some way exemplars of the teachings of the Craft. It is presumed that they have arisen to high honor amongst their brethren because of their knowledge, of their compliance with and devotion to the Tenets of the Craft. You may approach some of these brethren asking for information upon Masonic subjects that are forcing themselves upon your attention. Do not be at all surprised if you should be met with an evasive answer, and if you press your inquiry, you will get a first-class exhibition of side-stepping and you will find yourself in too many instances, stalled, floated, bluffed and disappointed.

You are asking for bread and you will receive a stone. Do not allow this disappointing experience to discourage you—you have only gone to the wrong address with your questions. Oh, I know you have a right to expect some kind of satisfaction from your officers, but do you always receive what you expect and in the way looked for—not much.

Experience will reveal to you that the class of men who are office-seekers in a Lodge of Freemasons are also office-seekers in other organizations amongst men. So-called Lodge politics is one of the serious problems confronting Freemasonry today. Our best men absolutely refuse to follow the routine that has arisen, and the result is, men of very mediocre ability and limited attainments have forced themselves into office. While this is not the case in all instances, it is the case in so many that men of ability and learning do not attend our meetings except on special occasions, and although these same men are interested in the teaching of Freemasonry, they are not interested in the running of the Lodge—that is, as it is now being run. Does office and power appeal to you? Do titles and honors fascinate you? Do medals and gegaws look good to you? Then you have the makings of an office-seeker—go to it, and may the best goer win. This is a very serious matter and needs attention.

During a recently extended trip, the writer found many Lodges with officers who had been Masons for a very short time—one Lodge with over one thousand members, the Worshipful Master of which had been a Mason less than three years—another Lodge with a Senior Warden a Mason less than a year—a great Jurisdiction with an organized Masonic study work going on and the Instructor a Freemason of less than eighteen months. When the blind lead the blind, we have been told where the end of that road is—in the ditch.

You should make a definite choice and decide whether you are going to be an office-seeker in a Masonic Lodge or a student of the teachings of Freemasonry because experience shows you cannot be both.

Many an officer, realizing the mistake he made in accepting an office, has become a student of the Craft after his term closed; but on the other hand, the brother who has sought for and secured an office in a Masonic Lodge in order to increase his business; to get social prestige or standing; to receive political favors or simply to gratify his ambition for office and power, is a positive injury to Freemasonry and this Craft exists today in spite of and not because of that class of men.

You will ever keep in mind that it is the office-seeking mason that is the injury. Some men are in Masonic offices today who are giving the very best that is in them in order to advance the interests of the Craft. All honor to such brethren, but they are like Angels visits—few and far between—we do not have enough of such.

“Ye see yon birkie, ca’d—a lord,
Wha struts, and stares, and a’ that;
Though hundreds worship at his wor
He’s but a coof for a’ that:
For a’ that, and a’ that,
His ribband, star, and a’ that,
The man of independent mind,
He looks and laughs at a’ that.”

My brother, look beneath the surface and you will see that pride and ambition and desire for power are not in harmony with the teachings of the Craft where all men are equal. We have seen the haughty and the arrogant brought low; we have seen the domineering bully cowed; we have seen it demonstrated beyond a question that real worth and manhood have triumphed, as witness a Lincoln or a Burns, when those who oppose them are known today through the reflected glory of being noticed by those they despised.

In a Freemasons’ Lodge, we are dealing with the internal and not the external parts of man. The first preparation to be made a Freemason took place in the heart. Be careful, therefore, as to the channel in which and through which you decide to show forth your Masonic activities. If you have been drawn to Freemasonry as a piece of steel is drawn to the magnet; and if you believe that your obligations and feelings are in harmony, (which they are,) and would like to know something about the esoteric teachings of the Craft, then listen for a few moments.

There are two classes of students. First: those who study the Ritual and are content with that, finding full satisfaction in that line of work. Second: those who know the Ritual but who believe that the words of the Ritual are like the symbols and ceremonies—merely the covering of deeper truths—the husk that protects the real meaning from all except such as become Master

Masons indeed. We urge upon you the necessity of a correct understanding of the Ritual, getting it verbally correct wherever possible. In this way you will lay your lines for a study that will prove pleasant and profitable.

Now proceed to find out where that Ritual came from—the road it traveled over on its journey to you. This road you may retrace, beginning with the Lodge that has honored you with membership. From that to the Grand Lodge of your Jurisdiction, then to the Lodges that organized the Grand Lodge and so on back until you reach the end of the road from the standpoint of positive history. Before you leave the history, it will be well for you to examine carefully the records of different Grand Lodges—not all of them, but the leaders—the Grand Lodges of Great Britain, three of them, the various Grand Bodies of Europe, and in this way get a fair idea of the lineage of the Craft as far as recorded.

Your study of the history and your knowledge of the Ritual will have prepared you for a study of the symbols of the Craft. Here you will meet with the source of Masonry's strength—rich as Creosus, with a wealth almost unbelievable in truth taught symbolically. You have come to a feast indeed.

It will be necessary for you to find out from outside sources all the methods employed to convey truth thru' symbols. Call to your assistance every known help. You will need all you can secure. Come then and examine carefully your treasures.

SOME NEW BOOKS IN IOWA MASONIC LIBRARY

GENERAL COLLECTION

- AristophanesFrogs and Three Other Plays.
Austen, Jane.....Pride and Prejudice.
Banks, C. E.....Theodore Roosevelt, a Typical American.
Bartlett, G. H.....Pen and Ink Drawing.
Beha'ullahCompilation of the Holy Utterances of Baha'ollah
and Abdul Baha.
Brady, E. J.....Australia Unlimited.
Brearley, H. C.....Time Telling Through the Ages.
Bronte', Charlotte.....Jane Eyre.
Building Economics
Correspondence School.....Economics of Home Building.
Caffin, C. H.....American Masters of Sculpture.
Campbell, J. F.....Celtic Dragon Myth.
Clarke, H. A.....Guide to Mythology.
Cumont, Franz.....Astrology and Religion Among the Greeks and
Romans.
Curtin, Jeremiah.....The Mongols; a history.
Curtin, Jeremiah.....The Mongols in Russia.
David, E. J.....Leonard Wood on National Issues.

- Davis, A. J.....Approaching Crisis; being a review of Dr. Bushnell's recent lectures on Supernaturalism.
- Davis, A. J.....Free Thoughts Concerning Religion or Nature Versus Theology.
- Davis, A. J.....History and Philosophy of Evil.
- Davis, A. J.....Philosophy of Special Providences.
- Davis, A. J.....Philosophy of Spiritual Intercommunion.
- Davis, G. M. N.....Asiatic Dionysus.
- Dickens, Charles.....Cricket on the Hearth.
- Dill, Samuel.....Roman Society From Nero to Marcus Aurelius.
- Field, Roswell.....Bondage of Ballinger.
- Galbraith, A. M.....Personal Hygiene.
- Garnett, Porter.....Stately Homes of California.
- Gutierrez, de Lara.....Mexican People; Their Struggle For Freedom.
- Halsy, F. W.....Literary Digest History of the World War. Ten volumes.
- Holme, J. G.....Life of Leonard Wood.
- Hopkins, R. T.....Rudyard Kipling; a literary appreciation.
- Hughs, G. S.....Ancient Civilizations.
- Janvier, T. A.....Legends of the City of Mexico.
- Judson, K. B.....Myths and Legends of British North America.
- Koebel, W. H.....South America.
- Koebel, W. H.....Argentina, Past and Present.
- Lattimore, E. L.....Legal Recognition of Industrial Women.
- Low, S. J. M.....Egypt in Transition.
- Lowell, Percival.....Mars and Its Canals.
- Lowell, Percival.....Mars as the Abode of Life.
- Lynch, Chas.....American Red Cross Text-book on First Aid.
- Malock, W. H.....Reconstruction of Religious Belief.
- Matthews, J. B.....Introduction to the Study of American Literature.
- Price, Willard.....Ancient Peoples at New Tasks.
- Renard, G. F.....Guilds in the Middle Ages.
- Richards, J. T.....Abraham Lincoln the Lawyer-Statesman.
- Richardson, J. D.....Compilation of the Messages and Papers of the Presidents.
- Riis, J. A.....Theodore Roosevelt, the Citizen.
- Robb, W. E.....Price of Our Heritage; in Memory of the Heroic Dead of the 168th Infantry.
- Roosevelt, Theodore.....Great Adventure.
- Roosevelt, Theodore.....Letters to His Children.
- Sanders, F. K.....History of the Hebrews.
- Schieffelin, S. B.....Foundations of History
- Scott, Walter.....Ivanhoe.
- Shaw, G. B.....Essay on Going to Church.
- Simonds, F. H.....History of the World War. Four volumes.
- Singleton, Esther.....How to Visit the English Cathedrals.
- Sophocles.....Antigone.
- Steeves, H. R.....Representative Essays in Modern Thought.
- Thayer, W. R.....Theodore Roosevelt; an intimate biography.

- Spears, J. R.....The History of Our Navy From Its Origin to
the Present Day.
U. S. War Dep't.....Air Service Medical Manual.
Waite, A. E.....Collected Poems. Two volumes.

ROBERT D. GRAHAM COLLECTION OF BURNSIANA

- Burns, Robert.....Jolly Beggars; a cantata.
Carlyle, Thomas.....Scottish and Other Miscellanies.
Henderson, T. F.....Auld Ayrshire of Robert Burns.
Kellow, H. A.....Burns and His Poetry.
Newton, J. F.....Spirit of Robert Burns.
Richardson, B. W.....Masonic Genius of Robert Burns.
Shelly, H. C.....Ayrshire Homes and Haunts of Burns.
Watson, William.....The Tomb of Burns.

GRANGER COLLECTION OF POETRY

- Bates, C. F.....Cambridge Book of Poetry and Song.
Braithwaite, W. S. B.....Victory.
Dana, C. A.....Household Book of Poetry.
Emerson, R. W.....Parnassus
Graves, A. P.....Book of Irish Poetry.
Knowles, F. L.....Poetry of American Wit and Humor.
Lang, Andrew.....Blue Poetry Book.
Long, A. W.....American Poems, 1776-1900.
Lounsbury, T. R.....Yale Book of American Verse.
Manly, J. M.....English Poetry, 1170-1892.
Matthews, J. B.....American Familiar Verse.
Painter, F. V. N.....Poets of the South.
Pancoast, H. S.....Standard English Poems.
Scudder, H. E.....American Poems.
Scudder, H. E.....Masterpieces of British Literature.
Wilcox, Ella W.....Picked Poems.
Wilcox, Ella W.....Poems of Love.
Wilcox, Ella W.....Poems of Passion.
Wilcox, Ella W.....Poems of Reflection.
Wilcox, Ella W.....World Voices.
Yore, Clem.....Songs of the Underworld.

FREEMASONRY

- Blanchard, J.....Standard Freemasonry Illustrated.
Bodge, G. M.....Knights Templars Service for Ascension Sunday.
Darrah, D. D.....A. B. C. of Freemasonry.
Evans, H. F.....Primer of Masonic History.
Haywood, H. L.....The Apron, Golden Bowl and Silver Cord.
Indiana Grand Lodge.....Honor Roll of Master Masons of Indiana in the
U. S. Service in the World War.
Indiana Mystic Tie Lodge....Golden Jubilee and Past Master's Night.
Kuhn, W. H.....Necessity of the Royal Arch Degree to the
Master Mason.
Lawrence, G. A.....Sir Knight George Mayhew Moulton.
Masonic History Co.....The Masonic Year.
Masonic Overseas Mission....Report.

- New Hampshire.....Proceedings of the Centennial Anniversary of
Franklin Lodge, No. 6 of Lebanon, N. H.
- New York-Grand Lodge.....Masonic Home at Utica, New York.
- O. E. S-Grand Chapter.....Souvenir Program. 1919.
- Ohio-Grand Lodge.....Members of Lodges of F. & A. M. of Ohio in
the U. S. Service in the World War.
Program of the Spring Reunion of Oriental
Consistory of Valley of Chicago 1918.
- Stockley, W. E.....Maundy Thursday Ceremony of Extinguishing
the Lights.

IOWA DEPARTMENT

- Andreas, A. T.....Illustrated Historical Atlas of Iowa.
- Aurner, C. R.....Iowa Stories. Two volumes.
- Cody, Louisa F.....Memories of Buffalo Bill.
- Cole, G. M.....A Dozen Days in Iowa.
- Downer, H. E.....History of Davenport and Scott County. Two
volumes.
- Dreiser, Theodore.....Hoosier Holiday.
- Dye, E. E.....The Conquest; the true story of Lewis and Clark.
- Holmes & Sweetland.....Descriptive Sketch of the Spirit Lake Region.
- Hosmer, J. K.....History of the Louisiana Purchase.
- Marple, Alice.....Iowa Authors and Their Works; a bibliography.
- Parish, J. C.....The Man With the Iron Hand.
- Pike, Z. M.....Expeditions of Zebulon Pike.
Tributes to Henry Wallace.
- Van Vechten, Carl.....In the Garret.
- Wallace, Henry.....Uncle Henry's Letters to the Farm Boy.
- Weller, C. H.....Athens and Its Monuments.
Young, Kendall and the Kendall Young Library.

BOOKPLATES

- American Bookplate Society..First Year Book. 1915.
- Fowler, Alfred.....Bookplate calendar for 1920.
- Fowler, Alfred.....Bookplate booklet, May, 1919.
- Fowler, Alfred.....Bookplate booklet, October, 1919.
- Harrod, Stanley.....Catalog of Bookplates.
- Viner, G. H.....Descriptive Catalog of the Bookplate.

History of The Mystic Shrine

The Library is indebted to William B. Melish for a copy of the History of the Imperial Council, Ancient Arabic Order, Nobles of the Mystic Shrine. This work was prepared and published under the direction of the Imperial Council and is a complete history of the Mystic Shrine from its organization to the year 1919. Noble Melish was chairman of the committee appointed by the Imperial Council to prepare this history

and the copyright is taken in his name as such chairman. The committee has been very careful to distinguish between fact and fiction and the work throughout is authoritative. They were fortunate in having access to the notes of some of the founders of the Order in this country, especially those of Dr. Saram R. Ellison of Mecca Temple, New York, who was the first chairman of the committee, but who later resigned because of advancing years.

Seventy-Seventh Annual Communication of the Grand Lodge of Iowa

The seventy-seventh annual communication of the Grand Lodge was held in the Princess Theatre at Fort Dodge, Iowa, June 8, 9, and 10 following the usual three days School of Instruction in charge of the Custodians. The School was one of the best and most profitable for many years. It was largely attended and the interest continued through the entire three days session.

On Tuesday, June 8th the brethren assembled promptly at 9 A. M. and the meeting was called to order by the Deputy Grand Master, Charles A. Dewey, who then requested Brother Crom Bowen, as the oldest Past Grand Master in point of service present, to present and escort the Grand Master, Brother William A. Westfall to the East. This Brother Bowen did in his usual pleasing manner and Brother Westfall was received with the public grand honors. The Grand Master in a few well chosen words expressed his appreciation of the reception given him and then called upon Brother E. H. Johnson of Fort Dodge to preside during the opening exercises, which were carried out as follows:

Invocation by Dr. W. O. Harliss.

Selection by Miss Bernice Arthur.

Singing by Masonic Male Quartette.

Singing, Mrs. Elsa Loomis McManus.

Address of Welcome on behalf of the Masons of Ft. Dodge by Mayor A. O. Scott.

Orchestra selection by the Masonic Orchestra.

Response to the Address of Welcome By Charles A. Dewey, Deputy Grand Master.

A few very interesting remarks were made by Brother Johnson who then

closed the public exercises and the gavel was returned to Most Worshipful Grand Master, W. A. Westfall, who, after inviting those not members of the Order to retire, proceeded to open the Grand Lodge in ample form.

The Committee on Credentials reported that there were 408 Lodges represented; 339 Masters and Wardens and 253 proxies. There were 14 Grand Officers, 37 Permanent Members and 43 District Lecturers, making a total attendance of 686.

Brother Thomas Lambert in presenting the report of the Trustees of the Grand Charity Fund gave some very interesting facts regarding the work of the Trustees and the good accomplished by the fund provided by this Grand Lodge.

Brother E. R. Moore in his report of the Finance Committee said that for the first time in many years the finances of the Grand Lodge were in such shape that the Committee could make all necessary appropriations without having to anticipate the revenues for the coming year. He also said that the funds would warrant the purchase on the market of a \$10,000.00 Liberty Bond which could be cashed later if needed and he recommended that the purchase of such a bond be made. This recommendation was adopted.

A telegram of fraternal greeting was received from the Grand Master of Nebraska to which our Grand Master was instructed to make suitable reply.

The Jurisprudence Committee recommended an amendment to the Constitution by which the Board of Custodians would become permanent members of the Grand Lodge. This was approved and under the law was laid over for final action next year. Amendments

to the Code and decisions approved by the Grand Lodge are given in full in another part of this number of the Bulletin. The list of new officers and committees are also given in another part of this number.

The Grand Master invited Brother George A. Dibble to address the Grand Lodge and those who had looked forward to a treat in listening to this address were not disappointed. It was certainly magnificent.

The Finance Committee was instructed to appropriate \$175 for the purchasing of 550 copies of "The List of Regular Lodges" so that each Lodge could be furnished with a copy. The Grand Secretary was also instructed to prepare combination receipt and identification cards to be furnished to the Lodges at cost.

Waterloo extended a cordial invitation for the Grand Lodge to meet in that city next year and the invitation was accepted by a unanimous vote.

All of the sessions of the Grand Lodge were full of business but it was transacted in perfect harmony. The time that was not given to business was filled with a round of pleasure and entertainment furnished by the brethren of Fort Dodge. For an account of this feature of the communication see "Incidents of the Week" in this issue of the Bulletin.

* * * *

INCIDENTS OF THE WEEK

By Harriett Hughes

We have looked forward for months to the Seventy-seventh Annual Communication of the Grand Lodge of Iowa and all too soon has it come and gone, but although it is gone, there will ever be fresh in our minds memories of many delightful hours spent in the beautiful city of Fort Dodge. And it is a beautiful city, nestled down in the heart of the hills, making an ideal setting for this annual meeting.

Fort Dodge is a thriving little city, situated on the banks of the Des Moines River, and on account of the three trunk lines of railroad leading into it, is very easy of access. The city boasts of a large number of manufacturing and jobbing institutions and is known as the commercial center of Northwestern Iowa. Lying in the heart of a rich agricultural district, it is surrounded by land underlaid with gypsum rock, having the largest and purest gypsum rock deposits in the United States—thus the slogan of Fort Dodge, "We Plaster the Earth." However, this is but one of the many interesting features connected with the enterprising city and we regret that space does not permit the mention of more of its commercial institutions.

From the time that Fort Dodge was designated as the next meeting place of the Grand Lodge of Iowa, we believe that the Masons of that city have simply lived and breathed "Grand Lodge," at least if the completeness with which every detail was planned for and carried out is any indication. The neat little circulars sent out in advance of the meeting, the announcements distributed at the session, giving in full the program for the week, the tasty delegates' badges, etc., etc., showed only the most careful attention to every little detail, with no other thought than the comfort and pleasure of their guests.

The School of Instruction, under charge of the Board of Custodians, began on Friday, June 4th, and was perhaps the most successful School ever held at a Grand Lodge meeting, it having the largest attendance as yet on record. The School lasted over until Monday night, when the Third Degree was put on in a most creditable manner at the Princess Theater, the work being done on actual candidates. Quite a large number took the examinations for District Lecturer during the few days of the School and we are sure that the

hope of the Board of Custodians that someday every county in the state may have at least one District Lecturer will soon be materialized.

The Grand Lodge proper convened at the Princess Theatre on Tuesday morning, June 8th, and too much cannot be said of the harmony existing during the entire session. This harmony and good cheer pervaded everything, making it a session to look back to with pleasure. The Masons of Fort Dodge had no little part in this, as it was they who started things off in the right spirit—putting a vim and push into everything with which they had anything to do and with all showing such a spirit of cordiality and welcome that everybody was right at home from the moment of their arrival—we were not visitors but just “home-folks.”

Words are but frail things when we come to speak of the entertainment provided by the Masons of Fort Dodge and their wives and daughters. We can think of nothing that they did not do for our comfort and enjoyment while there, and when it comes to real entertaining, we shall have to hand it to Fort Dodge. From the time of the arrival of the Grand Master and Grand Secretary, a car was placed at their disposal, to go and come as they wished, a fact which they very much appreciated.

On Sunday morning, all Masons then in attendance were invited to attend the services at the Methodist Church, the Grand Chaplain of the Grand Lodge, Rev. E. G. Williams of Colfax, having been asked to deliver the address of the morning. It was an inspiring sermon and listened to with a great deal of interest by his audience. Another very pleasant feature of the morning was the music by the local choir, this choir being one of the very finest in the state. They gave a sacred concert in the evening and we are sure if the singers could have heard a few of the many words of praise

spoken in their behalf they would have felt well repaid for the time spent in the work of training.

Cars were placed at the disposal of the guests on Sunday afternoon and many, many of them enjoyed to the utmost this privilege extended. Fort Dodge is a city of beautiful drives and scenic places and this treat alone would have been sufficient for the guests, but not so with the local Masons for upon our return at five o'clock, we were asked to remain at the Masonic Temple where a band concert had been arranged for.

On Tuesday, a lovely luncheon was served the visiting ladies at the Country Club and during the afternoon they were delightfully entertained with aesthetic and folk dancing.

Tickets granting admission to any movie in the city, good for the three days of the Grand Lodge session, were given to all delegates and visitors, but on Tuesday evening a rare treat was afforded to all in the way of a play put on at the Princess Theater by local Masonic talent. It was a success in every particular, adding one more feather to the cap of the Fort Dodge Masons. The Annual Grand Master's dinner also took place Tuesday evening, being served at the Country Club, at which time autos were again placed at the disposal of the guests. It goes without saying that this was an enjoyable affair as it always proves to be one of the most delightful features of the Grand Lodge sessions and is looked forward to eagerly each year by the Past Grand Masters. Lucky indeed is he who, though outside the pale of this august body, happens to be invited in for the occasion.

Wednesday afternoon a tea was given for the visiting ladies, hostesses and members of the Eastern Star at the Masonic Temple, interspersed with harp and violin solos, special readings, vocal solos and cards. The evening was given

over to a reception and concert by the Masonic Orchestra in the Club rooms, followed by a dance in the ball room of the Temple. The extreme heat could not daunt the spirits of the dancers and we are sure that the evening proved a most enjoyable one to all.

The visiting ladies were especially favored this year in being asked to attend the annual banquet given for the members of the Masonic Veterans' Association in the dining room of the Methodist Church on Wednesday evening. This dinner was so thoroughly enjoyed that we are very much afraid the ladies will be greatly disappointed in the future should not similar invitations be forthcoming from the Veterans.

The Grand Lodge session closed Thursday noon, but even then Fort Dodge was not through with its entertaining, as during the afternoon cars were again provided for the visiting Masons and their wives that they might auto over the city or enjoy the beautiful drives nearby.

But now the 77th Communication is a thing of the past—a time to look back to with only the most pleasant of recollections. And when we do look back, it will always be with a deep sense of appreciation for this week of real pleasure. We have been made to feel that it has been a pleasure to serve us, and after all, this is the essential of being a successful host.

Decisions as Approved by the Grand Lodge

An Insurance Company doing business in Iowa cannot be considered as a Relief Association under Section 297, paragraph 7 of the Code.

Where a Brother was elected Master of a Lodge and duly installed as such, and after having served as Master for a certain period of time, resigns, and the

office of Worshipful Master becomes vacant and the Lodge elects a Brother to fill the vacancy for the remaining period of the year, such Worshipful Master elected to fill the vacancy is entitled to the honors of a Past Master. The provision in Section 76 of the Code, to the effect that where the annual election is held later than the last stated meeting before the 24th day of December of each year or the annual installation is held later than January 20th, the Master so elected or installed shall not be entitled to the honors of a Past Master, applies only to the regular annual election or installation of officers. It does not apply or govern the election of a Master to fill a vacancy.

Where a Brother by reason of sickness or any other good and sufficient cause is unable to attend a regular meeting at which the ballot is to be spread upon a particular candidate, he may file an objection to the candidate in writing, by mailing the same to the Master of the Lodge, and such objection has the same force as if he appeared in person and filed such objection.

It is proper and legal for a Brother to post an Entered Apprentice even though said Entered Apprentice has not presented himself for advancement within six months after his initiation. He is an Entered Apprentice Mason even though he has not presented himself for advancement.

Where a Brother was elected to fill an office and duly installed as such and after said election and installation was declared to be of unsound mind and committed to the Hospital for the Insane, his office does not become vacant by reason thereof. Being committed to the Insane Hospital does not create any greater and further reasons for declaring the office vacant than any other cause of sickness.

The law provides a method whereby the office may be filled, *protem*. In case of recovery from such sickness or disease prior to the expiration of the term of his office, he is entitled to resume the office.

Where any officer is elected and installed and afterward removes from the jurisdiction of the Lodge, taking up his actual residence and making his home in a foreign jurisdiction, there is a vacancy in the office even though he retains his legal residence and votes as such in the jurisdiction of the lodge which elected him. It is the actual and not the legal residence that controls in such matters.

The Master and other Brothers violate Masonic Law in opening a Lodge in the ante-room and examining a Brother as to his proficiency at the same time that others are conferring the Degrees upon another candidate in the Lodge room. In other words a Lodge can not hold two meetings at the same time. Examination as to proficiency must be in open Lodge and under the law the same lodge can not hold two meetings at the same time.

A Lodge can not take its charter to an adjoining town where there is no Masonic Lodge and there confer degrees upon candidates who live in that town. The charter is granted and the brethren are given authority to work within the town named in the charter and not otherwise.

A Wonderful Work

When it was first learned that the Masons of Detroit were to undertake to raise \$3,000,000 for the erection of a new Temple Building, it was deemed almost impossible of accomplishment, yet within a very brief space of time plans were made for the great drive and the

feat was accomplished. They are now planning to erect the most elaborate Temple the world has ever known. We hope in some future number of the Bulletin to give portrait of the proposed building and something of the plans.

The Masons of that city have also formed a Detroit Masonic Club, which owns 170 acres of ground. They have an eighteen hole golf course that covers 91 acres. It is said that there are frequently 400 autos driven into the grounds in a day. Contract has been let for a fine concrete Cassino Club House to be built upon the lake front, to be three stories in height with a basement, and fine porches along the entire length of the building. This Club will have twenty tennis courts, a rifle shooting range, bowling on the green, fishing facilities, boating, etc., in summer, with skating, ice boats, etc. in the winter, so that the club will be open and be a great resort to the Masons of that city both summer and winter. They plan for all kinds of entertainment in connection with their Club and expect to have a fine baseball ground.

The purpose of this Club is to provide a moderately priced means of recreation for the more than 37,000 Masons living in that vicinity, and from the program proposed by the leaders of the Club, there is no doubt but that they are bound to make a splendid success of it. All life memberships were sold in advance of the time for the opening of the Club. We doubt not that this will prove one of the finest things of the kind in America.

A very fine article on Bird Ceremonials by Charles C. Brown has appeared in a number of the Wisconsin Archaeologist at Milwaukee. In the south eastern part of Wisconsin many specimens of the Indian work of the Archaeological kind have been found and we learn that one has been lately found in Benton County in

Iowa. We also understand that there is a movement in this state to make an archaeological survey of Iowa which we trust will be started in the near future. Should any of our readers know of any place in the state where a number of

archaeological relics have been found, Indian pipes, arrows or Indian tools of any kind, we would be pleased to hear from them and we would be glad to have them send same to the Library for the museum department.

GRAND LODGE OFFICERS AND COMMITTEES 1920-1921

ELECTED

M. W. Grand Master

JESSE ALDEN WEST (Capital 110).....Des Moines

R. W. Senior Grand Warden

THOMAS WILLIAM WELLINGTON (Claypoole 13).....Fort Madison

R. W. Junior Grand Warden

CHARLES EDWARD WRIGHT (Verity 250).....Clear Lake

R. W. Grand Treasurer

ERNEST ROBERT MOORE (Mt. Hermon 263).....Cedar Rapids

R. W. Grand Secretary

NEWTON RAY PARVIN (Iowa City 4).....Cedar Rapids

APPOINTED

R. W. Deputy Grand Master

AMOR SARGENT (Crescent 25).....Cedar Rapids

R. W. Deputy Grand Secretary

CHARLES CLYDE HUNT (Lafayette 52).....Cedar Rapids

R. W. Grand Chaplain

H. B. SCOLES (Franklin 14).....Knoxville

W. Senior Grand Deacon

J. W. COOK (Silentia 371).....Shelby

W. Junior Grand Deacon

SAM L. POLONETZKY (Gnemeth 577).....Valley Junction

W. Senior Grand Steward

E. C. FEE (Evening Shade 312).....Spencer

W. Junior Grand Steward

OTIS B. NOEL (Mahaska 336).....New Sharon

W. Grand Marshal

ROY W. HALE (Ashlar 111).....Fort Dodge

W. Grand Tyler

AMOS N. ALBERSON (26).....Washington

Custodians of the Work

JOHN T. AMES (Hesperia 340)—Term expires 1921.....Traer

DAVID R. TRIPP (Riverside 389)—Term expires 1923.....Colfax

CHAS. C. CLARK (Malta 318), P. G. M.—Term expires 1925...Burlington

Trustees Grand Charity Fund

J. D. GAMBLE (Oriental 61), P. G. M.—Term expires 1922.....Knoxville
THOS. LAMBERT (Resurgam 169), P. G. M.—Term expires 1924.....Sabula
C. W. WALTON (Metropolitan 49), P. G. M.—Term expires 1926.Dubuque

Trustees Grand Lodge

CROM BOWEN (Capital 110), P. G. M.—Term expires 1921....Des Moines
W. S. GARDNER (Western Star 100), P. G. M.—Term expires 1923.Ciinton
LOUIS BLOCK (Trinity 208), P. G. M.—Term expires 1925.....,Davenport

STANDING COMMITTEES

Credentials

GEO. L. GARTON (370).....Des Moines
HENRY H. DEAN (58).....Glenwood
FRANK A. LEE (116).....Waverly

Lodges Under Dispensation

BURTON H. SAXTON (111).....Sioux City
REALFF OTTESEN (208).....Davenport
CARL KUEHNLE (507).....Denison

Chartered Lodges

FRED G. HANSEN (100).....Clinton
J. E. BROOKS (386).....Greenfield
C. S. PERCIVAL (73).....Bonaparte

Grand Master's Address

MILO J. GABRIEL (93).....Clinton
CHAS. R. SUTHERLAND (25).....Cedar Rapids
ROBERT TIPTON (238).....Belle Plaine

Appeals and Grievances

EARL PETERS (140).....Clarinda
CURTIS B. CLOVIS (271).....Atlantic
CHARLES A. DEWEY (26).....Washington

Masonic Jurisprudence

WILLIAM HUTCHINSON (537), P. G. M.....Alton
And all Past Grand Masters of this Grand Lodge who personally reside
within its jurisdiction and are in good standing,

Finance

ACE WEBSTER (351).....Waucoma
C. A. PARKER (145).....Mason City
LEROY C. DUNN (110).....Des Moines

Mileage and Per Diem

W. L. EHLERS (474).....Correctionville
FORREST S. TREAT (22).....Davenport
GEO. A. REIMCKE (2).....Muscatine

Grand Lodge Library

E. G. WILLIAMS (389).....Colfax

Fraternal Correspondence

LOUIS BLOCK (208), P. G. M.....Davenport

Fraternal Dead

A. J. WALSMITH (18).....Oskaloosa

Masonic Research

C. C. HUNT (52)—Term expires 1921.....Cedar Rapids
 H. L. HAYWOOD (105)—Term expires 1922.....Grinnell
 BOHUMIL SHIMEK (4)—Term expires 1923.....Iowa City

Grand Lodge Recognition

F. C. SMITH (12)—Term expires 1921.....Keokuk
 F. W. CRAIG (110), P. G. M.—Term expires 1922.....Des Moines
 H. H. STILWELL (154)—Term expires 1923.....Waukon

AMENDMENTS TO THE CODE

Adopted June, 1920

The following amendments to sections 48, 123 and 196 of the code, were adopted at the recent communication of the Grand Lodge (1920) and are now a part of the law of this Grand Jurisdiction:

SECTION 157a. (*As Amended 1920*)—Fees for Degrees by Courtesy—When degrees are conferred by request for a Lodge of a foreign jurisdiction, no fee shall be charged for such fraternal service; provided, however, that when the foreign jurisdiction makes a charge for like service for an Iowa Lodge then in that case the Iowa Lodge may make such reasonable charge for the service as may be agreed upon by the Lodges concerned.

SECTION 62a. (*As Amended 1920*)—Report to Grand Secretary—When such consolidation has been effected and the officers of the consolidated Lodge have been duly elected and installed, it shall be the duty of the Secretary of such consolidated Lodge to at once report to the Grand Secretary the action that has been had and such report shall include a list of the officers of the consolidated Lodge.

(D). *The Research Committee shall be authorized and empowered to establish a Speakers' Bureau, and when established the same shall be under the management and control of the Research Committee, and they shall have authority to make and adopt rules for the regulation thereof and putting the same into operation.

Provided: That the establishment thereof and the operation thereof, and all work done and performed in connection therewith, shall be done and carried out without any expense to this Grand Lodge other than the such sum as may be expended by the Committee out of the usual appropriation for the Committee and in no case shall the speakers therefor be at the expense of this Grand Lodge. (*As Amended 1920.*)

SECTION 424. Applications for Relief—(As Amended 1912, 1915 and 1920)—All applications to the Grand Lodge for relief shall be made to the Trustees of the Grand Charity Fund. They shall carefully investigate all applications for relief, and when such application is from a subordinate lodge they shall ascertain its financial condition, the calls upon it for charity, the amount paid by it for charity, and such other facts as they may deem proper. The Trustees may, in their discretion, reject such applications, or report them to the Grand Lodge, with such recommendations as they may deem proper. The Trustees may, in case of emergency, draw upon the temporary charity fund not to exceed the sum of \$500.00, but appropriations for permanent or continuous relief shall only be made by the Grand Lodge, and no such appropriations shall be made upon application of a subordinate lodge unless such application shall have been made to the Trustees at least ten days before the session of the Grand Lodge at which such appropriation is asked for. The Trustees may, when an emergency arises, draw upon the temporary charity fund for not to exceed \$400.00 in addition to the amount set aside by the Grand Lodge for a beneficiary.

THE RIGHT OF VISITATION

By C. C. Hunt

The statement of this right as given by Mackey in his fourteenth landmark is as follows: "The right of every Mason to visit and sit in every regular Lodge is an unquestionable landmark of the Order. This is called the right of visitation. This right of visitation has always been recognized as an inherent right which inures to every Mason as he travels through the world, and this is because Lodges are justly considered as only divisions for convenience of the universal Masonic family. This right may, of course, be impaired or forfeited on special occasions by various circumstances; but when admission is refused to a Mason in good standing, who knocks at the door of a Lodge as a vis-

itor, it is to be expected that some good and sufficient reason shall be furnished for this violation of what is, in general, a Masonic right, founded on the landmarks of the Order." This statement is supported by the Law in England, which has not been changed since 1819 when it was provided that "It is the undoubted right of every Mason who is well known or properly vouched for to visit any Lodge during the time it is opened for general Masonic business." The circumstances which led to this enactment was that on June 2, 1819 at the quarterly communication of the Grand Lodge complaint was made against a certain Lodge for having refused admission to some visiting brethren who had

been regularly vouched for. The Lodge claimed that it was about to initiate a candidate and no visitors could be admitted during the ceremony. The Grand Lodge, however, held otherwise and adopted the regulation given above. Commenting on this "The London Freemason", Volume 39, Page 140, says: "The right of visitation is a Masonic privilege not generally understood, nor taken advantage of as it ought to be. It not only benefits the Mason in good standing who profits by it, but the lodge he visits. It should be understood clearly that, welcome or unwelcome, invited or uninvited, every Freemason has an inalienable right to visit any and every lodge he pleases. Of course, this does not involve any right to join the brethren at the festive board afterwards, and we fancy it is the fear of being considered intrusive in this respect that causes brethren to be diffident in the matter of visitation. We said it benefited the lodge visited. It does so in this way. The lodge ceases to be a private coterie. When it is remembered that at any moment during lodge work, it is possible brethren may drop in from any part of the world, a very wholesome check is imposed upon those who rule the lodge. There is far less chance of any innovation finding its way into the body of Masonry under such circumstances. The lodge is quite justified, of course, in testing the visitor in every possible way, and no sensible brother will object to being put through a very strict examination." This does not mean, however, that a brother can disregard Masonic law and usage or act otherwise than as a gentleman and retain his right of visitation. In England this right has been modified by several rules. For instance, the Tyler at his installation is instructed "if it should at any time unfortunately happen that a Brother should present himself in a state of inebriety, it will be your duty to report the same to the I. G.,

and he to the J. W., that the responsibility of his admission rests not upon you." The following rules from the Book of Constitutions of the Grand Lodge of England also qualify the right:

Rule 150—"No visitor shall be admitted into a Lodge unless he be personally known to, or well vouched for, after due examination, by one of the Brethren present, OR until he has produced the certificate of the Grand Lodge to which he claims to belong, AND has given satisfactory proof that he is the Brother named in the certificate, or other proper vouchers of his having been initiated in a regular Lodge."

Rule 151—"It is within the power of the Master of every private Lodge to refuse admission to any visitor whose presence he has reason to believe will disturb the harmony of the Lodge, or to any visitor of known bad character."

Rule 152—"No Brother who has ceased to be a subscribing member of a Lodge shall be permitted to visit any one Lodge more than once until he again becomes a subscribing member of some Lodge."

Rule 204—"A Brother who has been concerned in making Masons clandestinely, or at a Lodge which is not a regular Lodge, or for small and unworthy considerations, or who may assist in forming a new Lodge without the Grand Master's authority, shall not be admitted as a member, or even as a visitor into any regular Lodge."

Rule 282—"No Brother shall be admitted into any Grand Lodge or any subordinate Lodge, without his proper clothing."

From these rules it appears that the visitor must conform to the following requirement:

First. He must be vouched for or prove himself eligible. (Rule 150).

Second. He must be of good reputation. (Rule 151).

Third. The Master must be convinced that his presence will not disturb the harmony of the Lodge. (Rule 151).

Fourth. He must be a member of a Lodge in good standing. (Rule 152).

Fifth. He must not have Masonic dealings with clandestine Masons or Lodges. (Rule 204).

Sixth. He must be properly clothed. (Rule 282).

As interpreted in the light of these modifications the right of visitation has been generally, though not universally upheld by the Masonic world. A great deal of diversity, however, exists as to the proper application of these modifications. In future papers we hope to speak of these modifications more particularly but at the present time we shall only call attention to the fact that the modifications should not be so interpreted that a good and true brother would be deprived of his right to visit. Neither Lodge nor Grand Lodge has the right to deprive him of this right. They may have the power but they do not have the Masonic right to so deprive him.

Nearly all the old charges enjoin the Craft to "receive and cherish strange brethren when they come over the country." "If you discover him to be a true and genuine brother you are to respect him accordingly." The Master in his installation is required to "promise" to respect genuine and true brethren." This right is based upon the principal that Masonry is a universal family of which Lodges are but local divisions and from this fact we have the saying that "in every clime a Mason finds a home and in every land a brother." The right of visitation can not be denied without controverting the idea of Fraternity and universality. The right of visitation is also implied in the nature of the early Masonic organization. Lodges were not necessarily permanent organizations. The old charges define them as places where Masons assemble and work. They might

be either permanent or not. All Masons in the vicinity had a right to be present. That right is said to have been asserted by Pythagoras, and Mackey has therefore a strong argument for calling it a landmark. This right, however, is not absolute, but must yield to higher rights, if any there be, with which it may conflict. It is because of this fact that many eminent Masons hold that there is no right of visitation, although there is a duty of hospitality on the part of the Lodge; that the duty is not legal but moral, and that the visitor has no right whatever. They hold that since permission to visit may be refused, the right to visit does not exist. We must remember, however, that neither Mackey nor the English hold the right to be absolute. "It may be impaired or forfeited on special occasions by various circumstances." But this does not controvert the fact that in ancient times it was universally admitted that a visiting brother had the right to attend the meetings of the local Lodge when engaged on general Masonic business. Whether this is sufficient to constitute a landmark or merely a principle of common law need not concern us here. We may well consider Brother Roscoe Pound's estimate of Mackey's landmarks when he says: "The foundation of all Masonic common law is in Mackey's exposition of the landmarks. We may grant that not more than one-third of his twenty-five landmarks are to be accepted as such. Nevertheless he succeeded wonderfully in putting his finger on the significant points in generally accepted Masonic usage. Everything that has been done since has been done in the light of his exposition and on more than one point he said all that was to be said." Whether there is a right of visitation or merely a duty of hospitality, Mackey is right when he says: "When admission is refused to a Mason in good standing who knocks at the door of a Lodge as a visitor, it is to be expected that some good

and sufficient reason shall be furnished for this violation of what is, in general, a Masonic right." In future papers, as stated above, we hope to consider some of the reasons which have been advanced for refusing admission to visitors. At this time, however, we will simply state that, whether we accept Mackey's landmarks or not, in practice the admission of visitors who prove themselves to be in good standing is very seldom denied, laws to the contrary notwithstanding.

The First Known Artificers

It has been said that he who makes two blades of grass grow where but one grew before is a benefactor of mankind. This is but another way of saying that the producer benefits not only himself but others. From one of the old legends of Masonry written four or five hundred years ago, we quote the following.

"Before Noah's flood there was a man called Lamech, as it is written in the Bible, in the fourth chapter of Genesis, and this Lamech had two wives, the one Adah, and the other named Zillah. By his first wife, Adah, he got two sons, the one Jabel and the other Jubal, and by the other wife he got a son and a daughter. And these four children founded the beginning of all the sciences of the world. The elder son, Jabel, founded the sciences of geometry, and he carried flocks of sheep and lambs into the fields, and first built houses of stone and wood, as it is noted in the chapter above named. And his brother, Jubal, founded the science of music, and songs of the tongue, harp and the organ. And the third brother, Tubal Cain, founded smithcraft of gold, silver, copper, iron and steel, and the daughter founded the art of weaving. And these children knew well that God would take vengeance for sin, either by fire or water, wherefore they wrote the sciences that

they founded on two pillars, that they might be found after Noah's flood. The one pillar was marble, for that would not burn with fire; and the other 'was brass, for that would not drown in water."

In the book of Genesis, we are told that Lamech had three sons and one daughter, and the service which each son rendered to the world is mentioned. From tradition we learn that the daughter, Naamah, discovered the art of weaving. Thus in these children of Lamech we have mention of the first persons in the world who rendered service to their fellows.

Noah is sometimes erroneously said to be a brother of these four children of Lamech, probably because his father's name was also Lamech. But they were two very different Lamechs. The father of Noah was descended from Seth, while the other Lamech came from the line of Cain.

Among many Masons Tubal Cain is a symbol of worldly possessions. His discoveries tend to the increase of such possessions and to growth in civilization. The name of Tubal Cain is usually associated with the inventors of weapons of warfare and it may be that the necessity of defending himself was the first cause of his researches. However, we must not lose sight of the fact that to him is ascribed the discovery of the power of fire and the use of tools by which man was enabled to till the soil more effectively and erect dwellings for his habitations.

"The land which he cultivates and the house he builds, he appropriates to his own use, and thus originates the first idea of property or worldly possessions, the initial step in man's progress from ignorance to knowledge; from the law of nature to the law of society. Tubal Cain, as the inventor of those arts which induced this change in human life, or at least advanced its progress when once

begun, was necessarily instrumental in extending the rights of property, and he has hence been appropriately adopted by Masons as the symbol of possessions."

Brother John T. Lawrence in the Keystone says:

"Some have attempted to connect the invention of Tubal Cain with the fact that such alters as were erected to Jehovah were always built, by command, of unhewn stone, the suggestion being that he came of such an impious race that nothing even remotely derived from any of its representatives could be used for a sacred purpose. Whilst not going so far as this, still it is significant that no tool of metal found its way into the Temple precincts, and that the Hebrews themselves were so ignorant of the manufacture and use of tools that the employment of heathen workmen was necessitated. And coming, as he does, from the land of darkness, the candidate for Freemasonry is not allowed to bring his own metal implements with him, nor in fact, metal of any kind, fearing, possibly, the ancestral taint; but makes his first acquaintance with such things by the good pleasure and through the medium of the Worshipful Master."

Thus in the exclusion of metals we have the important lessons that the Temple is the symbol of spiritual and not worldly possessions and that it is the internal and not the external qualities of a man that make him worthy to be a Mason.

Brother Shimek in his report of the Research Committee referred to a Middle Chamber lecture prepared by Brother Hunt. While this is called a Middle Chamber lecture, it is in reality an explanation of some of the symbolism of the regular lecture. It is, however, written in such a form that it can occasionally be used in place of the regular lec-

ture. This lecture has been printed and will be mailed to any Brother requesting it. A post card request sent to C. C. Hunt, Iowa Masonic Library, will be sufficient.

Reception and Banquet to Henry R. Kendig

In the last issue of the Bulletin mention was made of the Reception given by Capital Lodge of Des Moines to Brother J. M. Griffiths, the oldest Mason in Iowa in point of service as well as the oldest living past elective officer of the Grand Lodge of Iowa. It is a remarkable fact that the second oldest Mason in Iowa in point of service is also a past elective grand officer of this Grand Lodge. Brother Henry R. Kendig of Oskaloosa was raised to the sublime degree of a Master Mason, February 1853, just two years later than Brother Griffiths. Brother Griffiths was elected Junior Grand Warden in 1861, while Brother Kendig was elected Senior Grand Warden in 1871. Brother Griffiths is 97 years of age and Brother Kendig 90. On April 30 of this year, Brother Kendig reached his 90th birthday anniversary and the brethren of Tri-Luminar Lodge at Oskaloosa gave a Reception and Banquet in his honor. After the banquet the Worshipful Master invited him to the East and requested him to confer the Third Degree, which he did from beginning to end with remarkable impressiveness and vigor. It is not only in Masonic circles that Brother Kendig is still active, as from the Des Moines Register we learn that he was a delegate to the recent Republican County Convention and made one of the vigorous speeches of the day. He is still young in spite of his years, and we trust that the future has still many happy years for him.

Creston Temple Destroyed by Fire

As we go to press we hear that Crest City Lodge No. 522 of Creston, lost their fine Temple by fire July 3d. We have no particulars other than the bare fact and that nothing was saved except the charter and a minute book.

Pamphlets on Masonic Study and Research

We are indebted to the Research Committee of the Grand Lodge of Wisconsin for several fine pamphlets on general subjects concerning Masonic study and Research. These pamphlets were prepared and published by the Committee for the use of the brethren of Wisconsin. The introductory number gives descriptions of some of the earliest books on Freemasonry, most of which are now out of print and yet are so often quoted by Masonic writers that every Mason should have some knowledge of them. This short description is therefore very valuable to those beginning the study of Masonic literature. A companion pamphlet soon followed treating on the subject of Masonic literature in two periods, the first period covering the first half of the 19th century and the second from 1850 to 1880. A third pamphlet treats of Masonic literature from 1880 to 1918.

While most of the books described in the last two pamphlets are accessible to the student of the present day, he will find the short review prepared by the Wisconsin Committee a valuable aid to the understanding of the books themselves. Other pamphlets published by this Committee are: "The Old Charges"; "Masonic Jurisprudence"; "Suggestions For the Study of Freemasonry" and "The Guilds and Freemasonry". Each of these pamphlets gives a number of references as a guide to those who wish to go deeper into the subject treated in that particular pamphlet.

The Wisconsin Committee is certainly

doing a fine work and we cannot commend them too heartily for the painstaking efforts they are making in the preparation of the articles published in these pamphlets.

Chariton Lodge No. 63, of Chariton, Iowa, has sold its three story brick building for \$40,000.00, they retaining the third floor in which the Masonic Hall is located. The property was not a paying proposition for them. The Lodge is investing \$34,000.00 in Registered Liberty Bonds of the fourth issue. We consider this a wise move as it is a safe and sound investment, as well as patriotic.

The Grand Lodge of Iowa has always taken a deep interest in the subject of education and the following resolution presented by Louis Block, P. G. M. of the Jurisprudence Committee and adopted unanimously by the Grand Lodge is exceedingly timely.

"WHEREAS, From time immemorial Masons everywhere have always been faithful and loyal supporters of our public schools, and

WHEREAS, There is now pending before the Congress of the United States a bill to create a Department of Education commonly called the Smith-Towner Bill, and

WHEREAS, The said bill is a non-partisan measure, the same bill having been introduced in the Senate by a Democratic Senator and in the House by a Republican Representative, now, therefore

BE IT RESOLVED, That this Grand Lodge heartily endorses and approves the project set forth in said bill and earnestly requests our representatives in Congress to enact or adopt this bill or some other legislation that will carry into effect its purpose, spirit and intent."

THE CLOISTERED HOUR

A Pendant to the Cryptic Rite

F. B. LEYNS, in *The New Age*

Life follows death as day succeeds to night.
The sunset holds the promise of the dawn.
Touched with the glory of its golden glow,
One who had traveled far into its heart
And mystery, gave unto me these things.

Adoniram:

Grand Master, tell me, may the veil be raised?
Give me the secrets and the Master's Word,
The crown—the apex—of the ancient rite,
That I may penetrate the wondrous shore
Whose light shines on no earthly land or sea.

The Tyrian:

Thou hast the Great Light. Thou has seen the
"Work."
Thine own true self is—"Hid with Christ in God."
Dost thou believe that he who seeks shall find?
And that the Father heeds? Shouldst thou demand,
And, of a sudden, find thy strained sense
Attuned to finer key—the vision given!
A Presence with thee and a hand outstretched
Waking thy dormant powers for such brief
And fleeting moment as thou couldst endure
In safety; showing thee a mystic sign—
What wouldst thou then? A rugged road awaits—
The Path of "Service." For this use alone,
That knowledge, which is power, is bestowed.

Adoniram:

Ah, thou hast seen! That vision was thine own!
How didst thou front it? What was then revealed?

The Tyrian:

'Twas but a geometric symbol, framed
In lines of Living Light, yet—incomplete!
As truest wisdom oft, in hints, unfolds.

Adoniram:

'Tis said the Father speaks no more to man!
That all must travel blindly on by Faith—
May knowledge be attained as thou hast said?
May certainty be attained?

The Tyrian:

Aye! Even so

The Christ hath said through all His faithful priests.
The word of Buddah, Krishna, and The Christ
Is One. The "Stone" of all philosophy
Is "Petros" or "Perception." Once attained,
It is the touch alchemic which transmutes
The dross of life to stores of mystic gold.
Upon this rock the Master built his church.

The unity that in all forms of Truth
Inheres, where does it stop? Does dust of years,
Despite advancing knowledge, cloud the Flame
That once burned in the bush? Do none now hear
The Voice, and haste to answer — "Here am I?"
Knowledge and certainty may be attained,
Yet without Faith, thou canst not forward go.
If thou wouldst have the Master's Word, then seek
Thine inner self. Pray thou in secret hours.
Ponder the meaning of the Mystic Rose
Upon the Cross, girt with its karmic thorn.
Keep watch. Keep watch again, and yet again.
Make thine alarm! Thine hour abide. Await
Before His portal, for His answer sure.

Think not, Companion, these are idle words.
Once having touched a finger to its hem,
The Seamless Robe is known. He who has seen
The lifting of the veil, through all the world
Should say: "A figment, and a phantom false!"
Belike, the best opinion of the world
Most lightly would esteem against the Truth
That in his consciousness was surely known.
In such wise are the souls of seers evolved.
This, is the wisdom of the Cloistered Hour.

Presidents of the United States

Since the nominees for president of the two leading parties are both from the state of Ohio it is practically certain that the next president of the United States will be from that state. Of the twenty-seven presidents, five, Harrison, (William H.), Hayes, Garfield, McKinley and Taft were elected from Ohio; five, Van Buren, Fillmore, Arthur, Cleveland and Roosevelt from New York; five, Washington, Jefferson, Madison, Monroe and Tyler from Virginia. Tennessee has furnished three, Jackson, Polk, and Johnson; Massachusetts two, John and John Quincy Adams; Illinois, two, Lincoln and Grant. Louisiana, New Hampshire, Pennsylvania, Indiana and New Jersey have each furnished one, namely: Taylor, Pierce, Buchanan, Harrison (Benj.) and Wilson respectively.

Ohio is also prominent as the birthplace of presidents, though in that respect Virginia takes the lead. Washington, Jefferson, Madison, Monroe, Harrison (Wm. H.), Tyler, Taylor and Wilson were born in Virginia; Grant, Hayes, Garfield, Harrison (Benj.), McKinley and Taft in Ohio; Van Buren, Fillmore and Roosevelt in New York; Jackson, Polk and Johnson in North Carolina; John and John Quincy Adams in Massachusetts; Pierce in New Hampshire; Buchanan in Pennsylvania; Cleveland in New Jersey; Lincoln in Kentucky and Arthur in Vermont.

The oldest at the time of his inauguration was James Buchanan, 66; and the youngest, Theodore Roosevelt, 43. Listed in the order of their ages at the time of inauguration they would appear as follows:

Name	Age
James Buchanan	66
Zachary Taylor	65
John Adams	62
Andrew Jackson	62
James Monroe	59
Thomas Jefferson	58

James Madison	58
John Quincy Adams	58
Wm. H. Harrison	58
George Washington	57
Andrew Johnson	57
Benjamin Harrison	56
Woodrow Wilson	56
Martin Van Buren	55
R. B. Hayes	54
William McKinley	54
Abraham Lincoln	52
John Tyler	51
Chester A. Arthur	51
William H. Taft	51
James K. Polk	50
Millard Fillmore	50
Franklin Pierce	49
James A. Garfield	49
Grover Cleveland	48
U. S. Grant	47
Theodore Roosevelt	43

The oldest at the time of his death was John Adams, 90, the youngest James A. Garfield, 49. In this respect they would appear in the following order:

Name	Age
John Adams	90
James Madison	85
Thomas Jefferson	83
J. Q. Adams	80
Martin Van Buren	79
Andrew Jackson	78
James Buchanan	77
Millard Fillmore	74
James Monroe	73
John Tyler	72
Grover Cleveland	71
R. B. Hayes	70
Wm. H. Harrison	68
George Washington	67
Benjamin Harrison	67
Andrew Johnson	66
Zachary Taylor	65
Franklin Pierce	64
U. S. Grant	63
Theodore Roosevelt	60
Wm. McKinley	58
Abraham Lincoln	56
Chester A. Arthur	56

James K. Polk.....	53
James A. Garfield	49

The Landmarks of Freemasonry

By Jos. L. Carson in Virginia Masonic Journal

So much has been written about the landmarks of Freemasonry, it would appear to many there was little left to write about on this subject. If I state at once I differ with most authorities as to their number and significance, such a statement may surprise you in the consideration of the matter again, for to my reading of this important subject there are but three landmarks, all the others being subdivisions, arbitrarily arranged by the various grand jurisdictions from time to time during the past two hundred years, and varying in both phraseology and intent.

When the government opens up for the first time to the public a new territory, it places at the limits of its boundaries landmarks, or designates certain dominating features of the country such as a mountain peak, bluff or river as an unalterable, immovable landmark. As this territory is taken up these landmarks become fixed points from which the surveyor may lay his lines while marking out the limits of the townships and boundaries of the farms, whose occupants build fences and set up markers to determine their several holdings.

Such markers are not landmarks, but simply fixed limits which indicate ownership inside the government landmarks. Just the same way a township measures off its lots, and the farmer fences in his fields inside the boundaries of their allotments.

The township or farmer may, by purchase or barter, alter at will any of their markers and so change the extent or conformation of their allotment, but under no circumstances can they alter or change the original landmark as fixed by the government.

The Great and Unalterable Landmarks of Freemasonry, and to my mind the

only unalterable landmarks, as fixed by the Grand Geometrician of the Universe, are:

The Fatherhood of God.

The Brotherhood of Man.

The Immortality of the Soul.

All the others are regulations which the various grand jurisdictions of the world designate as landmarks, and are simply markers, fixed at one time or another inside these unalterable landmarks, and subject to change as the grand jurisdictions may deem expedient in their wisdom or otherwise, just as the boundaries of the township or farms might be changed inside the government landmarks.

If we examine carefully any set of so-called "Landmarks of Freemasonry" we find they will arrange themselves under these three great heads, although some of the landmarks as laid down by several Masonic jurisdictions vary as widely as the ritual itself, which is designated a landmark by some jurisdictions.

Take, for example, the so-called "landmark of physical perfection." We find it has variations as wide as the Gulf of Mexico, on which rulings have been made by the different grand bodies, some as narrow as the back of a knife. The obligations "as she is spoke" are recognized as landmarks. What made them so? When were they changed from the form in which they appear in the "original design" and by whom?

The Harlan Manuscript 1627-1699, says:

"There is severall words and signs of a free Mason to be revealed to yu wch as you will ans: before God at the great and terrible day of Judgmt yu keep secrett & not to revail the same to any in the heares of any pson but to B:rs and felows of the said society of free Masons so help me God."

The Dumfries MSS. No. 3 says:

"Then after the oath taken and the Book kissed."

In none of the ancient obligations or

oaths, as they called them, do we find a penalty for non-fulfillment.

The Harleian MSS. further gives us this as follows, the oath:

"I: A: B: Doe in the presence of Almighty God & my fellowes and Brthren here present promise and declare that I will not at any time, hereafter, by any Act, or Circumstance whatsoever, Directly or Indirectly, publish, discover, reveale, or make knowne any of the secrets, priviledges or Counsellis of the fraternity or fellowship of free masonry, which shall at this time, or any time hereafter shall bee made knowne unto mee, so help mee God & the holy contents of this booke."

The Harris MSS No. 1 (second half of seventeenth century) that "After the oath taken and the Book kist."

The Harris MSS. also gives us this oath:

"These charges wch wee now release to you, and all the charges, secrets and mysteries belonging to Free-masonry, you will faithfully and truly keep together with the Council of this Lodge or Chamber. You shall not for any gift, Bribe, or Reward, favour in affection, directly or Indirectly, for any Cause whatsoever divulge or disclose to either Father or Mother, Sister or Brother, Wife, Child friend, Relation or Stranger, or any person whatsoever. So help your Holy-doom and the contents of this Book." which the *York MSS.* says was the "Holy Scripture."

The Buchanan MSS. gives us "These charges that you have received shall well and truly Keepe, not disclosing the secrecy of our Lodge to man, woman nor child: stick or stone, thing movable or immovable: So God you helpe and his holy Doome. Amen."

An the *Thistle Lodge MSS.* of 1756 finishes with "We bind ourselves to all the above artikles, as on the substins of which cannot be written, but as written in the hart."

The Beaumont MSS. of 1690 tells "The mannor of taking on Oath att the making of free Masons. Then one of the elders holds out a book, and he or them shall place his or their hands upon it and the following precepts shall be read." Some manuscripts are explicit in stating that it is the right hand.

The landmark of the age limit, as far back as the second half of the seventeenth century, is defined in that *Grand Lodge MSS. No. 2*: That no p'son shall be accepted a free Mason except he be one and twenty years old or more," and the same manuscript recites "That no p'son of what degree soever be accepted a ffree Mason unless he shall have a Lodge of five ffree Masons att ye least, whereof one shall be a Master or Warden of that Llimit or division, wherein such Lodge be kept, and another of the trade of freemasonry," while the opening prayer ran thus: "That sae long as the sun rysteth in the East and setteth in the West, we should wish the blessing of God to attend us in all our ways and actions."

The oldest phrase in our ceremonies, reading back to the *Regius Mss.* of 1390, is "So mote it be."

Thus we find all the way down the ages we have been changing our landmarks with the times. What was held to be unalterable in the seventeenth century is lost to us today, and some of the landmarks of today were unknown less than a hundred years ago, which could not be if they were unalterable, for "Cursed is he that removeth his neighbour's landmark." No, our so-called landmarks are simply Grand Lodge regulations, subject to change, as all things sublunary are, and must be, except the *Three Great Landmarks—the Fatherhood of God, the Brotherhood of man, and the Immortality of the Soul.*

The Way of the Utter Gate

Then brought he me out of the way of the gate
northward, and led me about the way without unto
the utter gate by the way that looketh eastward.

Ezekiel, xlvii, 2.

Oh for the way of the utter gate
That fronts to the east for me;
The gate that looks to the rising sun,
Whose vision is over the sea!
The gate that is made for a man's delight
As he stands to face the sun
And sees it come through the drifting night
When the stars and moon have gone:
 The good, green gate of living hope,
 And the fresh beginning of things,
That always stands to the east wide ope,
 The gate where the skylark sings.

The wind blows bleak from the way of the north,
And keen from the way of the west,
And the air is calm where the south goes forth,
And the gate of the east is best.
For there is the post of the sun's first ray,
And there that fresh, sweet breeze
That smells of the salt and the foam and spray
And sings of the far-off seas:
 The bright, glad gate that swings aside
 To the morning in its flush,
And welcomes the wind of the rising tide
And is sweet with the early hush.
—Baltimore Sun.

NOV 29 1920



Quarterly

Bulletin



Iowa Masonic Library



Rules of Life

From "Voice of Masonry"

December 1859

To be the thing we seem
To do the thing we deem
Enjoined by duty;
To walk in faith, nor dream
Of questioning God's scheme
Of truth and beauty.

Casting self-love aside,
Discarding human pride,
Our hearts to measure;
In humble hope to hide
Each change of fortune's tide,
At God's good pleasure.

To trust although deceived;
Tell truth, though not believed;
Falsehood disdaining;
Patient of ills received,
To pardon when aggrieved;
Passion restraining.

With love no wrong can chill;
To save, unwearied still,
The weak from falling;
This is to do God's will
On earth and to fulfill
Our heavenly calling.

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VOLUME XXI

CEDAR RAPIDS, OCTOBER, 1920

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IOWA MASONIC LIBRARY

CEDAR RAPIDS, IOWA

NEWTON R. PARVIN Editor
C. C. HUNT Associate Editor

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

THE SCIENCE OF FREEMASONRY

By ROBERT D. GRAHAM, President, International Association
of Masonic Students

Friends and Brothers

The idea which a Freemason holds in regard to the G. A. O. T. U. will shape and mould his life amongst men. The second great teaching of Freemasonry is dependent upon and flows out of the first of her doctrines. Any brother who has the truth regarding God clearly in his mind (and this is the very foundation of Masonic teaching), as a necessary result, has the truth regarding his relations to his fellow man:

First: The Fatherhood of God.

Second: The Brotherhood of Man.

These are the two great foundation truths upon which Freemasonry stands to-day. The second of these truths is the one to which we are now drawing your attention.

"The Freemason should find in every Lodge a home and in every Mason a brother," but a man to have friends must show himself friendly because the Lodge usually sends back to us exactly the kind of thing we give to it. The Lodge is a good deal like a mirror in this respect—whatever is in front of the mirror is the thing reflected back. I will admit that freak mirrors are in existence that show all kinds of curious faces, and no matter what is in front of them, it will be distorted and made to appear ridiculous. There are exceptional Lodges where the truths of Freemasonry are distorted, but the great overwhelming proportion of our bodies of men are trying to show forth the Spirit and Teaching of Freemasonry. Of this there is no question.

The "Body of Freemasonry" will in the end always assert itself and the exceptional Lodge will be made to conform to the usages and customs of the Craft or it will lose its charter and cease to exist. This "Body of Freemasonry" might be likened to the "conscience of Freemasonry" and this is ever working towards that which is right. This thought will be of great help to you when individual cases will come into your own experience that exhibit the "human equation" all too emphatically. The instances of derilection are the exception and far, very far from being the rule. Allow me to draw attention to the source of unity in Freemasonry. This has been found to **consist of a mental and spiritual affinity**. Men with the same mental make up and the same spiritual trend have been brought together. This mental and spiritual condition harmonizes perfectly with the teachings of Freemasonry and thus is formed a great organization that cannot be otherwise than permanent.

It is because of this fact that men of every race and every creed, from every land and in all times can meet as brothers around a Masonic Altar. It is because of this fact that Freemasonry looks upon the internal and not the external in man and from this truth the platform is secured upon which men can stand and proclaim the doctrine of the Brotherhood of Man. But, you say, there are outlaws whose doctrines and practices are selfish to the core. That is a fact and those who practice such have not the Masonic instinct and it is to keep all such out of the Craft that the black ball has been placed in your hand, as a weapon of defense.

As a Craft, the only weapon we possess, is one for defense and when occasion arises, do not hesitate to use it—why? because no man should be admitted to a Freemasons' Lodge with whom you cannot go upon the "Five Points of Fellowship," for when you have done this with a man, you have opened up an avenue of approach to your inner life that should ever be kept closed tight against the unscrupulous and selfish. That doctrine is unmasonic which seeks to shake the faith of any Mason in his God or his brother Mason. Therefore be sure that only those are admitted to the membership in whom you can place implicit trust. You will be brought into contact with the very best of men in your Masonic association and this is so because none but the best are permitted to pass that way. Who out of this splendid body of men are to be your special friends? There is a vast difference between having acquaintances and having friends. I know several communities where it is claimed that you could live in them for twenty-five years and have a thousand acquaintances and not a real friend in the bunch. A Mason whom I knew lived in such a community for fifteen years, doing business and taking part in the usual social activities with the inhabitants. His attention was drawn to the above difference and it made him think. He had a good business, a fair balance at the bank, a nice home and a fine family and he thought he had a lot of friends. One day he decided upon an acid test and started out with the story that he had met with reverses—made a few bad investments and so forth, and wondered if his friends would help him in his hour of need. Man after man that he met was sorry for him, but nothing doing. The longer he kept trying, the colder and colder grew the reception that he would receive (it is strange how fast the story of a man's misfortune spreads). He finally did meet one man who was willing to help him a little. His eyes were opened, he had nothing but speaking acquaintances. It is

needless to say that it was his turn to move, which he did. You say that no matter where he would travel that particular man would find the same conditions. No! that is not necessarily so. "Birds of a feather flock together" and when a town is started along a certain line, those of kindred spirit flock thither, and when one of a different spirit moves into that town, well he had better make another move.

That is the reason we are pleading with you to keep those of an un-masonic instinct out of the membership—it will be better for them and for the Craft. They will be like a sore thumb, always in the way. Say! did you ever see any sore thumbs in a Lodge of Freemasons? I have, and the usually are sore heads as well, but you are admonished once more, ever to keep in mind the Trowel and the Cement of Brotherly Love and who best can work and best agree Your regular attendance at the meetings will bring you into contact with the "standbys." The stories they tell, their language, their manner, their personality will soon be forced upon you. Remember that "cut of the abundance of the heart the mouth speaketh," and when you leave the presence of any man and feel that you have been in the sewer of life for a season, because of having been with him, that is a sure sign that you will have to look further.

It will not be long, however, before you foregather with a kindred spirit, and when you do, bind him to your heart with "hoops of steel." There is nothing in all human experience like that of true friendship and brotherhood, and when the sun shines bright in your life and success comes to you, discriminate clearly between acquaintances and friends. When difficulties arise and misunderstandings come, then will also come the testing. The more you seek to do for men and the more unselfish you act, by just that much more bitter will be the attack upon you. Do not weaken. Keep your eye upon God, and in the upheavals of life—the great crises of your existence—when it will seem as if everything has gone wrong, the heavens even darkened and your soul rent with agony, it will then be the sweetest thing in all life to you to find your friend and brother Mason at your side, step by step, going with you down into the deep, dark shadows—by a word here and pressure of the hand there and a kindly lift yonder—just to assure you of his presence. Then you will know what true friendship means, and when you have such a friend, it will be because you have been such a friend yourself.

There are many experiences in life where financial considerations do not enter and money matters are not involved—in fact the utilities or necessities of life are really a secondary consideration to the true man because that man will look out for these things as a matter of course. It is to the things of mind and spirit that Freemasonry especially points and here is where true brotherhood exists. The Great Teacher of Galilee gave special directions in regard to the things that perish with the using and we are dealing now with imperishable things.

Who has not stood alone in the presence of his dead and felt his utter helplessness and lonesomeness. Everything that human skill could think of has been done—all that love could prompt has been put forth, and yet, the hand of death could not be stayed and oh, the deep sorrow of the aching heart.

When you find your brother Mason at your side in such an hour, you thank God for Freemasonry. Aye! my brother and the day will come for you when you too will be called upon to go "down into the valley of the shadow of death." God, in His Infinite wisdom, has so decreed that the departing soul seems to look forward without dread.

You were early taught in Freemasonry to "fear no danger," and as thick darkness comes over you and the clouds of time hang low upon you; as your eyes grow dim to the things of time and sense, there will be a joy unspeakable fill your soul as your consciousness registers the fact that your brother Masons have come down with you to the edge of the River of Death. They may hear the ripple of the waters thereof and with straining eyes seek to pierce the dim distance, and with ears attuned, try to catch the melody of the songs of Heaven, but you must put out alone. They have gone the limit; they have been faithful unto death and your dimming eyes will grow accustomed to a new life—the life beyond the grave—where some of those you knew on earth have already gone and my brother may it be your portion to find a warm welcome when you enter the Celestial Lodge above. Therefore, make friends out of those that you desire to have as friends in Eternity and ever be a friend to such yourself.

Brotherhood being based upon mind and spirit, and these being Immortal and Eternal, the great truths of Immortality and the Continuity of Life are a necessary compliment to those already referred to. Go then, my friend and brother, and may your prayer be like unto that of the poet, when he said:

"Since it has been my very joy to find
At every turning of the road
The strong arm of a comrade, kind,
To help me onward with my load;
And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live,
God make me worthy of my friends."

Prof F. D. Stoops, head of the department of philosophy at Grinnell college, was the speaker at the first fall meeting of the Masonic Study club of Davenport, held last evening. A large attendance of members greeted the visitor, whose masterly treatment of Masonic research work proved to be of great interest to the local members. •

Arrangements have been made to have Prof. Stoops as speaker at the October meeting of the club, to be held October 19. His subject will be "The Third Degree." The club members plan to have the Grinnell college instructor ap-

pear as leader at each of the monthly meetings this winter.

On invitation the members of Western Star Lodge No. 100 of Clinton went to Maywood, near Chicago, September 6th and conferred the Third degree for the lodge at that place. About 100 Clinton Masons were present and a special car was chartered for the occasion. It was said that the occasion attracted the largest meeting that had ever been held in the Maywood lodge hall and many congratulations on the excellence of the work were extended to the Clinton Brethren.

CORNER STONES

By C. C. Hunt

Among primitive people a peculiar sacredness attached to corners, whether of fields, of cities, of fortifications or of buildings. The evidence of this in reference to buildings is very plentiful in all parts of the world. We find it in the legendary history of all countries and also in the deposits found under the foundations or cornerstones of all kinds of structures. In the case of fields, we also see it in some of the ancient laws, as for instance that of the Hebrews. "When ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest; thou shalt leave them unto the poor, and to the stranger; I am the Lord your God." Lv. XIX 9 and XXIII 22. The corner was sacred to Jehovah. Therefore that which grew in it must be left for the poor.

The sacredness attached to corners is also seen in the command. "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." Lv. XIX 27. Herodotus says the Arabs sacrificed the corners of their hair to their God.

In the case of buildings, the custom of laying the foundation or corner stones with impressive ceremonies and placing deposits thereunder has accumulated a wealth of material which excavations among ancient ruins has brought to light. It has been well said that customs remain, but the motives for them change. It has also been said that Truth is immortal while Error perishes. The custom of laying corner stones has persisted through the ages, but the reasons assigned for that custom have changed. Yet through all these ages there has been

an element of truth in every reason assigned, and the study of the old ceremonies and their motives may throw some light on the symbolism of the present day ceremony.

A very common belief among primitive people is that the earth is possessed with a spirit called the Earth Spirit or Earth Goddess, and this is the origin of our present day expression "Mother Earth." It was thought that when the earth was broken to lay the foundation of a new building, this spirit must be propitiated or the building would not stand. "O Spirit of Earth remember" was a common invocation to her. She must also be reconciled to bearing the additional load which the new building would impose upon her. Therefore the building itself must be animated with a congenial spirit. Otherwise demons would take possession and the structure would crumble to pieces. The thought of demons taking possession of an empty house is illustrated in Christ's parable of the man out of whom the unclean spirit had been cast, but no good spirit having entered in his place, the unclean spirit returned with seven others more wicked than himself, reoccupied the dwelling out of which he was cast, and the last state of that man was worse than the first. The belief that every place is the home of some spirit survives today in such expressions as "the spirit of the forest," "the spirit of the ocean," "the spirit of the mountain." We speak of the spirit of a church, of a home, of a city, of a college, etc. To the ancient mind every place was occupied by some spirit, either friendly or unfriendly. The friendly spirit would hold the walls of a building together, but the unfriendly would tear them down. In order to ap-

peace Mother Earth, therefore, and prevent the entrance of demons into the structure, some appropriate sacrifice must be offered. At first this sacrifice was of a human being; the foundations must be laid in blood and it was thought that the spirit of the victim entered into and animated the new building, his or her blood binding the walls together. Let us cite a few instances of these grim rites. For instance in Palestine, Macalister in his *Bible Side Lights*, says that at Gezer the skeleton of a woman was found built into the walls of a house at the corner, and that there are frequent instances of the skeletons of children found under corners. Vessels containing food and also lamps were sometimes found with these victims. Later after the sacrifices were omitted, the vessels and lamps continued to be buried, the latter being used as deposits in the place of the victim. In modern times, Brother J. L. Carson, gives the following instances of a similar sacrifice:

"In Polynesia, the center pillar of the Temple of Maerva was planted in the body of a human victim.

"In Siam, the gates of the cities were erected on posts under which four or eight persons were buried alive, their spirits being supposed to act as guardian angels.

"In Burma we read that the city gates of Mandalay were also swung on posts erected on a living child.

"Four persons were buried alive in the foundations of the walls of Sandel, and one at Granderkesse.

"A babe was buried in the foundation of the Church of Blex, in Oldenburg, and under the corner-stone of the old Church of Brounsover, near Rugby, England, two skeletons were found.

When Hiel, the Bethelite, built Jericho, we are told, "He laid the foundation thereof in Abiram, his first born, and set up the gates thereof in his

youngest son, Segub." I Kings., XVI 34.

This custom is alluded to by Shakespeare in Henry VI:

"Look here, I throw my infamy at thee;
I will not ruin my father's house,
Who gave his blood to lime the stones together,

And set up Lancaster."

Also in King John, IV-2:

"There is no sure foundation set on blood,

No certain life achieved by other's death."

Later in King John IV-3 the King's nephew as he leaps from the castle walls exclaims: "O me! my uncle's spirit is in these stones."

Lewis D. Burdick in "Foundation Rites" says: "Christ was the lamb slain from the foundation of the world. Christ was the cornerstone and the apostles the foundation stones of the Church. An old hymn for the dedication of a church says:

"Christ is made the sure foundation
And the precious corner stone,
Who the twofold walls uniting,
Binds them closely into one."

"Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Is. XXVIII 16.

"Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I Pet. II, 5.

"For other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. III, 11.

"Ye are of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph. II. 19-22.

Paul, the Apostle, said, we are "the ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." Therefore as man became more enlightened, he realized that the literal sacrifice of a human life was unnecessary, but that it could be symbolized by a substitute. At first domestic animals, enobled by contact with man were substituted for the human victim and still later the fruit of the earth was substituted for the animal. A Hindoo writer says that when the human victim was slain, the sacrificial essence went out of him and entered into an animal; when the animal was slain, it went out of the animal and entered into the earth. They searched for it by digging and found it in the rice and barley which grew out of the earth. And so we have the analogy of the corn, wine and oil which is poured upon the stone in our modern ceremony.

Other substitutes for the human sacrifice were the names of the builders, written upon various substances, and written documents showing the spirit of the time in which the building was erected. George A. Barton says: "Among the Babylonians and Assyrians it took the form of making a deposit of inscriptions and images under the corner or corners of a temple, palace, or tower. The inscriptions were, in the Assyrian and Neo-Babylonian periods, usually in the form of hexagonal, octagonal, or decagonal cylinders, or cylinders in the form of barrels. Many of the chronicles of the Babylonian and Assyrian kings were prepared and deposited in little receptacles of masonry at the corners of walls. At Telloh, de Sarzec found similar receptacles which contained bronze statuettes of human figures, both male and female, and of animals. The making of these deposits was probably, as in Egypt, accompanied by sacrifice. Thus Sargon of Assyria says: 'To the

brick-god, the lord of brick foundations, and to the chief architect, Bel, I offered a sacrificial lamb. I poured a libation, I raised the lifting up of hands.'"

In Egypt foundation deposits have been found in several places. They usually consisted of "Plaques of copper or stone on which the name of the builder was inscribed together with models of the tools and materials which were used in the construction. In some places bones of animals offered in sacrifice were also found.

In the olden time when a ship was launched the neck of a human victim was broken across the bow to give a spirit and life to the ship and insure its safety. Today a bottle of wine takes the place of the human victim, but the symbolism is the same.

In the belief of the ancient that every place was the abode of some spirit, good or bad, we see represented the fact that there is no place which does not have its influence on the people who come in contact with it. It may be associated in their minds with thoughts of a noble purpose, a lofty self-denial, a loving sacrifice. As they thus think of it their own souls will be enobled and strengthened, and their own character will be developed and built up. It is therefore important that all public buildings should be associated in the public mind with such a purpose. The ceremony of laying a corner stone tends to produce this result. We of today, recognize the fact that the spirit of a place is the spirit of those most prominent in it. Not the literal slaying of a human victim, but the giving of ones self in loving service to a noble cause is the sacrifice which today spiritualizes the work of the builder. In laying the corner stone of a public building we symbolize the fact that such a building should be devoted to the welfare of the public. The material edifice is but the type of a well developed public character.

The names of the officers of the association, society, or organization which built the structure are usually placed on one side of the corner stone. This symbolizes the fact that they have sacrificed of their time and energy, a part of their life, that the building might be erected in accordance with the plans of the organization of which they are the officers.

The objects deposited in the corner stone vary with the nature of the building to be erected, but in every case they symbolize the spirit of the builders and of the time in which they live, and that this spirit should live as long as the building lasts.

Corner Stone—Its Symbolism

Reprinted from Quarterly Bulletin, July' 13

There is an important ceremony in the ritual of the first degree of Freemasonry, emphatically referring to the northeast corner of the Lodge.

In this ceremony the candidate becomes the representative of a spiritual cornerstone and, hence, to thoroughly understand the true meaning of the emblematic ceremonial, it is essential that the student of our art should investigate the symbolism of the cornerstone.

The cornerstone Webster defines as "the stone which lies at the corner of two walls and unites them; the principal stone, and especially the stone which forms the foundation" on which the entire building is supposed to rest, and is, of course, the most important stone in the whole edifice. It is laid with impressive ceremonies and the event is viewed by the workmen as an important era in the construction of the building.

To the various properties that are necessary to constitute a true corner stone, its firmness and durability, its perfect form and its peculiar position as the connecting link between the walls, must be attributed the important character it has assumed in the language of symbolism.

Freemasonry, which alone of all existing institutions, has preserved this ancient and universal language, could not, as may well be supposed, have neglected to adopt the cornerstone among its most cherished and impressive symbols, and hence it has referred to it many of its most significant lessons of morality and truth.

The difference between Operative and Speculative Masonry is simply this: That while the former was engaged in the construction of a material Temple formed, it is true, of the most magnificent materials which the quarries of Palestine, the mountains of Lebanon and the golden shores of Ophir could contribute—the latter occupies itself in the erection of a spiritual house, a house not made with hands, in which for cedar, gold and precious stones, are substituted the virtues of the heart the pure emotions of the soul, the warm affections gushing forth from the hidden fountains of the spirit, so that the very presence of Jehovah, our Father and our God, shall be enshrined within us as his Shekinah was in the Holy of Holies of the material Temple of Jerusalem.

The Speculative Mason, then, if he rightly comprehends the scope and design of his profession, is occupied from his very first admission into the fraternity until the close of his labors and his life, in the construction, the adornment and the completion of this spiritual temple of his body. He lays its foundations in a firm belief and an unshaken confidence in the wisdom, power and goodness of God.

This is his first and upright step.

Unless his trust is in God, he can advance no farther than the threshold of initiation.

Thus fortified he prepares his materials with the gauge and gavel of Truth, raises the walls by the plumb-line of Rectitude, squares his work with the Square of Virtue, and unites the whole

with the cement of Brotherly Love, thus skillfully erecting the living edifice of thoughts, words and deeds, in accordance with the designs laid down by the great book of revelation.

The aspirant for Masonic Light, the Neophyte, on his first entrance within the Masonic portals, prepares himself for this consecrated labor of erecting within his own bosom a fit dwelling place for the Divine Spirit, and thus commences the noble work by becoming himself a cornerstone on which this edifice is to be erected.

Here, then, is the beginning of the symbolism of the cornerstone; and it is singularly curious to observe how every portion of the archetype has been made to perform its appropriate duty in the roughly carrying out of the emblematic allusion.

This symbolic reference of the cornerstone of a material edifice to a Mason when, at his initiation, he commences the intellectual task of erecting a spiritual temple in his heart, is beautifully sustained in the allusion to all the various parts and qualities which are to be found in a "well tried, true and trusty" cornerstone, which the Prophet Isaiah thus alludes to in Chapter 28:

"Behold I lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone a sure foundation."

Why Do Freemasons Lay the Corner Stones of Public Buildings?

Extracts from an article in *The Keystone* of
July 25, 1874 and 1906

"Because it is non sectarian in its character. It does not prescribe the manner in which God shall be worshipped by his followers. In the Masonic Order there are adherents of every sect and members of every church, and Freemasonry urges each to be steadfast to the faith of his acceptance. This being the case it is more truly representative than any other.

The appropriateness of the Order as the one above all others to perform such a service, arises from the fact that the ritualistic forms and ceremonies of Masonry are built upon, and are symbolical of, the Builder's art; and it is an undoubted fact that in the infancy of the Order, away back in the shadowy past, the Plumb, Square and Level were implements which they used in their daily vocations; that in the dark ages the Craft were banded together for mutual strength, the diffusion among themselves of a proper knowledge of their art, and the practice of those pure principles of unalloyed friendship and charity which have characterized it throughout its existence; that their lives were devoted to the embellishment of the world with structures which are still extant, and the ruins of which are scattered throughout the ancient world. This is the feature of the Order which pre-eminently fits it for the performance of the ceremonies incident to the laying of the corner stones of public buildings.

The Fraternity retained this character until about the middle of the sixteenth century, when its high tone attracted the attention of many good, true and great men, of all countries, conditions, sects, and professions. These men began to knock at its doors for admission and a gradual change was wrought in the Order. From an organization of operative Masons, it became an Order devoted to speculative, allegorical science—the forms and rites, ritualistic ceremonies symbolical of the arts practised by their ancient Brethren, and also of the great moral truths they sought to impress upon their disciples. The Fraternity has so continued until the present time and to sum up we would say that the Order is entitled to pre-eminence because it is founded upon the soundest moral principles, and the lessons taught by it are of the purest and most ennobling character. Its belief in

he existence of God is as abiding as the everlasting rock. The belief in the existence of a future state of blessedness and the resurrection of the soul as thoroughly taught as by any other body. These tenets entitle it as a body qualified by moral worth. As an Order it is the custodian of the arts, legends, and traditions of the ancient builders, who reared those magnificent structures which awe the beholder today. This qualifies them as to capability in the peculiar province of builders. Their ritualistic forms and ceremonies are more beautiful and impressive upon such occasions than the ceremonies of any other organization, being as they are the crystallizations of the thoughts of centuries. Their unsectarian nature entitles them to it. They are more representative than any other body or organization. Their appearance upon such an occasion would arouse less of envious passion or sectarian jealousy than would any other organization which could be selected."

"It is because the employment of the rites of speculative Freemasonry is peculiarly appropriate, for, in good taste and with symbolic forms it executes the material functions of master and scientific builders; applies the plumb, square and level to the stone, and pronounces it well formed, true and trusty; and this is a beautiful appropriation of this part of the ceremony to the only body to which it properly belongs because the fraternity has not only laid the corner stones of all the important structures of earth but has actually built them, and it is eminently fitting that they should be invited to perform such service.

Brother James Miller, in his *Architects and Builders of the Middle Ages*, says: "The practice of laying the foundation stone of a building, with peculiar ceremonies, was a solemn authentication of the work by the head of the Craft who stood between the proprietor, or lord of the work, and the instruments of

its construction and was appealed to in all differences or disputes between the contracting parties in order to friendly arrangement."

The Order has always been engaged in labors of love and devotion; has always been a constructor and never a destroyer; during the period of its operative character it erected buildings in their entirety but in its speculative character it inaugurates the work and symbolically plants the corner stone as the foundation of the entire structure; centuries were consumed by the fraternity in rearing those wondrous churches and cathedrals which adorn not only the continent but the island which gave birth to the present system of science, and wherever that beautiful order of architecture, the Gothic, is observed, the Mason is reminded that it originated with our ancient Brethren and is a gift of the Craft to the Church. The Fraternity does not assume the exclusive right to lay corner stones, but when asked to perform the work it is done with a symbolic power and beauty that are matchless."

Ever there Has Been a Corner Stone

By Charles H. Blum in "The Trestle Board" of
January 1905

The laying of the corner stone by the Most Worshipful Grand Master is purely and simply a symbolic function. By it we are reminded of the union that should ever subsist between speculative and operative Masonry. It is a link of perpetual union between the past and present. It is the link which enables us to view, in panoramic retrospection, the rise and progress of the human race. It carries us back to the cradle of architectural science, when primitive man first commenced the survey of nature and the observation of her beautiful proportions, thus giving rise to society and birth to every useful art. It enables us to delve deep into the pages of

history, and pluck from the mine thus explored the purest and rarest gems.

If we seek the history of the builders in Hebrew, Arabic or Chaldean tradition, we find it resplendent with achievements, for they were the custodians of the knowledge of their age. We find the Boneh of the Hebrew, the prospectus operis of the Romans, the Mauerer of the Germans, the Macon of the French and the Mason of the Anglo-Saxon to be synonymous terms, and the connecting link between the operative Mason of the past and the speculative of the present.

To the skill and ingenuity of the Jewish builders the spacious and magnificent structure, the Temple of Solomon, will ever remain an abiding monument in the memory of mankind, although there remains at this day not one stone upon another. Upon it was lavished every art known to man. From the plainness of the Doric, the delicacy of the Ionic, to the richness of the Corinthian, and to the wisdom of Solomon the builder will the world in general and Masonry in particular, ever be indebted for the construction of that vast moral structure that brings the builders of every nation and of every creed together into one sacred band of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who can best work and best agree. That sacred band of co-workers in the vineyard of human thought, those expanders of human intellect, who after the completion of the temple, garbed in the lambskin badge of a Master Mason, armed with the implements of their profession, the plumb, square and level, scattering themselves over the uninhabited globe to disseminate and perpetuate among the children of men the lessons inculcated by the corner stone of our profession. The stone upon which is constructed the superstructure of the

Mason's or builder's profession, the basis upon which rests the happiness of the human family, that triangular stone on the three sides of which are inscribed, in indefaceable characters, Liberty, Equality and Fraternity.

Since the migration of the builders from the temple, age upon age has passed; men have come and gone in fleeting generations, season after season has fled like hours through the whirling wheel of time, but notwithstanding the crushing heel of tyranny and the intoleration of creed, the Crescent and the Cross, the enthrallment of human thought at the hands of the holy Inquisition, the foundation which the builders laid upon the Masonic corner stone has survived. The seeds of human freedom sown by the Jewish builders made it possible in the name of Liberty, Equality and Fraternity to wring the Magna Charta from King John and to furnish Thomas Jefferson, Benjamin Franklin and the immortal Washington with the inspiration to lay the foundation or corner stone of the greatest political structure, the most stupendous conception of the Temple of Liberty which has ever emanated from the human mind—the uprearing and building of the great American Republic, whose flag today assures protection to all lovers of Liberty, Equality and Fraternity and enables us to lay in peace and according to the dictates of our own conscience the corner stone of our destiny.

If we curiously follow through history the growth and development of the Jewish builders, we find them developing in Greece under the leadership of the matchless Pythagoras, who was an eminent patron of Masonry or the builder's art, bequeathing to posterity the ideas that gave rise to such tributes to the art of the builder as the Temple of Diana at Ephesus, the Acropolis of Athens and the Temple of the Delphic Apollo—monuments of Grecian art, jus-

tice and learning, which, yielding to the lapse of time vanished as material edifices, yet will ever remain as beacon lights of human thought, and who can doubt but they are one of the mediums through which the Great Architect of the Universe has laid the corner stone that brought man from darkness to light. In the wake of the Grecians came the Roman builders who laid the corner stone of Roman art and brought it to that high state of perfection which enabled their descendants to perpetuate their fame by the splendor of the Temple of Janus, the gigantic Coliseum, and exhibited their ingenuity in the construction of the Catacombs.

To the Roman as a material builder succeeded the architect of architects, the builder of builders, He who laid the corner stone of the great Christian Church. The meek and lowly Nazarene, who as a moral builder, constructed an edifice which is so far-reaching and sublime; whose teachings exercise such beneficent influence over the Christian world as to lay it under obligation to render that rational homage to Him, which constitutes its duty and happiness.

Contemporaneous with the advent of the Christian era flourished in Western and Eastern Europe the Moorish and Byzantine architecture, the Alhambra of Spain and the Church of San Sophia being striking monuments of the Mason or builder's art of those ages, But in the wake of the Crescent which followed the Cross, came a cloud upon the world that threatened to consign to oblivion every art known to man. Superstition, fanaticism and ignorance, goaded by the arrogance of a misguided priesthood, were about to enslave the human mind; the beneficent influence of the great moral builder was sinking beneath the horizon. Darkness prevailed. But the great all-seeing eye of the Supreme Architect, whom the sun, moon and stars obey, said, let the Masons or builders come

forth, and again there was light. Imbued with a zeal of their own profession as material and moral builders that neither tyranny nor ignorance could subdue. Armed as before with the implements of their professions, the plumb, square and level, they again spread the seeds of knowledge. To their fame as material builders stand the cathedrals of Strasburg and Cologne, and Westminster Abbey of England, combining the art of Gothic and Renaissance architecture, while teaching their initiates the moral lessons which we have in the speculative art. The modern Mason thus followed the builders step by step, from the cradle of their birth in the Far East to every quarter of the globe.

In England, in the year 1717, Drs. Anderson and Desaguliers laid the foundation or corner stone of the edifice or moral structure which furnishes us the Speculative Mason of today, and built a temple which is symbolic and metaphoric, and whose splendor surpasses the material Grecian or Roman art, and as a seat for the dissemination of human knowledge surpasses in its far-reaching results the labors of the sacred grove or academy of the ancient philosophers. The Grand Lodge of every state in our Union and of every nation, and the Lodges in their several jurisdictions, are the monuments which will perpetuate in sacred remembrance the labors of those two noble workers of the art, Anderson and Desaguliers, who in spreading the cement of brotherly love, laid the foundation upon which is built the Lodges which in every quarter of the globe are making men better and kindlier, and thus laying the corner stone upon which rests the fundamental principles of our Order, friendship, morality and brotherly love; those underlying principles which elevate man mentally and morally, and raise him higher and higher, till they bring him in close affinity with the Supreme Architect of the Universe.

The Laying of a Corner Stone

There seems to be an impression among some of our members that the corner stone of Masonic buildings must be laid in the northeast corner of the building. This is not absolutely necessary. The corner stone should be placed in the corner of the building where it is most important. If on the corner of a street, it should be placed in the corner regardless of its location. The entire matter is symbolic and the symbolism of the corner stone when laid with Masonic rights is full of significance which refer to its form, its situation, its permanence and to its consecration.

Where possible, one side of the stone should have the words:

Laid by the Grand Lodge of Iowa,
A. F. & A. M. ..
.....A. D. 19.., A. L. 59..

Other information may be carved thereon if desired. The name of the lodge, or the name of the Board erected in the school building, if a school building, or the names of the county officers of the county building, etc.

The stone, when deposited in its appropriate place, is carefully examined with the necessary implements of Operative Masonry—the Square, the Level and the Plumb, themselves all symbolic in meaning—and it is then declared to be well formed, true and trusty, signifying that the Mason is taught that his virtues are to be tested by temptation, by trial, and by suffering and adversity before they can be pronounced by the Master builder of souls to be materials worthy of the spiritual building of eternal life, or fitted “as living stones for that house not made with hands, eternal in the heavens.”

The stone is solemnly set apart by pouring corn, wine and oil upon its surface, emblematic of the corn of nourishment; the wine of refreshment and the oil of joy.

What Should Be Placed in Boxes to be Deposited in Corner Stone

We are frequently asked what constitutes the contents of boxes to be placed in corner stones laid by Grand Lodge. There is no rule whatever. Almost any and everything that would be of interest to the parties erecting the building are worthy of preservation in such a box. We would make these suggestions, however:

First—In all cases place a few coins of the latest year of coinage possible.

Second—in all cases place copies of latest editions of both city and state papers.

Third—If the new building is to be used for Masonic purposes, it is proper to place therein Proceedings of Grand Lodge, Code, etc., together with list of officers of the Grand Lodge and the officers of the local lodges and where printed, a list of the officers and members of the various Masonic Bodies of the city, and everything of a Masonic nature which can be secured and might be suitable for this purpose.

Should the building be that of a school building or one used for educational purposes, then a list of the school directors, teachers, history of the school and everything of that character, together with matters contained in the first and second notes, should be placed in the box.

If the building is a government building or for post office purposes, everything of a governmental nature, such as list of officers of the United States, list of members of Congress and features of that kind, together with the history of the building and everything pertaining to the office or offices connected with the same, are suitable for placing in the box.

Where corner stones are to be laid with Masonic ceremony, the matter should be taken up with the Grand Master of the state, as local lodges do not have the right to lay corner stones.

This is entirely in the hands of the Grand Lodge and no corner stone can be laid with Masonic ceremonies save under its direction.

The Public School - The Corner Stone of Free Government

During the past few years the Grand Lodge of Iowa has laid the corner stones of several school buildings. This is especially appropriate in view of the fact that Masonry has always been a supporter of the public school system.

At the laying of the corner stone of the new school building at Eagle Grove August 22nd, Brother Eugene Schaffter gave the address and briefly reviewed the history of our public school system. This address contains so much important information that we quote from it very largely and trust that it will be carefully read by the brethren.

As no one of our American institutions is so important as our Public Schools, so there is none in which we have a greater national pride; for they are really of American origin. No hint of such an institution came to us from abroad, but at a time when education in Europe was of high class indeed but confined to the rich and influential, the American colonies with their aspiration toward liberty realized that the only solid foundation of a free government and people must be general education. For unless all our children had an equal chance, the conditions prevailing in the old country would be reproduced here and only the well-to-do could secure an education for their children, and this would naturally leave the great body of the people ignorant and incapable.

So it will be interesting on an occasion of this kind to trace briefly the development of the common school idea in America. The germ of it comes to light in the colony of Massachusetts as far back as 1647, when a law was passed requiring each township of 50

householders to employ someone to teach reading and writing, and each township of 100 householders to set up a grammar-school. The plan was so well developed at the beginning of the Revolution that every school in Massachusetts of any importance was supported by the people. In 1780 the state constitution was adopted, and under it a school law was passed dividing the towns into four classes, and specifying the class and number of schools that each must support, and from this plan was derived the direct system in New England generally. The salaries of teachers were to be paid by a tax on polls and ratable estates. Not until 1800 were towns authorized to raise money to build and furnish school-houses. Prior to that time schools were held in basements of churches or in log cabins. School taxes were now laid by the legal voters in town meeting assembled, and the funds were divided among the districts in proportion to the number of children of school age. The school sessions were held each year, one in summer for young children and girls, lasting from 5 to 13 weeks; one in winter for both boys and girls who received instruction in reading, writing, arithmetic, English grammar, geography, the Constitution of the United States, the Constitution of Massachusetts, and the dictionary. They also memorized poems and orations and recited them in public. Early in the century they came to use the readers and spellers of Noah Webster, the grammars of Murray and Greenleaf, the arithmetics of Adams and Smith, and the series of readers prepared by Pierpont; and the use of these textbooks spread throughout New England, and later into the west.

Connecticut very early adopted a public school system which was somewhat different in detail, and public lands were set apart for the support of

schools. These lands were sold in 1794 and the proceeds went to a school fund. Rhode Island joined in the same plan, and Newport set apart 100 acres of land and appropriated an income for a school for the encouragement of the poorer children. Providence also ordered 100 acres of land to be laid out for a school. These sporadic efforts were followed in 1800 by a general law providing for at least one free school in every town in the state; this law was repealed in consequence of widespread protests, but was re-enacted in 1828.

New York supported public schools by lotteries, and also by sale of public lands. Pennsylvania in 1790 enacted in her constitution that the legislature should establish schools throughout the state in such a manner that the poor should be taught gratis.

Federal aid to education began with the passage of the great land ordinance of 1785, which reserved every sixteenth section for the maintenance of public schools within the township. So again in the ordinance of 1787 for the establishment of the territory northwest of the River Ohio, it was declared that schools and means of education should forever be encouraged. Immediately afterward Congress ordained that the sixteenth section should be given perpetually for maintaining public schools and vested the title to all such sections in the several states, making them trustees of these lands for the use of schools and for no other purpose whatever.

Early education in the south was not so forward. In Virginia it begins with Thomas Jefferson, who in so many ways was ahead of his time. In 1779 he formulated and laid before the House of Burgesses a complete plan of education, by which counties should be cut into sections 5 or 6 miles square, in each of which there should be a free

school for teaching reading, writing and arithmetic, supported by the people and open to all children. For many years this plan was held back because the wealthy planters did not want to be taxed for the education of poor whites; but finally in 1796 it was partly recognized by a law ordaining that a majority of the Justices of any county might, if they saw fit, establish schools therein to be maintained by general taxation, a law which was more honored in the breach than the observance. North Carolina tried a plan somewhat similar to that of New England, except that all pupils who were able to pay for their schooling should do so. This substantially left the schools for those who could not pay, and thus created social distinctions that were far from democratic. South Carolina in 1811 adopted a somewhat different and peculiar system—the people in each election district were required to provide as many school houses as they had representatives in the lower branch of the legislature and to appropriate three hundred dollars for the support of each school to be open to all white children, rich and poor alike, preference to be given to orphans and poor children. In practice, however, the money was spent on private and sectarian schools, which admitted a certain number of poor children sent by the commissioners. So that in neither of the Carolinas was the plan adopted so universal as in New England, nor could their schools rightly be called common schools.

Referring again to the northwest territory, where every sixteenth section had been set apart in 1785, and from which was carved the states of Ohio, Indiana, Illinois and Michigan, the progress of education was slow. The mass of the pioneers who settled that territory was composed of people from Pennsylvania and Virginia, who cared nothing for common schools, and preferred to edu-

cate their children as they themselves had been educated. There were, however, one or two struggling universities and a lot of academies, but for a long time the common school languished, particularly in Ohio and Indiana. In Illinois, by an act of 1825, voters in any county might create districts and establish schools for white children, and support them with a tax of half mill on each dollar of taxable property; but unless a majority voted for the plan, no such schools could exist. In the second quarter of the century, all of these states fell into line with all the states of the seaboard in the matter of education, and free common schools were established everywhere.

In the act of Congress for the admission of Iowa to the union, is contained the provision that the sixteenth section of every township should be granted to the state for the use of schools. And the Constitution adopted in 1857 provides for a permanent school fund derived from these lands and other sources, and for a Board of Education whose duty it shall be to "provide for the education of all the youths of the state, through a system of common schools, and such schools shall be organized and kept in each school district at least three months in each year." Const. Art. 9, Sec. 12. The first Code of Laws of this state contains a comprehensive school law, very similar to the one in use today. The qualified electors of each district when assembled had power to determine the number of schools to be established in the district and the length of time each school should be taught; also to lay a sufficient tax for support of such schools. Directors were to be elected in each district, and hold two meetings in each year, with power to employ teachers and to pay the necessary expenses of the schools. It is plain from these provisions that by the time Iowa was admitted to the union, the evolu-

tion of public education was complete.

With the construction of this wonderful new building we enter upon a new phase of education in Eagle Grove. Heretofore we have had just what was absolutely necessary, and not all of that. Our buildings were of an age that is past. We were old-fashioned in our equipment which inevitably reflected itself upon the system of education. This new building brings us into the progressive present, and will make a home for our young people equal to any in the state. Instead of the old cramped and inconvenient quarters, we hope to have abundant room and all modern conveniences and comforts for the boys and girls. If we could look for an equal advancement in the education required all would be in harmony. But proud as we are to have this new home, with all its manifold advantages, we must not confound the tools and implements of education with education itself. No doubt men of our people who sat in the old plain and unventilated rooms acquired knowledge just as readily and fully as will those whose good fortune places them in this palace. The human mind works well under difficulties, and many a farm boy in the country schoolhouse had his mind as well developed and acquired as good an education as if he had been privileged to attend school in this building we see before us. It is the purpose, and intent, and energetic interest that go to develop the youthful mind, aided and directed by the training and devotion of the teacher. If we do not succeed in transplanting to these more pleasant surroundings that same or greater desire for knowledge on the part of the pupil, and that same intelligent and faithful work on the part of the teacher, we shall have labored in vain, and the erection of this modern building will add little to the final purpose of education, except creature comforts.

But I am persuaded to believe that

with the vast improvement in physical surroundings there will go an equal improvement in methods of instruction, and a more earnest desire on the part of our young people to acquire trained minds and bodies fit to cope with the modern conditions of life and business.

The cornerstone of this building has been laid true and square by the Masonic brotherhood. May it sustain and uphold the fabric for many long years. But the real cornerstone, the true foundation, on which this building rests and on which our entire public school system rests, is the American love of liberty and equality, our unwavering belief that freedom cannot continue without general enlightenment, and our stubborn intention that every child, rich or poor, native or alien, born of the great or born of the lowly, shall have the same equal chance for an education.

We have no greater institution than our common schools. We must sustain and uphold them as the means of bringing together and mingling the children of all classes without distinction. The greatest danger in all democracies is the separation into castes and tribes; on one hand capital and on the other labor; on one hand the rich and on the other the poor, with religious, political and other distinctions that tend to cause suspicion and dislike and misunderstanding. The only antidote for this, and the surest preservative of our common democracy is the having all our children educated together on one common basis, where in the formative period of life they may learn to know and respect each other, and to realize that no factitious distinctions can alter the common fact of American citizenship. This is the function of our schools over and above the direct educative process, and we should preserve them as the very apple of our eye. The years that have gone have shown the wisdom of this course and the ages to come will vindicate democracy

just in proportion as we follow the plan of common schools laid down by our forefathers.

Two Notable Corner Stone Layings

On July 26, Grand Master Jesse A. West presided at the laying of the corner stone of the new Masonic Temple at Muscatine. Masonic delegations from about fifteen towns within a radius of thirty miles of Muscatine were in attendance. Dr. J. B. Rendall, S. W. of Iowa Lodge No. 2 delivered a magnificent address in which he called attention to the part Masonry had played in laying the corner stone of our republic and said that these early leaders left us this parting message, that beyond the matchless civilization of our country, her peerless institutions, her wonderful and inspiring history, we should most glorify the greatness of manhood. As we lay the corner stone of our new temple today, may we be conscious of the fact that the blood of these great and good men flows through our veins and that their mantles have fallen upon our shoulders. And may we carry on until we have here the new temple of Liberty to be the inspiration and hope of our race until we have the republic remodeled after the republic of God in heaven, the pillars of which are justice, truth and love."

On the day following, at Burlington, Brother West again opened the Grand Lodge in Emergent communication and laid the corner stone of the new Masonic Temple at that place. About 600 Masons were in attendance from points in Iowa, Illinois and Missouri. James E. Bromwell, past Grand Commander of Iowa, was introduced by Past Grand Master Charles C. Clark and delivered a very eloquent address in which he pleaded for 100 per cent loyal Americanism and touched upon the public school as the fountain of such Americanism.

The Right of Visitation

By C. C. Hunt, Continued from July Bulletin

Before taking up the first modification of the right of visitation, it may be well to briefly consider the position of those who deny that there is any such right. Their principal argument is that the lodge is a family to which the visiting brother is a stranger and that therefore he has no more right to visit a lodge other than his own than has a stranger to be admitted into a private house. As one writer puts it, "Each lodge is a Masonic family. It has an inherent and indefeasible right to conduct its own business, maintain its own harmony in its own way, even to the exclusion of visiting brethren already admitted, to say nothing of those seeking admission. It follows that the admission of visiting brethren, however worthy and however welcome, as a general thing, is, when properly considered, an act of fraternal courtesy, which may be granted or withheld, as circumstances may warrant, precisely on the principle that a man's house is his castle, and although courtesy may prompt him to answer the door-bell, he will exercise *his* right in admitting or refusing an intending visitor. This point being settled—and we challenge successful contradiction—we may examine the right of an unknown visitor, asking the privilege of joining in the labors of a lodge or any other Masonic body, to say: Before introducing myself to you, be good enough to exhibit the authority by which you are now assembled." Notice that in this statement it is asserted that each lodge is a Masonic family, (but no proof is offered in support of that assertion.) As a family it has a right to exclude everyone who is not a member of that family. This settles that point and we challenge successful contradiction. Unfortunately this kind of argument has too often been accepted as valid by Masons, and even some Grand

Masters and Grand Lodges have yielded to it. Would it not be better for one who makes a positive assertion to prove it true than to defy others to prove it untrue. By what right do they claim their own statements are true unless someone else can prove them untrue? As a matter of fact, in none of the old charges do we find a Masonic Lodge likened to a family. On the contrary they allude to the entire Masonic Order as the family, and the members are all brothers. The lodge is simply a group within the family. In the Ancient Constitutions a lodge is defined as "A place where Masons assemble and work." In turning to our present day Ritual we find substantially the same definition. Our Ritual as well as the Old Charges teach the universality of Masonry, and that each Mason is a member of one great family, which for convenience in working is divided into groups called Lodges. The old charges impose the duty on these groups or lodges of receiving strange brethren and giving them employment. If the right of visitation is denied, therefore, it must rest on some other ground than that the visitor is a stranger who has no rights in any other lodge than his own. The Ancient Constitutions do not state that every brother who presents himself must be admitted. On the contrary they say: "You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge. But if you discover him to be a true and genuine brother, you are to respect him accordingly.

This brings us to the consideration of what I have called the first modification of the right of visitation, namely that the visiting brother must be vouched for or prove himself eligible. It sometimes happens that members of a family be-

come separated for years so that when they finally meet they do not recognize each other and each must satisfy the other that he is indeed a member of the family. So it is in our Masonic family. Wherever there is a Masonic Lodge, a Freemason has a right to be recognized and received as a brother, but before he can enjoy that right, he must prove that he is entitled to it. (This statement, of course applies only to cases in which no member of the lodge knows the visitor to be a brother.) Rule 150 of the Book of Constitutions of the Grand Lodge of England, which corresponds to the requirements of the Old Charges given above, is as follows: "No visitor shall be admitted into a Lodge unless he be personally known to, or well vouched for, after due examination, by one of the Brethren present, OR until he has produced the certificate of the Grand Lodge to which he claims to belong, AND has given satisfactory proof that he is the Brother named in the certificate, or other proper vouchers of his having been initiated in a regular Lodge." For convenience we will consider this Rule under three heads, or requirements, at least one of which each visitor must comply with, before he can be admitted into a lodge.

(1) He must be personally well known as a Mason to some brother present, who can vouch for him as such.

(2) He must be examined by some brother or brothers, appointed for that purpose by the Master, who after being satisfied that he is a true brother can then vouch for him.

(3) He must present a certificate from the Grand Lodge to which he belongs AND also prove that he is the brother named in the certificate.

In this country some Grand Lodges will not accept requirement No. 3 unless one of the others is also met; others will not accept No. 2 unless No. 3 is also met; but most of them will accept

No. 1 without regard to the other two. In this country also there is an additional requirement sometimes made and that is that the visitor must show a receipt for dues to prove that he is still in good standing in his own lodge, but this requirement is generally considered a modern innovation and without Masonic sanction. This requirement we will consider later under Rule 152 of the Book of Constitutions. For the present we will confine our attention to the first three requirements.

(1) Being personally well known to one of the brethren present is usually interpreted to mean "Personally known as a Mason of the Degree in which the Lodge is working." The brother who vouches for another in this way must have personally sat in the same lodge with the brother for whom he so vouches. Not only that but he must recall this fact of his own personal knowledge, and he must remember that the lodge in which he so sat was a Master Mason's lodge, or at least of no lower Degree than that in which he makes the avouchment. Some authorities do not admit the latter qualification and insist that two brethren must have sat together in a Master Mason's Lodge before one can vouch for the other, even though the avouchment is asked for in a lower degree in which the two may have sat together. However that may be, it is generally conceded than an avouchment made, we will say in an Entered Apprentice Lodge, is to be considered valid only so long as the lodge is open in the First Degree. If the Lodge should pass to a higher degree another avouchment would be necessary. That being true I know of no valid reason why a brother who has sat with another in an Entered Apprentice Lodge may not vouch for that brother in another Lodge when opened on the First Degree, but this does not justify him in vouching for this brother in a Lodge

open in some higher Degree. It is therefore important that in vouching for a Brother, the Degree in which the two sat together as well as the fact of sitting together should be remembered. In speaking of "Degrees" we here refer to the three Degrees of Symbolic Masonry only. To have sat with a Brother in some other Body, whether a Chapter of the Royal Arch, A Council of the Cryptic Rite, a Commandery, or Consistory is not sufficient grounds on which to base an avouchment in a Symbolic Lodge. Therefore, as stated above, great care should be taken to recall the particular Lodge in which the sitting took place and the Degree in which the Lodge was open at the time.

Again the Brother making the avouchment, the officer to whom it is made, and the Brother for whom it is made must all be present at the same time and place so that there may be certainty of identity.

Attention is called to the statement given above that the Brother avouching must do so from his personal knowledge. Information given by another Brother cannot be made the basis for an avouchment.

(2) Avouchment after examination: This has generally been considered by the Masonic world to mean an examination under authority of the Master of the Lodge. One who examines a brother of his own volition and without authority of the Master is not considered competent to vouch for that Brother. He must have been appointed by the Master to make the examination and for the purpose of the avouchment preliminary to visitation. The Master has the right to select the Brethren to conduct the examination and naturally he will select those whom he considers most competent.

But suppose you have been properly appointed to examine a visiting Brother, how should you proceed? The Old

Charges say you are to cautiously examine him, and beware of giving him any hints of knowledge. These are general principles and there are no hard and fast rules which you must follow in conducting an examination. Each case presents its own problems and the visitors' committee must use its own judgment as to how the examination shall be conducted. It should be sufficiently thorough to satisfy the committee that the visitor is a true Brother and entitled to sit in the Lodge which he wishes to visit, and the examination should not be extended beyond that point. The following listed points suggested by Brother George Tait in the Canadian Craftsman are well worth considering.

"1. You have either to deal with a Mason or an imposter.

2. Be cautious, courteous and firm.

3. Do not approach the visitor as a suspect.

4. You are not expected to do detective or prosecuting attorney work.

5. Put on no air of superior knowledge.

6. Play no tricks by pretending answers are not correct when they are.

7. Don't indulge in catch questions. They are the slang of Masonry.

8. Give no hints. Correct no mistakes.

9. Don't be unnecessarily strict. Ideas are better than words.

10. Accept all you get without comment.

11. If you reject do not indicate why.

12. Judge by general results.

13. A very desirable visitor may answer poorly.

14. Answers correctly given may be a cause for suspicion and rejection.

15. Do not imagine your catechism of questions to be the only correct form, and all departures from it errors.

16. There is no set way of conducting a Board of Trial.

17. It is your business to get, and the visitors to give, information.

18. The customary question should be used only as aids. If possible, be satisfied as to your visitor without them.

19. You cannot vouch for any but a Master Mason.

20. I would give the O. B. last, and not until I was satisfied to admit the visitor."

We may not agree with all of these points, but undoubtedly they contain some valuable hints. There is one very important point, however, which they do not cover, and that is that before beginning an examination the members of the committee should satisfy themselves that the Lodge to which the visitor claims to belong is a regular Lodge working under the authority of some recognized Grand Lodge of Masons. The Grand Lodge of Iowa has supplied each Lodge under her jurisdiction with a published list of the Regular Lodges of the United States and of Great Britain, and this list should always be consulted in cases of doubt. After you are satisfied that the visitor is a member of some regular lodge, you are at liberty to proceed with the examination.

As part of the examination and in addition to the test oath the visitor should sign a statement which should be sent to his home lodge. The Grand Lodge of Iowa has adopted the following form and recommends its use by the lodges under her jurisdiction.

".....19....

"For the purpose of gaining admission to and recognition inLodge, No..... of A. F. & A. M., located at, Iowa, I hereby state, on my honor as a man and a Mason, that I was regularly initiated, passed, and raised to the sublime degree of a Master Mason inLodge, No....., A. F. & A. M., in the state of....., the same being a just and lawfully con-

stituted lodge; that I am neither expelled nor suspended from a lodge, but am now a member of the Order in good standing, with my membership in.....
.....Lodge, No....., located at.....
....., in the state of.....

"I subscribe my name hereto that this paper may be sent to my home lodge, or otherwise used to test the truth of the above statements.

".....
".....
".....

Witnesses."

3. This brings us to the third heading or requirement listed above, that relating to documentary evidence; but as this is a subject on which there is so much to be said, on account of there being so many conflicting views, we deem it best to postpone its consideration for the present and will take it up in some future number of the Bulletin.

Death of Calvin W. Prather

Calvin W. Prather, for many years Grand Secretary of all the Masonic Grand Bodies of Indiana laid down his pen and passed to his eternal home August 1st. From 1912 to 1918 he was president of the Masonic Grand Secretaries' Guild of the United States. He was perhaps the best known and the best loved Mason in Indiana. He had been in continuous attendance upon the Grand Lodge of that state for more than fifty years and had held official positions therein for more than forty-six years. He was Grand Master in 1880 and has been Grand Secretary since 1901.

Mason's Home Lodge No. 192 of Iowa Falls has purchased a business lot 68x132 feet in dimensions at a cost of \$14,000.00. The lodge expects to build a temple on this lot as soon as conditions become more favorable.

With the Craft in Iowa

On Tuesday evening, July 29th, the Masons of Des Moines gave a reception to Jesse A. West, in recognition of his election as Grand Master of Masons in Iowa. To this reception five hundred brethren of the Fraternity representing all of the lodges of the city were present. Brother A. E. Reed, Master of Capital Lodge No. 110, of which Brother West is a member, presided and called upon Past Grand Master, F. W. Craig, General Grand High Priest of the General Grand Chapter, Royal Arch Masons of the United States, J. K. Elwell, Grand Commander, Knights Templar of Iowa and C. Huttenlocher, Grand Master Royal and Select Masters of Iowa, each of whom responded in words befitting the occasion. Speeches were also made by Robert Green of Adelpic Lodge, Dr. McGuire of Auburn Lodge, A. H. Minnis of Gnemeth Lodge, Lafayette Young of Home Lodge, C. E. Wright of Clear Lake, Junior Grand Warden and Sam L. Polonetzky of Valley Junction, Junior Grand Deacon. After these talks and a response by the Grand Master, the brethren had a good social time followed by refreshments.

Several lodges have prepared to organize study clubs during the coming winter and we hope to see the movement grow. Brother Haywood had been meeting regularly with the study club at Davenport until recently when he was obliged to discontinue on account of illness. His place, however, has been supplied by Brother Stoop, director of the Department of Philosophy at Grinnell College and the report of meetings there indicate a great deal of interest. Brother Stoop's lecture on the "Two Masonic Pillars" was greatly appreciated by those who heard it.

The Masons of Des Moines have purchased a tract of thirty acres in the

northeast corner of Glendale Cemetery and have organized themselves into the Des Moines Masonic Cemetery Association. They have spent over \$6,000.00 in grading and improving the south four acres of the property and have provided for the creation of an endowment fund sufficiently large to properly maintain the cemetery. On Sunday afternoon, August 1st, the Cemetery was formally dedicated. Grand Master, Jesse A. West presided and a brief address was given by Bishop Longly. Colonel Bennett, assisted by several soldiers raised the flag of our country with appropriate ceremonies while the brethren stood with uncovered heads.

Grand Master, Jesse A. West has issued a dispensation for a new lodge in East Des Moines to be known as East Gate Lodge. This will give opportunity for the Masons living near the Fair Grounds to attend Lodge near their own homes. There is also a movement on foot to organize a Lodge in the western part of the city. If this plan goes through it will give Des Moines six Lodges, located in all parts of the city, except the south. Permits for the organization of additional lodges in other cities are also under way.

A. B. Lorenzen, who has served as Treasurer of Sylvan Lodge No. 507 for the past twenty-five years has recently moved to California.

A large number of lodges, either singly or in connection with other Masonic bodies, have held picnics during the summer, at which they had a general good time and get together meeting. In some cases county Masonic associations have been formed and the picnic has become an annual event, in others the Masonic lodges and the Eastern Stars of the community have united and

held a picnic together, but in every case a good social time has been reported and we are pleased to see these gatherings becoming so popular.

Sioux City will soon have two Masonic Temples. The one at Morningside will cost approximately \$100,000.00. The corner stone of this building was laid August 14th by Past Grand Master F. S. Moses. It occupies a ground space of 80x90 feet and is to be two stories high with basement, when completed. Pending the completion of this building the lodge is meeting in Morningside College. The other temple in Sioux City is being built by the other lodges and York Rite bodies together with the Shrine. It will cost over \$400,000.00 and will contain three large lodge rooms. The largest of these will be 41x62 feet and the smallest 39x40 feet. It will have an auditorium with a seating capacity of 1200 while the dining room will be the largest in the city.

Anchor Lodge No. 191 at Hampton has purchased two corner lots in that city with a view to the erection of a \$50,000.00 building there.

Since assuming the office of Grand Master, Brother Jesse A. West has instituted three new lodges. Roosevelt Lodge No. 626 at Davenport, Canaan Lodge No. 627 at Mt. Union and Welfare Lodge No. 628 at Norwalk. Each of these lodges is starting out with enthusiasm and promises to develop into a strong working lodge.

From the Storm Lake "Tribute" we learn that the American Freemason, which suspended publication several months ago, has consolidated with the "Trestle Board" of San Francisco under the name of "The American Freemason." Brother Morcombe, former editor

of the "Freemason" retains the editorial control and has been selected managing editor of the consolidated publication. The magazine will be published in San Francisco, But Brother Morcomb will continue to reside at Storm Lake. At least for the present.

Called Home

Hugh McLeod, Past Master of Mt. Hermon Lodge No. 263 died at his home in Cedar Rapids, August 24th. He had been in poor health for the past four years but had been in a critical condition only a short time.

Frank R. Gaynor of the Iowa Supreme Court died August 2nd at his home in Des Moines and was buried the following Sunday afternoon in the Masonic section of the Glendale Cemetery. Brother Gaynor was a member of Giblem Lodge No. 322 at Le Mars, Iowa.

J. R. Scurr, Master of Cyrus Lodge No. 338 of Gilman was instantly killed Friday afternoon August 12th when the car he was driving was struck by a freight train at the crossing of the M. & St. L. railway near Gilman.

Kent C. Ferman, Past Grand Treasurer, died at the hospital at Iowa City, Tuesday morning July 20th after an illness of several days. He was Past Master of Mt. Hermon Lodge No. 263 and had long been a tireless worker in all bodies of Masonry in Cedar Rapids. His life was an exemplification of the principles of Masonry and every Mason who knew him loved him.

S. L. Johnson, for more than twenty years secretary of Iowa Lodge No. 2 died suddenly Wednesday evening, July 21st, at his home in Muscatine. He was apparently in his usual good health and had just returned from a motor drive into the country when he suffered a heart attack and passed away before assistance could be given him.

Address to A Newly Made Master Mason

My brother, you are now, technically speaking, a Mason, but whether or not you are going to be a Mason in reality rests entirely with yourself. The members of this lodge deemed you honest in your expressed desire to be a Mason, and I urge you to show the fraternity that they were not mistaken in their judgment of you, and that they have not erred in admitting you into our ancient and honorable order.

It would be well, my brother, at this time to ask yourself the question, "What is it to be a Mason?" Do you think that membership in a Masonic lodge makes you a Mason? If you have the proper conception of Masonry you will admit that it does not, only in name, for membership in a Masonic lodge can no more make you a Mason than membership in a musical club can make you a musician.

However, it is quite apparent that if you are so inclined, and have natural talent, in such membership you will find helpful stimulus and pleasant fellowship with the congenial and kindred spirits, and so it is in Masonry and the Masonic lodge.

It is the involuntary thoughts of your heart, and the voluntary acts of your life which terminate your character as a man and Mason.

There are four classes of men in this world: First, those who are Masons neither in name nor nature; second, those who are Masons in name only; third, those who are Masons only by nature; and, lastly, those who are Masons both in name and nature, and this class are God's noblemen. But if I could not be numbered with them I had rather be a Mason by nature—that is, at heart—than a Mason only in name.

In taking the degrees, the practice of

many commendable virtues was enjoined upon you, only a few of which, perhaps, you can recall at this moment, and too many for me to reiterate just now. But let me sum them all up by reminding you of one symbol in the first degree—that of a point within a circle. The worshipful master told you that the point represented an individual brother—that is you; the circle, the boundary line of your duty toward God and man; beyond which you should never suffer your passions, interests or prejudices to betray you on any occasion. The circumference of this circle—the boundary line of your duty—is clearly defined in the sacred scriptures, and elucidated by the patron saints of Masonry, and while you keep yourself this circumscribed, my brother, it is impossible that you should materially err.

I congratulate you, my brother, and may the S. A. O. T. U. guide, guard and protect you thru life, and endow you with a competency of divine wisdom, that by the secrets of this art you may be better enabled to display the beauties of godliness to the honor of his holy name.—H. R. Goodell, P. M., in Masonic Trowel.

A Brother lacks the following numbers of the Bulletin to complete his files: Vol. 2, Nos. 1, 2, 3; Vol. 10, No. 1; and Vol. 13, No. 4. He is willing to pay twenty-five cents a copy for the missing numbers. If anyone has these issues and is willing to dispose of them, will he kindly notify this office?

The Trowel

We have had several requests lately for addresses on The Trowel and we therefore publish the following from "The Trestle Board" of San Francisco, issue of September, 1898.

My brother, in the preceding degrees, you have been presented with several of

the working tools of Operative Masonry, taught their use and instructed as to their symbolism. While the working tools of the Master Mason comprehends all the implements of the Craft, he has appropriated the trowel to his own especial use, and it is this instrument that I now present to you.

The trowel is an instrument made use of by the Operative Mason to spread that cement which unites the separate stones of a building together in symmetry and order; but we, as Speculative Masons, are taught to make use of it for a more noble purpose.

It was the work of the Entered Apprentice to prepare the rude materials for the builder's use, an occupation which, for its simplicity, was suited to his unskilled hands, in the doing of which he required only the guage and gavel to give the requisite outline. The materials were then placed in position and adjusted properly by means of the plumb, level and square in the hands of the Fellow Craftsmen; but it was reserved to the Master Mason alone, having examined the several parts, and proved them true and trusty, to secure them in their appropriate place, permanently, by spreading with the trowel the cement that irrevocably bound them together. Thus the trowel has come to be with us a symbol of knowledge—knowledge laboriously acquired, inducing habits of sound thought and a reflective character. When men begin to reason, then, at once they begin to differ; and one of the great problems in human life is to find reliable guides to truth. Not less with respect to the heart than to the judgment.

Nearly every man secures his special share of life's achievements—the product of human effort—by incessant struggle and trial. The ennobling studies of youth, and the knowledge thereby acquired, are often sadly perverted by the practices of manhood. Masonry seeks to be a beneficent unambitious, disinterested guide

to knowledge and to truth. Then, with faith in man, with hope for the future of humanity, with loving kindness for our fellows, Masonry and the Mason must always work and teach, and each must learn to do that for which he is best fitted, ever and everywhere standing out a noble and living example of the three symbolic jewels of the Master Mason—brotherly love, relief and truth.

The Trowel

Reprinted from *Quarterly Bulletin*, January 1907

Honor the Trowel far above the Sword;
Its work is much more useful to mankind

Well knew the Ancient Builders how to bind

Their Masonry, when all, with one accord,

Spread the well-tempered Mortar; and we know

How e'en in Ruins, many stones lie bound

Into one Solid Mass. Let us be found
Spreading true Cement, which will unite us so

In strongest Bonds of Brotherhood, that we

May live in love together all our days;
And safely pass through Life's perplexing maze,

With steady footsteps to Eternity;
Living in perfect friendship whilst on Earth,

And finding Death to us Immortal Birth.

As speculative Masons we adore

The precepts taught by this most honored tool;

And if we minded well its gentle rule,
Our hearts and minds would ever heavenward soar.

In olden days our brethren firmly bound
The stones and lime by its aid;

Until the edifice compact and sound,
was in all parts and points completely made.

But now we use it as an emblem great,
Which firmly binds each true Masonic heart;
To join us in strong links that none
can part;
A mystic tie that craftsmen consecrate
To deeds which ever will their souls
enshrine
With love for the great Architect divine.

Masonic Research in Wisconsin

The Research Committee of the Grand Lodge of Wisconsin, have prepared a number of interesting selections of Masonic interest for the use of their local lodge bulletins. The idea is a good one and we trust that our own lodges will make use of the Iowa Masonic Library for the same purpose. A few of our lodges are publishing a regular Bulletin in which the plans for the work for the coming month is announced to their members. It would be well if more lodges would adopt the same or a similar plan. In such a case, an apt quotation or item of Masonic interest would add to the interest in and attractiveness of the Bulletin. The Research Committee will be very glad to furnish such items or quotations on request.

The following are samples of the items furnished by our Wisconsin Brethren.

In Freemasonry, written history began by reducing tradition to historical narrative, and for many years legends were accepted without evidence. But with the critical school of historians the purely traditional was separated from the evident historical. Traditions are never invented, although often exaggerated, and much elaborated through successive generations. Tradition, however, has a foundation in fact, and is valuable for

the preservation of knowledge which might otherwise be lost.—Wisconsin Grand Lodge Committee on Masonic Research.

Freemasonry has always been true to its name, and the real Mason is a builder of the temple of his own character. Its mission is to furnish high ideals for the individual, that may be reflected in his actions towards his fellow men. The Masonic ideal teaches that moral and spiritual attainments are far more important than the material and physical.—Wisconsin Grand Lodge Committee on Masonic Research.

In tracing the genealogy of Freemasonry we eventually arrive at the date 1390 A. D., when the Regius manuscript, the oldest known and most important version of the Old Charges, is supposed to have been written. Traditions lead back to the creation of the world, and include most of the great teachers of mankind as Masons; but to those who insist upon applying the approved methods of historical research to the study of Freemasonry, the Regius manuscript affords a starting point in cumulative documentary evidence relative to the direct ancestry of the fraternity. The Regius Manuscript, as it is known, is a poem written on sixty-four pages of vellum, handsomely bound. It was presented to the British museum by King George II, in 1757. It was at first catalogued as a poem of Moral Duties, and this may have caused its tardy discovery in 1839 as a Masonic document.—Wisconsin Grand Lodge Committee on Masonic Research.

Brother Silas H. Shepherd has undertaken a monumental task in the attempt to compile a list of Masonic Bib-

liographies and Catalogues of Masonic Books published in the English Language. The first installment of this work appeared in the Masonic Tidings of Milwaukee, Wisconsin, September issue. This compilation is the first of its kind since 1891. In his introduction to this work, Brother Shepherd says: "No phase of Masonic Study is more fascinating than acquiring an intimate knowledge of its books, their authors, and the several editions of the more important works. Among these are the 'Book of Constitutions,' 'The Pocket Companion,' Preston's 'Illustrations,' the 'Old Charges,' and the Webb 'Montors.'"

Brother Shepherd was led to undertake this work, through a realization of the limited material now available to the Masonic student. Two years ago Brother Haywood made the remark that there is "no such thing as a Masonic Bibliography, that is, nothing complete enough to warrant the name." Brother Shepherd says: "I quite agree with Brother Haywood in his statement, but I am inclined to believe that Masonic bibliography is in no weaker condition regarding the difficulties of obtaining bibliographical data than many other subjects. I have found considerable difficulty in obtaining adequate bibliographical data on the subject of 'symbolism' in the Public Libraries of Chicago and Milwaukee.—When I find it very difficult to obtain reliable data on one work (Preston's Illustrations) and have spent many hours in compiling an incomplete list of catalogs in English, I am convinced of the labor involved and the liability of anyone, (no matter how thorough and painstaking) to err." We feel sure that if anyone can make a success of this task it is Brother Shepherd.

Attention is called to the papers that have been running in the Bulletin by Robert D. Graham of Denver, Colorado.

The first series of these articles is concluded with the one which appears in this issue. These articles have been published in pamphlet form and one copy sent to each Master in the state. It is urged by the Research Committee that the Master select some good reader to present to the Lodge one or more topics at each regular communication, until all have been thus read, in each case followed by general discussions and questions. In case questions are asked which cannot be answered by any brother present, send them to the Library and we will do what we can to make the matter clear. These papers are themselves very clear and are simply worded. They contain a great deal of valuable information, both for the newly made Mason and for those who have been members of the Order for years. They are also suggestive in that they lead the reader to think for himself and to search out for himself co-ordinate lines of thought.

The Supreme Council of the Scottish Rite for the Southern Jurisdiction of the United States has under consideration several plans for the promotion of education in this country. They support the proposition for the establishment of a National Department of Education and advocate free and compulsory education of all children in our public schools, and that in these schools the English language shall be the medium of instruction of all children without regard to race or creed.

If any of our readers would be interested in the purchase of a complete set of either Grand Lodge, Grand Chapter or Grand Commandery Proceedings, we would be pleased to have him take up the matter with this office. One of our brothers has recently moved from the state and desires to dispose of his complete sets if possible.

A Vest Pocket History of Masonry

By the time this issue of The Bulletin is mailed we hope to have received from the printer copies of "A Vest Pocket History of Freemasonry" By Brother Haywood. One copy of this pamphlet will be sent to the Master of each Lodge. Additional copies will be sent to either Lodges or Master Masons who desire them at the rate of ten cents a copy, which is intended to cover the cost of printing and postage. The following review of the work is taken from the Masonic Tidings, of Milwaukee, Wisconsin: "While the author of this essay is pleased to call it 'A Bird's Eye View of Masonic History,' it is really much more than this. He has traced with prudent judgment, discriminating intelligence, important links that historical research has revealed as to the ancestry of Freemasonry. Brother Haywood has been most fortunate in avoiding the devious and perilous paths pursued by many writers, who have allowed their imagination to supply any deficiency in the absence of historical facts. The superficial knowledge that some Masonic writers show in their endeavor to connect up the numerous mystic orders with that of Freemasonry, is lamentable. One of the mistakes of a few writers is to associate all the secret orders that arose in the middle ages with that of Freemasonry. So much has been written as to the origin and descent of Masonry that is incredible, so much that has lacked evidence that was convincing, that the average Masonic mind has become very much of a 'Doubting Thomas.' We fear the investigating Mason will continue credulous so long as Masonic writers are careless as to their historical facts. Brother Haywood's essay is a valuable contribution to Masonic literature."

The following are the concluding paragraphs from Brother Haywood's paper:

"Freemasonry is in its very nature profoundly religious but it is not a church, for, though it is friendly to all churches that preach the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul, it teaches no theological dogmas of its own. It is not a political organization, whatever its enemies may allege but it is vitally interested in the public life of the land and never sleeps in its efforts to keep American governmental life as pure as possible. It preaches no program of reform but nevertheless lends itself to every effort made to lift the burdens of life from the common people, and it evermore holds before its membership the high ideals of service and of mutual helpfulness. It is a great body of picked men, in this country two million strong, who are bound together by sacred and serious obligations to assist each other, by means of fraternity, and through the teaching instrumentalities or ritual, to build in each man and in society at large a communal life which is not inadequately described as a Holy Temple of Human Souls.

Such, in brief, is the story of Freemasonry. What a story it is. It began in a far fore-time in a few tiny rivulets of brotherly effort; these united into a current that swept with healing waters across the pagan centuries; many tributaries augmented its stream during the Middle Ages; and in modern times it has become a mighty river which sweeps on irresistibly. And now, if we may venture to change the figure, its halls are the homes of light and life; therein men may learn how good and pleasant it is for brethren to dwell together in unity. Well may one unclasp his shoes and uncover his head as he enters a Masonic lodge; a symbolism white with unutterable age is there, and voices eloquent with an old, old music, and a wisdom drawn from the thought and travail of a thousand generations!"

Ode Sung at the Laying of the Corner Stone of the Grand Lodge Hall of Indiana, October 25, 1848

Sons of a glorious Order anointed,
To cherish for ages the ark of the
Lord,
Wearing the mystical badges appointed,
Come to the temple with sweetest ac-
cord.

Come lay—the corner stone,
Asking the Lord to own,
Labors that tend to his glory and
praise;
Long may the mercy seat,
Where angel pinions meet,
Rest in the beautiful temple ye raise.

Brothers united, to you it is given,
To lighten the woes of a sin-blighted
world,
Far o'er the earth, on the free winds of
heaven,
Now let your banner of love be un-
furled.

Write there the blessed three,
Faith, Hope and Charity,
Names that shall live through the cycle
of time;
Write them on every heart,
Make them your guide and chart,
Over life's sea to the haven sublime.

Go forth, befriending the way-weary
stranger,
Bright'ning the pathway that sorrow
hath crossed,
Strength'ning the weak, in the dark hour
of danger,
Clothing the naked and seeking the
lost.

Opening the prison door,
Feeding the starving poor,
Chiding the evil, approving the just,
Drying the widow's tears,
Soothing the orphan's fears,
Great is your mission, "in God is your
trust."

Go, in the spirit of him who is holy,
Gladden the wastes and the by-ways of
earth,
Visit the homes of the wretched and
lowly,
Bringing relief to the desolate hearth.
Bind up the broken heart,
Joy to the sad impart,
Stay the oppressor and strengthen the
just,
Freely do ye receive,
Freely to others give,
Great is your mission, "in God is your
trust."

Go forth with ardor and hope undi-
minished,
Ever be zealous and faithful and true,
Still, till the labor appointed is finished,
Do with your might what your hands
find to do.
Narrow the way and strait,
Is heaven's guarded gate,
Leading the soul to the regions of love;
Then with the spotless throng,
Swelling the triumph song,
May you be found in the Grand Lodge
above.

Al demits issued by Iowa Lodges to
be used in some other state should be
sent to the Grand Secretary for his sig-
nature. Otherwise the demit cannot be
used outside of this state, since many
Grand Lodges require this before they
will accept a demit. If the demit is to
be used for the purpose of affiliating with
some other Iowa Lodge, the signature of
the Grand Secretary is not necessary.



LIVING

The miser thinks he's living when he's
hoarding up his gold;
The soldier calls it living when he's do-
ing something bold;
The sailor thinks it living to be tossed
upon the sea,
And upon this very subject no two men
of us agree.
But I hold to the opinion, as I walk my
way along,
That living's made of laughter and good
fellowship and song.

I wouldn't call it living to be always
seeking gold,
To bank all the present gladness for the
days when I'll be old.
I wouldn't call it living to spend all my
strength for fame,
And forgo the many pleasures which
today are mine to claim.
I wouldn't for the splendor of the world
set out to roam,
And forsake my laughing children and
the peace I know at home.

Oh, the thing that I call living isn't gold
or fame at all!
It's fellowship and sunshine, and it's
roses by the wall.
It's evening glad with music and a
hearth-fire that's ablaze,
And the joys which come to mortals in
a thousand different ways.
It is laughter and contentment and the
struggle for a goal;
It is everything that's needful in the
shaping of a soul.

Edgar A. Guest, "The Trestleboard,"
Detroit, Michigan.

JAN 25 1921



Quarterly

Bulletin



Iowa Masonic Library



My Ashlar

O, Master Builder, here I bring
This ashlar as my offering—
This block entrusted to my care—
O, try it by thy faultless square.
Prove Thou the stone which I have
 Brought,
Judge Thou the task my hands have
 wrought—
My hands unskilled! Ah, much I fear
Their work imperfect shall appear.

See, Master, here were corners rough
Which marred the stone, so stubborn,
 tough,
They long withstood my gavel's blow;
What toil they cost Thou mayest
 know.

My zeal I own did often swoon
Ere from the ashlar they were hewn;
(Ah, vice and habit, conquered now,
With agony you wrung my brow.)

Crushed by the load of guilt I bear,
O, Master, look on my despair,
For where was drawn Thy fair design,
My plan appears in many a line.
Hot tears, alas, cannot efface
The flaws which speak of my disgrace.
Too late the mischief to undo,
My ashlar I submit to you.

O, Master, grant this boon to me;
Unworthy though my stone may be,
Cast it not utterly away,
But let it rest beside the way
Where its grave flaws may warning be
To him who follows after me.
If he thereby my faults may shun,
I'll feel some grain of worth I've won.

—George H. Free
Algona, Iowa.

QUARTERLY BULLETIN

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QUARTERLY BULLETIN IOWA MASONIC LIBRARY CEDAR RAPIDS, IOWA

NEWTON R. PARVIN Editor
C. C. HUNT Associate Editor

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

THE SCIENCE OF FREEMASONRY

SECOND SERIES

By ROBERT D. GRAHAM. President, International Association of Masonic Students

Documentary Evidence in Freemasonry

"Please let me see your Lodge receipt."

"I came away in a hurry and forgot all about it."

How many times have we heard something like that. My brother, there are some things that you have no business to neglect and one of these is your Masonic dues and receipt. These dues are usually too small for the easy running of the lodge and it is a short sighted policy that leads brethren to depend upon the fees for degrees in order to secure sufficient funds to conduct the business affairs of the Lodge. In the event that "work" does not come in as fast as it was expected, then a strained condition arises that bodes ill for the harmony of the Craft. The ordinary running expenses and the Grand Lodge per capita tax should be paid

out of the dues collected—thus leaving the fees for degrees to apply on other matters.

The Blue Lodge degrees are a necessity to the right man, and being such, he should plan to meet that expense just as he plans to meet the other over-head charges of his personal life. In justice to his peace of mind and to his family, every brother should make it his business to see that sufficient funds are in the Lodge Treasury for all legitimate expenses and each brother must do his part in placing these funds in the Treasury. Freemasonry does not possess a magical formula for the production of monies—the boys have to dig.

Are your dues paid for the current year? If not, why not? Just neglect—sheer, pure neglect. Are you in a financial position where you can pay

them, then you should do so. In the event that you are not able to pay the annual dues, do not allow the amount unpaid to accumulate but go at once to your Worshipful Master and tell him the condition you are in and have your dues remitted—thus keeping yourself in good standing. When sickness invades a brother's home and family; when business reverses strike at a brother's resources; when disaster overtakes him, that is the very time for his brethren to rally to the brother's help, and in doing so, they are showing the spirit of Freemasonry.

Let me be candid with you and tell you that a good deal of pure selfishness is wrapped up in the question of Masonic dues. I know of Lodges that have kept their dues at the smallest possible figure and then when some member had to go west for health reasons and became dependent, the Lodge "lay down" on the western Lodge that had advanced the help and the excuse given was that there was no money in the treasury of the Lodge which the brother belonged to and besides, when the western boys helped a brother, they were only doing what they should do. This might be all right in one instance or in even two instances, but when it comes as it has done in Denver and other western points, the Boards of Relief spend just as much money as the home Lodge authorizes with only such additional amount as imperative necessity calls for. No brother will see another suffer, but is it fair for a man to deliberately manage his Lodge affairs so as to keep his Lodge financially embarrassed and then this same man, when he needs assistance, call upon others? And it is usually the brother that has paid the least that hollers the loudest. Therefore, pay your dues promptly and let them be generous.

Having given your money to the Secretary, get his receipt and get it

at the time you pay the money. The seal of the Lodge and the receipt book should be at the meeting of the Lodge, and if they are not, then find out why not? The average Lodge secretary is a pretty good fellow. We have known some though, who acted as if they had an impression that the Lodge was tucked away in their vest pocket somewhere and they gave receipts when they got ready. You are entitled to your receipt and you should have it. I have seen some very embarrassing cases of new members trying to visit without receipts as one had not been sent to them.

When you do receive your receipt, see that it is made out properly—one given name in full and a clear imprint of the Lodge seal, as your receipt is worthless without the seal of the Lodge. You should secure a nice leather case in which to carry the receipt and have it with you at all times. Never go away from home without your Masonic receipt in your pocket. Make it your special business to remember it, as you may find yourself like the man from Texas did in regard to his gun—when he did need the gun, he needed it quick and he needed it badly.

But there is another phase of this subject—you may meet with an accident. It is the unexpected that happens you know and you may be disabled or unconscious or it may be your poor mutilated body lies dead. If then in your pocket is found a receipt for dues to a Lodge of Freemasons, don't you think it would make some difference?

There are some Jurisdictions that issue diplomas and traveling cards to their members. Nebraska, Massachusetts and others do this. By all means secure such a document, not alone for your own sake, but for the sake of your family. I know of several instances of widows and dependents that

would have been eligible to help from special funds had they have been able to produce documentary evidence that husband or father had been a Freemason. There is no excuse for a brother neglecting these ordinary Masonic duties but the pathetic thing is that when he is asleep in some retired spot in the cemetery, those dependent upon him are still passing through severe trials and suffering which has been made much worse because of his carelessness, neglect and selfishness.

The question of dues and diplomas is bound up with that of membership, and if you will secure your proper credentials year by year, there will be no trouble about your good standing.

Should you neglect to pay your dues for two years in some Jurisdictions, you will stand suspended from all the rights and benefits of Freemasonry and your suspension deprives your family of their rights and benefits too. The action of suspension is automatic with a number of Jurisdictions—trial or other action being unnecessary. (In Iowa the Brother must have notice of his delinquency and the fact that he will be suspended unless he appears and shows cause why he should not be suspended for non-payment of dues. The law, however, also provides that the dues become due on the first days of January and July each year in advance, and if not paid, become delinquent six months thereafter.)

Some have an idea that "once a Mason, always a Mason," and that no matter what may transpire, they cannot be deprived of their rights. This idea is very wrong. The unaffiliated, suspended or expelled Freemason has absolutely no rights whatever. The brother must be in good standing in some constituent Lodge in order to enjoy the "Rights of Freemasonry," and the sooner the Craft finds this out, the better it will be for all concerned.

Brethren carry their demits year after year and pass as Freemasons, but when they come to claim any Rights, they soon learn where they are at and all their posing and blustering and bluffing goes for naught. This would not be so bad if they themselves were the only ones to suffer, but those dependent upon them suffer with them, and especially some poor old widow or helpless orphan goes without the Masonic help that had the husband and father done his duty, would have been their's. Of course we have reference to Masonic benevolences and those entitled to them. The community as citizens will look after the helpless and the needy but that is a different thing and is not what we have in mind now.

See that the dues in your Lodge are enough for all proper purposes.

Pay these dues promptly in advance each year.

Secure the receipt and have it with you, especially when you are traveling.

Keep in good standing and never allow yourself to become suspended for the non-payment of dues.

Should you decide to change your location—moving to another community for residence purposes, and because of this move decide to join the Lodge in the new location, do not take a demit from your first Lodge but apply for affiliation where you desire to join, and if elected to membership, the secretary of the Lodge you have been voted into will send and secure your demit. In the event that your application is rejected (as sometimes happens) you will still be a member of your former Lodge, which would not be the case had you taken a demit before applying to the new Lodge. In other words, you apply for affiliation on the grounds of your certificate of good standing or receipt. This law obtains in many Jurisdictions and is

the purpose of keeping a brother from becoming an unaffiliated Mason.

(Unfortunately, in Iowa, we have no such law. With us the petition for affiliation must be accompanied by a demit unless the petitioner holds membership in a lodge in another Grand Jurisdiction in which demit is not granted until a Brother has been elected to membership in another lodge, in which case the course outlined by Brother Graham would be followed.)

Right of Visitation—Documentary Evidence

By C. C. Hunt—Continued From October Bulletin

In 1908 a resolution was introduced in the Grand Lodge of Alabama, to require visiting brethren to produce documentary evidence of their being in good standing in the order before they could be admitted as visitors. Before taking action on this resolution the Grand Lodge ordered the Grand Secretary to find out what other Grand Lodges require in such cases and report to Grand Lodge the following year. This was done and the Grand Secretary's report of his findings appears on Page 72 of the Proceedings of the Grand Lodge of Alabama for the year 1909.

The report we may briefly summarize as follows. Request for this information was sent to fifty-eight Grand Jurisdictions. Of these, ten did not reply, twenty reported that they require documentary evidence, five that though the Grand Lodge did not require it the majority of the local Lodges did and evidently were permitted to do so by Grand Lodge. Three others reported that the local lodges were permitted to require this kind of evidence, but they did not report the general practice. Three report, that while this evidence is not required, they provide their members with

identification cards. Twenty report, without qualification, that no documentary evidence is required. Of the ten jurisdictions which did not report, it is known that the practice is not uniform and these jurisdictions may be disregarded in the present consideration of the subject. Of the forty-eight Grand Lodges replying, documentary evidence is required in twenty and is the prevailing practice in five more, thus it is seen that a visitor, to a jurisdiction other than his own, stands about an even chance of being required to produce documentary evidence of his good standing and it therefore behooves him to have such evidence with him.

It is noticeable that in the controversy between those who favor and those who oppose the requirement of documentary evidence, there is no middle ground. Neither side will admit the validity of any argument offered by the other. Those who favor, claim that it is absolutely necessary to protect the Fraternity from imposters, and that the old charges require it while those who oppose, call it a fad, a modern innovation and unnecessary for protection. As typical of the arguments in favor, I quote the following from a paper prepared by Brother Francis E. White, Grand Secretary of Nebraska:

"In discussing the subject of documentary evidence we present as a proposition beyond dispute that every Lodge of Freemasons that receives a visitor is extending a courtesy, and that it not only has the right, but it is its solemn duty, to know beyond question that the proposed visitor is at the time he asks to be admitted a member in good standing of a regular Lodge of Freemasons.

"In the early days of our Fraternity all that seemed to be necessary was proficiency—the giving verbally of something that carried conviction that

the proposed visitor was what he claimed to be. Lodges were few and miles apart! members were not numerous, and were known only to each other. It is doubtful whether fifty years ago one citizen in a hundred could have pointed out a man claiming to be a Freemason, hence the imposter could find but little material on which to work. In the last fifty years, and especially in the last twenty-five, conditions have changed, Lodges have multiplied, and membership has increased very rapidly, and with the large increase has come popularity, and with popularity more or less show and appearance in public. Almost every Mason is a living advertisement, either by wearing some kind of a Masonic emblem, or by his daily conversation on subjects relating to the Fraternity. In fact we, with other fraternal societies, have increased so rapidly that an imposter could stand in the middle of a block in almost any town or city in the United States, give any sign, even one that had no meaning, and he would be immediately surrounded by members of several orders. This makes it easy for the imposter to find victims, and the surprising part of the entire proposition is that where Nature has plainly stamped a man as a fraud and an imposter he too often receives a more cordial greeting than the more humble genuine brother.

"Again, many clandestine lodges are 'making so-called Masons,' and giving them sufficient information to enable them to convince the ordinary examining committee that they were regularly made. There are also many irregularly made Masons, many suspended and expelled Masons, many who are demitted and who have not contributed anything to the support of Masonry for years, and finally, but by no means the smallest number, we have the professionals, who believe

that the Masonic Fraternity owes them a living, and who are putting in full time collecting what they claim is due them.

"Out of the list above there is a percentage who regularly visit Lodges and enjoy all of the benefits of our Fraternity without the show of a right to it. It would be useless to cite individual cases; many examining committees have met them, all Boards of Relief are familiar with them, and they would, if recorded, reach into thousands. Outside of the larger cities, and especially in the smaller Lodges, it is not known generally that the imposter is abroad in the land, and many examining committees do not know how to proceed in a way to detect him, and the benefit of the doubt is too often given to the would-be visitor. Therefore if Lodges can not or will not protect themselves from imposters it is clearly the duty of the Grand Lodge to enact laws for the government of its Lodges, so as to prevent them from receiving as visitors those who can not clearly establish the fact that they are or quite recently were members in good standing of a regular Lodge.

"It is a waste of time to consider the esoteric work, the lectures, etc., sufficient for purposes of establishing membership in good standing, as these are absolutely worthless. A suspended or expelled Mason (and others) can give fully as much in this way as an ordinary examining committee wants to receive. Personal information as to a brother's standing is not always to be relied upon, as the brother giving the information may know only in a general way that at some time or at some place he met the brother in a Lodge. That may have been a long time ago, and many a brother has been suspended by the active members of the Lodge without the

knowledge of the brethren who attend occasionally.

"The subject that we are considering has caused much thought among the members of the Fraternity in the last few years; some experiments have been tried, and so far as we know the only safe method seems to be for Grand Lodges to prohibit the Lodges from receiving visitors who are not in possession of some written evidence, direct from the Lodge, showing that they were in good standing in regular Lodges at a date within one year prior to the time of the proposed visit.

"Since the enactment of our law relating to documentary evidence in 1908 not a single complaint has reached the office of the Grand Secretary in regard to imposters visiting our Lodges, or of unworthy applicants obtaining relief. Before the enactment of the law such cases were frequently reported."

To the charge that the demand for documentary evidence is a modern innovation, the requirement in the old charges to the Master is cited: "That no visitor shall be received into your Lodge without due examination and producing vouchers of his having been initiated into a regular lodge," and this is taken to mean that no visitor shall be admitted without both the examination and the production of documentary evidence.

This contention was well answered by the Custodians of the Grand Lodge of Iowa in their report to Grand Lodge in 1905 (Page 369 of the Proceedings of that year) when they said:

"If such a literal interpretation is to obtain it is doubtful if there has been a Master in Iowa, during its Masonic history, that has not violated it, for we know that in this Grand Lodge, and in our subordinate lodges, visitors from this Grand Jurisdiction and from foreign Grand Jurisdictions

are admitted on the avouchment of a brother who has merely sat in lodge with them, and we confidently state that this practice obtains in Grand Jurisdictions generally, if not without exception. In such a case the person is unmistakably a visitor, and the language of the ancient charge is that 'no visitor shall be received into your lodge without due examination and producing proper vouchers of his having been initiated into a regular lodge.' A voucher is not, from necessity, a document or other paper evidence, but it may be a person who affirms to the truth of a proposition. It is defined to be 'one who gives witness or full attestation to anything.' It may also, of course, be documentary proof. Hence, from a literal point of view we are not forced to the conclusion that the words, 'producing proper vouchers', means the production of documentary evidence, but it may be the production of a person who proves the fact by verbal statement.

"We are much, if not entirely, relieved of any burden to inquire after the general Masonic interpretation to be placed on these words, as a part of an ancient charge, because of the action of this Grand Lodge in giving the ancient charge legislative sanction. So that the understanding of the Grand Lodge as to its meaning is the understanding that should obtain throughout the jurisdiction. As to the understanding of the Grand Lodge there can be no doubt, for at the session of the enactment, as well as in all sessions before and since, the Grand Lodge has received visitors on personal avouchments, with no formal examinations or other presentation of vouchers. All these Grand Lodges have had, as members, the Masters of the jurisdiction, and in all their lodges visitation upon personal avouchments has been the rule. The rule has also obtained in this Grand Lodge, and

throughout the jurisdiction, of mere verbal examinations where personal avouchment could not be had. When a committee, regularly appointed, has made its examination by verbal inquiry, including the test oath, in which the applicant must on a Mason's oath, say that he had been regularly initiated, passed and raised 'in a just and lawfully constituted lodge of Ancient, Free and Accepted Masons,' and the committee has found, from such evidence, that his statements are true, and he is admitted as a visitor, we do not hesitate to say that he is received upon 'due examination, and after producing proper vouchers of his having been initiated into a regular lodge.'"

One of the arguments frequently advanced in opposition to the demand for documentary evidence is that "Documents in Masonry were unknown until recent years" and their requirement at the present time is a modern innovation and an unauthorized restriction on the right of visitation. In answer to this, it is shown that such documents were in use even before the Grand Lodge era. Anderson in his constitutions of 1738, quotes the following provision from the regulations of 1663: "That no person hereafter, who shall be accepted a Freemason, shall be admitted into any Lodge or Assembly until he has brought a certificate of the time and place of his acceptance from the Lodge that accepted him unto the Master of that Limit or Division where such Lodge is kept." Whether we accept this regulation of 1663 as authentic or not the citation by Anderson proves that documents in Masonry were known as early as 1738 at least. The use of such documents is proved by the fact that many of them are still in existence. In 1784 the Grand Lodge of New York ordered that a plate be engraved for Grand Lodge certificates and a committee was ap-

pointed to prepare the form of such certificate. This is not the first use of certificates in New York, for there is now in existence a certificate issued in 1763 by the Master, Wardens and Secretary of the Worshipful Lodge of Free and Capital Masons No. 2 of the registry of New York, certifying that the bearer hereof, Richard Fox, has been initiated, passed and raised to the sublime degree of Master Mason and commending him to any society of brothers to whom he may present the certificate and also states that he may lawfully and safely be admitted without any demure. It is "Given under our hands and the seal of our Lodge in the year of Masonry 5763 and the year of our Lord 1763," The signature of Richard Fox appears in the margin.

A similar certificate was issued to Alexander Cockburn by St. John Lodge, No. 218 on the registry of Ireland and dated May 3d, 1763. These two certificates, one issued in New York and the other in Ireland, the same year, are almost identical in wording.

Another certificate issued ten years later reads as follows: "We the undersigned, Doth certify that the bearer hereof Dan Darby hath been a Worthy Member of our Society of Free, Registered and Accepted Masons, in Little Britian No. 6, Where he attended regularly this Eighteen Months Last past, During which time his conduct was well approved of, And is hereby recommended as a Master Mason: Given under our hands and Seal of our Lodge This 2nd Day of May, One Thousand Seven Hundred and Seventy three."

As showing that these certificates were intended to serve as vouchers of the Brother's standing in the Fraternity, I quote the following: "We Chiefs of the Enlightened Men of the most Ancient and Right Worshipful Lodge

of St. John, do hereby Certify that Brother George Peete Joshua of Lodge 398 has been initiated in all the Degrees of our Mysteries and has performed all his Works amongst us to the entire satisfaction of the Brethren. Therefore We desire all the Right Worshipful Lodges of the Universe and all true Accepted Masons, to Recognize and admit him as such. In Testimony whereof we have delivered him this present Certificate Sealed by our Secretary with the Seal of Our Lodge, and that it may not be of Use to any one Else but unto the said Brother George Peete Joshua he has signed his Name in the Margin. Given in the Grand Lodge at Dublin the Metropolis of Ireland the 7th day of August In the Year of Masonry 5813."

As proof that these certificates were not intended to take the place of the regular examination, note the following: "Lodge of Harmony, No. 559, City of Chichester. These are to Certify That our well beloved Brother, William Dearling has been made a Mason and admitted to the Third Degree of Masonry as registered in due form in our Lodge of Free and Accepted Masons, held in the Dolphin Hotel in this City, And, having behaved himself as becometh a true and faithful Brother: We recommend him to all regular Lodges and Brethren throughout the World, after due Trial and Examination. Given under our Hands and the Seal of our Lodge on the 18th day of June A. L. 5791, A. D. 1791."

A certificate issued in 1809 to a brother who is about to start on a journey commends him "To all our Brethren, so that in whatever circumstances he may be, he may receive assistance, help and consolation."

Thus it will be seen that the use of certificates is no "modern innovation," but that, on the contrary, they have long had a place in Masonry. The

trouble seems to be that the use of documentary evidence has been overestimated on the one hand and underestimated on the other. This kind of evidence should not be considered conclusive, when offered, nor an examination refused simply because it may not be presented. There are no hard and fast rules to be followed in the examination of a visitor. Such examination should be strict enough to satisfy the committee that the visitor is indeed a Brother. If there is any doubt in their minds they should not recommend him. In arriving at their decision, however, they should not be limited to any particular kind of evidence they may accept, nor should any particular kind of evidence, as such, be always considered conclusive. The Grand Lodge of Iowa has held that "documentary evidence is of a high order and should always be called for, and never be excused in doubtful cases. If there is a doubt, or in other words, if the facts necessary to admit are not clearly proven, the applicant should be rejected." On the other hand, the absence of documentary evidence should not in itself exclude the applicant, if by the usual strict trial and due examination, he is able to satisfy the committee.

A growing tendency on the part of Lodges and Grand Lodges to demand documentary evidence to prove that a visitor is not in arrears in his own lodge has been the subject of some well merited criticism. If his own lodge has not suspended him, the fact as to whether or not his dues are paid is not the concern of any other Lodge. If the visitor takes the test oath and his lodge is notified that he has made the visit, nothing more should be required so far as his dues are concerned. The Grand Lodge of Iowa took strong grounds on this subject when it adopted the following as the test oath to be used in this state

(see Proceedings Grand Lodge of Iowa for 1905, page 369):

"I, ———, do solemnly swear that I have been regularly initiated as an Entered Apprentice, passed to the degree of a Fellow Craft, and raised to the sublime degree of a Master Mason in a just and lawfully constituted Lodge of Ancient, Free and Accepted Masons, and that I am now a member of the Order in good standing."

Commenting on this, the Board of Custodians, in making report, said:

"It will be seen that we omit from the form the words, 'That I am not expelled or suspended and know of no just cause why I should be,' and substitute in lieu of them the words, 'and that I am now a member of the Order in good standing.' A member is in good standing, Masonically speaking, until charges are pending against him, even though there may be just cause for charges, and we do not think an examining committee should be permitted to arraign, convict, and punish him even on his own plea of guilty. The cases are almost without number where Masons have violated some Masonic law that would justify charges that pass unnoticed, or with some brotherly caution, because the Lodge of his membership covers his faults with the mantle of charity with the hope of better results than by hasty punishment. The non-payment of dues is, perhaps, the most common."

Clipping Bureau

We have added several thousand clippings from Masonic Magazines to this department of the Library this year, and are now better able to serve the Brethren, by furnishing information on subjects in which they may be interested, than ever before. We are also glad to report that the Brethren are appreciating and making use of

this Department. It is very seldom that when a Brother asks for information on some Masonic topic that we are not able to find it in this Clipping Bureau.

As an illustration of the interest that is taken, we append herewith some of the subjects that have been asked for and that we have been able to furnish during the past few weeks:

The Holy Saints John
St. John's Day Celebration
St. John's Day
St. John's Day (in Harvest) 1917
St. John's Day in Harvest: 1917
The Story of "Old Glory"
Democracy
Our Industrial Democracy
Deity and Democracy
Democracy and Masonry
The York Rite
The Ineffable Name
The Royal Arch Degree
The Holy Royal Arch
Royal Arch Masonry
The Fourth Degree
Necessity of the Royal Arch Degree to the Master Mason.
The Advantage of Becoming a Royal Arch Mason
The Master's Word and the Royal Arch
Royal Arch Banners and Their Symbolic Meaning
History of the Origin of the Original Grand Lodges and the Royal Arch
The Capitular Rite
Royal Arch History
Not the Lodge of Saint Andrew
The Origin of Royal Arch Masonry
The Origin and Development of the Royal Arch
The Origin and History of the Royal Arch Degree
Origin of the Royal Arch Degree
York and Scottish Rite
The Two Rites
The Rites of Masonry

Capitular Masonry
 The Chapter—What it stands for
 Immortal Life
 Freemasonry and Immortality
 If a Man Die, Shall He Live Again?
 After Death Shall We Live Again?
 Shall We Live Again?
 Science and Immortality
 Masonic Emphasis of Immortality
 God, Immortality and Duty
 Evidence of Immortality
 Immortality—The Circle
 Immortality
 Faith in Immortality
 A Word For Immortality
 The Landmarks of Freemasonry
 What became of the Designs on the
 Trestle Board?
 What is Freemasonry? Whence did
 it Originate?
 Are You a Master Mason?
 Masonry and Mormonism
 Masonry an Interpreter of Life.
 What am I doing for Masonry?
 What should be Expected of Us
 Our Duty to Ourselves
 The Duties of a Mason
 The Masonic Virtues

Practical Masonry

Attention is called in another part of the bulletin to the act of the Shrine in providing for a hospital for crippled children. Scottish Rite bodies are also doing a great deal of Practical Masonic work. As an illustration of this we quote the following as showing what the Scottish Rite bodies of Kansas City, Missouri are doing; surely this is a record to be proud of:

The Scottish Rite Employment Service

To you who have never walked the streets of a big city alone, seeking employment; to you who have never felt the sting of being friendless; the efforts of this department of the Scottish Rite may seem uninteresting. Embodied in its work is a story of tears and shadows intermingled with

a bit of sunshine. It is for many a record of ambitions realized, homes made happy, while for others a haven from the storm.

Formed five years ago to render practical service, free of charge, not only to those of our membership, but to any worthy person in the community who needed assistance in securing honorable and lucrative employment, it has filled nearly 19,800 positions.

Hundreds of business firms depend entirely upon the department for employees. Any worthy position is accepted, no matter how large or small it may be. Applications have been placed in positions paying \$7,000 per year, while others during dire times have accepted day work in preference to charity.

In connection with its work is maintained a state wide employment service comprising 27 towns and cities throughout the State of Missouri. It offers lodging house advice and service as well as vocational guidance. The department has been called upon to give advice to thousands of applicants.

This work is maintained solely by the Scottish Rite Bodies. It is interesting to know that the average cost of actually filling a position, under this department, is the lowest of any similar bureau in the country.

The Masons' Relief Committee

A position is a boon to the applicant but it will not pay the immediate demands of a grocer or landlord whose account is long past due. Bad health, old age and injury tend to make many a man despondent.

On September 15, 1915, a meeting was called by the Employment Department, of interested Masons. A voluntary organization was formed known as the Mason's Relief Committee. This committee, hampered by no restrictions except a sincere desire

to aid the worthy poor of the community, has penetrated over 2,000 homes in the few years of its existence. It is furnishing day in and day out, coal and groceries, paying rent and insurance; supplying clothing to children, their mothers and fathers. It is ministering to the widow and orphan and furnishing hospital and medical attention to scores of men, women and children.

It is supported entirely by contributions from the Masons of Kansas City. The work of the committee is handled through the office of the Social Service Department and is under the direction of the Employment Bureau Committee and representatives of the various Blue Lodges of the City.

A store room is maintained in the building and is well stocked with clothing and provisions. Over 10,000 visits have been made into the homes of the distressed by members of the committee.

The Scottish Rite Home For Crippled Boys

Out on the "Hill" stands a monument to Scottish Rite Free masonry. Ten little fellows, broken in body but cheerful in spirit, call it home; and so it is—"The Scottish Rite Home for Crippled Boys". Here under the protecting wing of this Order, they are being reared with all of the love that men devote to their own children. Here the Scottish Rite Bodies have furnished a home, not a hospital or institution, to care for the unfortunate crippled boy who has all of the good that medical skill can bestow upon him and who is mentally alert. Here the Board of Education is furnishing teachers to school them for the battle of life.

The home in its present building can care for 15 boys. It is the only home for crippled boys in the state. It is

maintained by annual appropriation from the Scottish Rite, together with contributions from the brethren.

The Boy's Council

To promote social and moral welfare among the sons of Freemasons and their chums. To teach duty to God, their neighbors and themselves. To demand of each clean living; high respect for father and mother; deference to womanhood, love of country and free institutions, is the creed of "The Order of De Molay for Boys".

Organized a year and a half ago by the Social Service Department it has grown from an organization of 9 until its membership now numbers over 1,000 boys in Kansas City, Missouri, ranging in age from 16 to 21 years. Eleven chapters have been organized in Omaha, Nebr.; Lincoln, Nebr.; Kansas City Kans.; Pittsburg, Kans.; Lawrence, Kans.; Trenton, Mo.; Kirksville, Mo.; Columbia, Mo.; Gallatin, Mo.; Denver, Colo.; and Minot, N. D. It is now a national organization, presided over by a Grand Council composed of Masons.

The boys have their own ritual, robes, etc. Kansas City Chapter holds their meetings on Tuesday evening of each week in the Scottish Rite Temple. They have an orchestra of seventeen pieces and a choir.

At every meeting a prayer is given for father and mother and the wards of Masonic Institutions. It aims to teach the boys only the finest in American citizenship and decency and they are taking to it in a most enthusiastic manner.

Scottish Rite Work in Texas

The Scottish Rite Bodies of Texas are planning to erect dormitories at the State University where Master Masons and the daughters of Master Masons can be housed at moderate expense while attending the University. At the same time the plan is to surround them while

thus housed with a wholesome moral environment, and as near as may be with a home-like atmosphere. For this purpose the Scottish Rite Bodies of the state have pledged one-half the gross income from initiation fees for three years beginning with 1920 and one-third the gross fees for two years following. It is conservatively estimated that this will realize a fund of \$1,000,000. The girls' dormitory will be built first, and later one for the boys. In the meantime a building has been leased and fitted for a girls' dormitory that will accommodate over seventy students. This was opened this fall and filled to capacity from the start.

Steps have also been taken to create a Students' Revolving Loan Fund, from which money will be loaned to young men and women who would like to attend the University but are unable to meet the expense of such attendance. As an illustration of what Masonry is now doing in this University, we quote the following from the Texas Freemason, written by Marvin P. Baker, a graduate of the Masonic Home School, who is now educating himself at the University by availing himself of the Student Loan Fund of Julian Field Lodge of Fort Worth.

It will be of interest to the Masons of Texas to know what an important role Masonry plays in our State University. There are among the students one hundred fifty Master Masons, from thirty to forty members of the Order of the Eastern Star, and it is estimated that over one-third of the students are the sons and daughters of Masons. In the faculty itself there are over fifty Masons.

In connection with Masonry and Masonic work there are in the University several organizations of importance. Since as far back as 1900, various Masonic bodies have been organized at different times. Prior to 1913, however,

these bodies changed names and membership constantly, and none were permanent.

In 1913 an organization, known as the Masonic Club, was formed. Some of the men of this club, having in view greater things in the way of social and home life for its members, organized the Triangles. They immediately set about renting a house and buying furniture, and by October 1914, had completed their plans and had about twenty men in the house. This group then petitioned the national body of the Acacia for a charter, which was granted April 6, 1916. The chapter thus founded grew rapidly until the war period when three-fourths of its members withdrew from the University to go into service.

In spite of this temporary decline in membership, however, it has continued to grow, and is now rapidly maturing plans for a home of its own. It is run and its members elected on the regular fraternity basis. The only prerequisite for membership being that a man must be a Master Mason.

Another organization which has for its purpose the study of the traditions, principles and teachings of Masonry is the University study club. This club was organized November 7, 1917, by a number of the students. It meets twice a month, and for each meeting some man is secured to make a speech on some phase of Masonry in which he is well versed. In connection with it, there is now a movement on foot to organize in the University an Eastern Star Club similar to the men's organization. The local chapter of the Eastern Star is very much in favor of the idea, and there is but little doubt that it will be carried out in the near future.

Brother C. P. Boon of San Antonio, Texas is conducting "Study Course in Masonry" in "The Texas Freemason." This consists of a series of articles dealing with various phases of the symbol-

ism of the Three Degrees of Symbolic Masonry. These articles are well written and contain a great deal of information in small space, but perhaps of even more importance and value, is the clear explanation of the wonderful lessons contained in our Masonic Ritual.

In 1915 the Scottish Rite bodies of Atlanta, Georgia opened a hospital, for crippled children, in two small cottages. They now have a building and equipment worth \$130,000 with a capacity of 56 beds which are maintained at a cost of about \$500 per annum for each bed. This hospital is open to any crippled child without regard to religion, fraternal affiliations or financial connections. The following is taken from the foreword from the annual report of the hospital and speaks for itself:

"And behold, I show you a mystery!"

I will show you the mysteries of a horribly mis-shapen pair of feet changing under the deft hands of a skilled surgeon to a set of normal extremities, and a pitiful hobbling child converted to a romping, racing youngster fairly exuding the joy of living.

I will show you the mystery of a distorted back, emerging gradually but surely from mis-shape to true-shape, from crookedness to straightness; from a curve to a line.

I will show you the mystery of a human being; the home of an immortal soul; supposed to be created in the image of God Himself; coming to the hospital walking like a quadruped, and a few months later standing upright, looking his fellows in the face, and out of the fullness of a greatful heart saying, "This is the first time I ever stood erect."

I will show you a mystery of a child that never walked at all. Stricken shortly after birth by that dread

disease, infantile paralysis, it came to us apparently a hopeless case, and yet, after treatment, that same child left the hospital, hand in hand with her mother, the only indication of her trouble being a slightly perceptible limp, which will disappear with growth and the approach of maturity.

Moon Dates

About half the lodges of Iowa still hold their regular meetings on some date governed by the moon. The result is that every year some lodges find that their December regular falls on or after December 24th, but this discovery is not made until after the November regular and to late to hold their election of officers without dispensation from the Grand Master. The law provides that whenever the election is not held before December 24th the Master elect shall not be entitled to the honors of a Past Master. This penalty could have been avoided if the meeting had been on some definite week day not governed by the moon. Let it be, say the first, second or third Monday (or any other day of the week desired) in the month, and the Brethren will know what it is without having to hunt an almanac. Also the election will not be changing from December to November and back again, so that the Brethren do not know when their election should be held. In the days when it was necessary for Brethren to drive across country in order to attend lodge, it was very convenient to have the regular lodge meeting come at a time when they could drive by the light of the moon, but in the present day and age there is no reason for Moon Dates. Lodges should so amended their by-laws that their regular meeting will fall on a definite week day of the calendar month.

For Worshipful Masters

Some Common Errors in Parliamentary Law

It is the time for the election of officers. It is assumed that a certain Brother will be elected to a certain office without objection. A motion is made that the rules be suspended and Brother "A" be instructed to cast the unanimous vote of the lodge for brother "B" for this office. That motion is out of order. Section 76 of the Masonic Code of Iowa prescribes the method of electing officers and the provisions of that section cannot be avoided by a motion to suspend. Section 14 of the Code provides that neither Grand Lodge nor subordinate lodge can suspend any of its laws. Possibly the fact that this is sometimes done in Grand Lodge leads the Master to think it can also be done in his own lodge. If so he overlooks the fact that Article IX of the Grand Lodge Constitution provides that by unanimous consent Grand Officers may be elected by show of hands. Even in Grand Lodge the motion to suspend the rules is out of order since no rule is suspended by such a motion. If it required a suspension of a rule or law the motion would be out of order, since such action could not be taken. The fact of the matter is that there are several methods of taking ballot and where the law does not prescribe the method, it is in order, although it is not considered good practice, to instruct one member to cast the unanimous vote of the body for another member. Such a motion requires a unanimous vote for its adoption but it does not involve the suspension of rules and therefore the provisions to suspend should not be made a part of the motion.

Another common error is, after a paper or report has been read, to move that it be received and placed on file (or some other disposition of it), when

the very fact that it has been read shows it has been received. It was received when it was permitted to be read. The only time a motion to receive is in order is when a committee announces that it is ready to report or when some member states that he has a communication or paper he would like to present, and even then it is usually received without a motion by the presiding officer according to the floor to the member who makes the request.

A motion very much misunderstood is one to amend. Many think that a favorable vote on a motion to amend adopts the provisions of the amendment. This is not the case. All it does is to amend the motion under consideration. For instance—if a motion is made to fix the Secretary's compensation at one dollar a meeting and it is amended by striking out the words one dollar and inserting \$1.50 in lieu thereof, a favorable vote would make the motion read \$1.50 instead of one dollar, but it would not adopt the provisions of the motion. In order to adopt, the motion as amended, must then be voted on and carried. It may be that the wording of the motion does not suit some member and he moves an entirely different motion, on the same subject, as a substitute. This is a form of an amendment and a favorable vote simply substitutes the latter motion for the former, but does not adopt it. Here again the motion, as amended, must first be put and carried, before the provisions of the substitute motion are adopted.

The Masons of Minnehaha County, South Dakota, have in contemplation the erection of a hospital at a cost of \$250,000. This will mean an average cost of \$175 for each Mason in the county. When the need exists Masons always rise to the opportunity.

Joseph E. Dyas, Past General Grand High Priest of the General Grand Chapter of the United States, died suddenly at Rock Island, Illinois, Thursday, September 2nd. He was at the time attending the annual conclave of the Grand Commandery, Knights Templar, of Illinois, of which body he was a Past Grand Commander. On the evening before his death, he attended the annual dinner of the Past Grand Commanders of Illinois, and appeared to be in good health. He ate heartily and took part in the speaking program, and it was not until the close of the program that it was noticed that he was ill. Medical attention was given him but he became worse and passed away at five o'clock the next morning. Apoplexy and cerebral hemorrhages was given as the cause of his death. He was about 76 years of age and had been in perfect health. He had many Masonic friends and was much beloved by all. He was well known to many Iowa brethren, having made many visits to our Grand Commandery, and was an honorary member of that body.

A Midnight Soliloquy

O, that night's black darkness would forever engulf me within it's inky bosom, that I might never again behold bright day. Cursed, thrice cursed be the hour this horrid plot was conjured up among the discontented craftsmen, all of whom but three did withdraw before it was too late. But alas, I with J. and J. did consummate it most certainly and most cruelly. What a piece of work is a man! How noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! And yet when he sinks to crime as we did, how low he can fall! how vile he can become! But I must to my work—it now is finished. Here in this lonely spot I have dug a grave,

and now must hasten back and with my comrades in this awful crime bear hither the body of the master. (Moves slowly forward and something drops making a noise.) What noise is that! O it's nothing, nothing but my guilty conscience, which makes me start at every sound. — Here to Mt. Moriah's height I have come, filled with soleful remorse, not knowing whether it were better to tarry or flee. But having finished the work of preparing a place to more completely hide from mortal sight, the victim of our crime, I will tarry here and await the appointed hour. Dreary visions of the past, present and future are passing through my distracted brain. The horrid deed is done. Here cold and mute, wrapped in the icy cloak of death, the master sleeps. No more, for him, the pomp and pagentry of power. No more, the crowds of craftsmen hurrying to do his deep designs. No more, the temple proudly rising o'er the hills, beckoning the heavens to rest upon and bless its stately columns. No more, shall these, his high ambitions, gratify. O death untimely! Yet, O timely death, wrested from life while yet his honors clustered fresh around him, before the fetid breath of calumny had marred the splendor of his name, or slander smirched the worth of his achievements. He has fallen, surrendering all, all that the world holds dear, power, riches, life, everything, yet, holding fast his Masonic secret. O integrity most rare! O fortitude most grand! To him in future years, will countless thousands sing their songs of praise and laud the name of him who death preferred, rather than faithless prove, than trust betray. Yet, Grand Master Hiram, though well kept, thy secret stands revealed. I read it thus—the Masters Secret, in three words contained, truth, honor, fortitude. (Bell) The midnight bell

rings out the hour of meeting. My comrades come. Now must we haste away bearing the heavy burden of our remorse.

Masters of lodges should be made responsible for the execution of an order of this sort.

—The Illinois Freemason

Impressions by the Way

During the present year a number of Grand Masters have had considerable to say about the lodge being used as a vestibule to the higher degrees. In several instances attention has been called to flagrant abuses. In some instances it is claimed that Entered Apprentices in the preparation room have been solicited to take some of the higher degrees and that petitions have been given them to fill out and it is asserted that there are known cases wherein a man who had received none of the degrees of the lodge had signed up a petition for the higher degrees and even drawn his check in payment therefore. Now we can't blame Grand Masters for taking up this subject in a very vigorous manner for it is most reprehensible and can only serve to bring the fraternity into disrepute. As a fundamental principle it is universally agreed that no candidate who has petitioned a lodge for the honors of the fraternity should be solicited for anything until after he has been made a Master Mason. What he does after that is his own affair and his own business. There has been some argument offered in favor of the higher bodies requiring that a man must have been a Master Mason at least six months or a year before being eligible to petition for the so-called higher degrees. Of course the enactment of such legislation will be very difficult to secure and it is not believed that it would tend to solve the difficulty. Just now the right and proper thing is for all Grand Masters to see to it that the soliciting of candidates during the time they are receiving the degrees is stopped and

Appreciation of Work Being Accomplished by Grand Lodge of Iowa

During the past year we have issued the ninth pamphlet in our series of Miscellany from the Iowa Masonic Library under the title of "The Science of Freemasonry." This is a summary of brief talks by Robert D. Graham (who has shown himself a great friend to our Library), in which may be found words of advice to candidates and information of value to Master Masons.

The following are the topics discussed: Telling it to the Newcomer and Reminding the Old Timer; Voting and Committee Work; A Heart to Heart Talk; Visitors and Visiting; The Problem of Freemasonry; The Craft at Work; Friends and Brothers—making the pamphlet of some 24 pages.

Another is that of "A Vest Pocket History of Freemasonry" of 24 pages written by Brother H. L. Haywood, a member of our Research Committee and for their use. This gives a brief story of the early history of our Fraternity as viewed by our Masonic writers together with the bibliography of works consulted.

These two pamphlets have been very generally distributed—not alone in Iowa but in other jurisdictions. We are constantly in receipt of letters from Grand and Past Grand Officers of other states telling us how much they have appreciated these pamphlets and how much they have helped them in their talks to the Lodges. Some Grand jurisdictions have written desiring to secure from one to five thousand copies for distribution to their

new members. Several individual lodges in other states have offered to purchase from three to five hundred copies of both pamphlets for distribution to their members. We thought we were issuing a very large edition of both but find we are unable to comply with all these requests. We are, however, taking under consideration the re-publishing of both pamphlets so as to permit any lodge to purchase copies, if they may desire, at a price barely enough to cover the cost of printing.

We are about to issue a second series of "The Science of Freemasonry" consisting of further papers by Brother Graham on the topics of: Hand to Back; Nine Rights of a Freemason; Documentary Evidence; Masonic Burial; Brotherhood of Man, and the Mission and Purposes of Freemasonry. They will likely make a pamphlet of about 20 pages and will be found to contain valuable information, that the rank and file of our members desire to know, all told in such plain language that any brother can understand and fully appreciate.

Should any of our Lodges or readers of our Bulletin desire to secure copies of these, kindly write us that we may know how large an edition to publish of the same.

Order of De Molay For Boys

In another part of the Bulletin is a reference to the Order of De Molay for Boys in Kansas City, Missouri.

This order originated in that city about a year ago and since that the applications have been received for about 300 charters. The order is for the sons of Masons, and their chums from 16 to 21 years of age. It's purpose is to teach principles in line with Masonry and for this purpose it has a fine ritual.

The first chapter of this order in

Iowa has been organized at Cedar Rapids. The consistory in this city has granted them the use of their temple two nights each month. On these nights the boys meet regularly and are taught parliamentary practice and other helpful matters and they also have a good social time. At each meeting one or more Masons are present to act as advisors and helpers.

We hope that the Masons in other cities will take up the work and that we may soon see several of these chapters in Iowa.

Identification Cards have been sent out to the lodges in sufficient number to last two years. On request of several Brethren these cards have been made a little smaller than those formerly issued, so that they will fit an ordinary card case without folding. Every Brother receiving one of these cards should immediately sign his name in the margin and the Secretary should so instruct him when he issues the receipt. Without this signature the purpose of the receipt as an identification card fails and the card instead of being a protection becomes a source of danger.

Word comes to us that some lodges have members who have not taken their examination on the third degree though they have been Master Masons for many years. This is to be deplored. A Master Mason who does not prepare himself for this examination soon after his raising will lose interest in Masonry since he will fail to receive from the order many of the benefits that would otherwise be his as a Master Mason. Since he cannot take any part in the affairs of the lodge he feels that he is not one of the Brethren. This can hardly be avoided and therefore he should make special efforts to remove this disability as soon as possible. Masters of lodges

should impress this fact on all their members and strive in every way to reduce the number of those who are thus disqualified from participating in the affairs of the lodge.

Shriner's Hospital For Crippled Children

At the last meeting of the Imperial Council of the Mystic Shrine, a resolution was passed levying an assessment, for a Shrine Hospital for Crippled Children of \$2.00 against each individual Noble, which assessment must be paid at the time of paying dues and before Jan. 1st, 1921. A committee, consisting of seven Nobles from the leading Shrines in the country, held a meeting recently at St. Louis to take action relative to putting into effect the work proposed.

This, in our opinion, is a very commendable project and should meet with the hearty endorsement of every Temple in the country. Here is an opportunity of doing a great good to many crippled children and of making the Shrine a worthwhile Institution.

The State of Iowa was the first in America to start a similar Institution, it being in connection with the State University at Iowa City. This Institution has been doing wonderful work and has attracted the attention of prominent men all over America. We hope that other states will put into operation a like institution in the near future.

We have recently added a number of little booklets to the Library, entitled "The Gospel of Freemasonry," being a series of twelve sermons on Masonic subjects written by Uncle Silas, Bascom B. Clark, of Madison, Wisconsin. The proceeds from the sale of this little work are used exclusively for the most deserving Ma-

sonic charity and we cannot refrain from referring to the story of the great work that the author of this booklet is doing as it has been told to us.

There is a sweet little crippled girl, whose soul is as pure as the saints, whose Father was once a member of the same Lodge as "Uncle Silas," but who demitted and moved away to Indiana and died, leaving her Mother and "Little Mabel" destitute. It was shortly after this that the little Girl was stricken with spinal meningitis and left a cripple for life, walking only by the aid of crutches. Four or five years ago, her Mother was stricken with a malignant cancer and an operation performed in Minneapolis, their temporary home. Coming to Madison three years afterwards on a temporary stay, the mother had to have the second operation. About this time "The Gospel of Freemasonry" began to be read generally and attracted much attention and "Uncle Silas" promised the Lord that he'd publish these in booklet form and give the proceeds to "Little Mabel and Mamma." They were in no way related to him, excepting by the tie that forever binds the Mason to his trust. The books are published entirely at his expense, the gross receipts going to these poor deserving souls, who bear their afflictions with the courage of a Jacques de Molay. Even the printing and postage goes to relieve the distress of two of God's anointed Christian women who deserve a better fate than has been theirs.

This Brother is surely living his Masonry and we trust that the readers of this article may find here an opportunity to be of real service by the purchase of one of these "Gospels." They sell at \$1.00 a copy and are full of material which will prove most interesting to any Master Mason. Should any of our Brethren wish to

purchase a copy, we would ask them to kindly get in touch with Bascom B. Clark, 33°, Madison, Wisconsin.

Problem of Freemasonry

There are two million men in the U. S. A. that are identified with the Craft of Freemasonry. These men constitute the very best of the citizenship of the country. They are prominent in every movement that seeks to better civil conditions and to improve the welfare of the community. They are the men who demand protection for women and education for children. They demand and have helped to secure liberty of conscience and freedom from spiritual tyranny. They will not countenance, far less tolerate, lawlessness in any form. They are the men who support and uphold the hands of government, and when the constituted authorities weaken and become derelict in their duty these are the men who by precept and example enforce the law.

These are the men that America looks to today to preserve the institutions of this great people, the struggle that seems just ahead of us. It is right and proper that these men should take this position because the foundation of the American Government was laid by Freemasons. The Constitution was written by Freemasons and in its hour of struggle it was preserved by Freemasons, and today as the dark clouds gather upon the horizon, these are the men who have quietly and determinedly resolved to preserve and defend the constitution and Government against all comers, be they religious or political.

What is this strange cult that binds its votaries to its Altar by bands of Love and Fraternalism, and yet stands its members forth, ready and willing to lay their lives upon the Altar of Freedom? Their loyalty never questioned; their devotion never doubted,

but ever and always a Freemason's plighted troth to that which is right and sacredly sealed with their blood when necessary. Yea, verily Freemasonry presents a problem to the enemies of America and American Institutions.

The Scottish Rite News, San Antonio, Texas. ———

Several secretaries have complained that some other secretaries, in issuing demits, do not give the dates on which the demitted member received his degrees. This necessitates considerable correspondence in order to obtain this information. Each secretary should keep a Masonic record of all of the members of his lodge and when he issues a demit, place this record on the back of it so that the secretary of the new lodge, with which the brother affiliates, may also have the same record. The secretary of the new lodge must furnish this information to the Grand Secretary when he makes out the annual returns of his lodge and a great deal of unnecessary correspondence would be avoided if each secretary would be careful to put the information on each demit he issues. We feel sure that the officers would be more careful in this respect if they could see the letters received by the Grand Secretary from brothers or their families who cannot establish their Masonic rights because lodge records have been destroyed and their own Masonic record cannot be obtained. The most common cases are fifty year Masons who cannot establish their right to the honor as required by the Masonic Code. Also of the widows, mothers and daughters who cannot establish their right to petition for membership in the Order of the Eastern Star, or in other cases their right to Masonic Charity. "Brother Secretary, if this applies to you, will you not please be more particular in this respect."

Magnificent Volume on "Spain"

Brother Joseph Fort Newton, on his recent visit to his old home in Cedar Rapids, presented the Library with a choice volume on "Spain" by Albert F. Calvert, a Brother well known to the Freemasons of America. This is an interesting quarto volume of some 896 pages, beautifully illustrated with black and white plates and many pages of colored plates, numbering in all some 1700.

The volume is one of the most comprehensive surveys of the monumental, historical and archaeological works of Spain ever issued. It is a pictorial summary of the culture of Spain from the days of Roman occupation to the present time. The colored views are from the brush of Trevor Haddon, one of the well known artists of our day.

In this book, page after page is devoted to the wonderful Cathedrals of Alhambra and Granada, one of which shows the magnificent court of lions, together with beautiful illustrations of the famous Moorish Palaces that have attracted hundreds of visitors year after year.

The text is as interesting as are the pictures. Brother Calvert has surely made a thorough study of all that pertains to the history of that wonderful land and her people and given us views that will recall to the minds of the pilgrims of Spain the great fascination of light and color with which that peninsula delights her visitors. In this land is to be found the grandest and gloomiest failures of modern times. The wonderful views of the long deserted Alcazar, together with the magnificent carving of hundreds of figures and the high altar of the Toledo Cathedral; the views of the Royal Armory of Madrid, one of the most wonderful in the world; the Cordovia Cathedral and its peculiar choir loft, with all the rooms

of the same beautifully illustrated, together with its wonderful tapestries and decorations being here displayed in beautiful form.

The work closes with a chapter devoted to the origin and antiquity of bull fighting in Spain—a past time in which the Romans and Moors took an equal delight.

The entire volume is all that could be desired by those seeking information regarding that interesting land, and we are very grateful to Brother Newton for leaving this choice work with our Library.

The Ideal Lodge

The ideal lodge is one where each individual member takes an active interest in the business and work of the lodge; has understanding and knowledge of the monitor, with a profound sense of the noble truths it teaches. Imbued with these attributes, he infuses into his own life the leading ideas and lessons of each degree, and is thereby enabled the better to build for himself and others a greater temple of character. Nobleness of life depends upon its consistency and clearness of purpose. Every Mason should have dignity and faith in himself that he may have faith in others. He should be strong and true. Never boastful, but always tolerant, reliable in all things, honorable, unselfish, faithful in his obligations. He should stand for uprightness and right living, never yielding in his support to law and order. Those moral attributes, virtue, sobriety and Godliness, are basic essentials that he should live up to, if he would command the respect and fraternal regard of all high-minded Masons. Craftsmen endowed with the foregoing qualifications can make any lodge an ideal one.

For Better Education

The Grand Master of Alabama in an address to the Craft in that State on the subject of education, says:

"As long as ignorance, falsehood and crime—the three great assassins—are alive and abroad in the land, the death of Hiram will be unavenged. Hiram is the symbol of Truth. Masonry is the apostle of Light. We owe it to ourselves and to humanity to capture and put to death ignorance, falsehood and crime. How can we contribute to this end? Only by establishing public education for all the people on a firmer and more sure foundation in Alabama as well as in the rest of the country.

"Illiteracy has assumed alarming proportions in our state. Illiteracy, the inability to read and write, has brought with it dangerous companions. Ignorance and crime follow in its footsteps. Poverty and oppression accompany it. Social and industrial unrest are the natural outcome and result.

"Our ancient enemy is taking full advantage of this lack of proper school facilities. Rome is advancing money for colleges and supplying teachers to teach our boys."

What Masonry Teaches Us

A few days since a gentleman outside the Masonic Fraternity asked us what Masonry taught. We will answer what it teaches us, and he will tell us whether the lessons be good ones or not.

It teaches us that alone we are almost powerless, and that as others help us over rough and dangerous places, so should we do unto others.

It teaches us to look up for that Light which will be an unerring guide, and that no matter how often we forget, there is a place where we may gain information.

It teaches to be kind of heart, to cultivate friendly feelings; to not tell all we know; to be circumspect, and to realize that others before us have walked the road we are in, and that others will after we are gone.

It teaches honesty, industry, frugality and liberality of thought.

It teaches us to be as careful to preserve the good reputation of a brother as we would have to be careful to preserve ours; to be very careful not to say, or hint, or insinuate anything against him and his honesty, and the better man and brother he is, the more careful should we be to help keep him so, and to encourage him to be more so. And it also teaches us to be careful and not report what he has told us at any time or place where it could be construed to his disadvantage or injury.

It teaches us to look upon every Mason as a younger brother, to be watched over, helped, encouraged, protected, cared for in sickness, and carefully laid away after life's fitful trials are ended.

It teaches us to defend virtue; to never tell a falsehood; to build up, protect and encourage the poor and the laborious, no matter whether of our fraternity or not, and always to work for the best interests of one's country.

It teaches us virtue, sobriety, discretion, earnestness, and charity to aid, with a beautiful faith in God and His goodness.

It teaches us to defend the honor of a brother; to stand between him and danger; to be as careful of the good name of a brother's loved ones as of our own honor; to look upon them as sacred objects at all times, for whom we are ready to spill our blood, if need require this test of knightly honor, and that we should study to so love and act as to never make a brother ashamed of us, or to

wound his feelings, or cause him to other than love us for our worth, honor, goodness, virtue, nobleness, and thoughtful care.

It teaches us to be kind to all; to always befriend the poor, no matter who or where found; to forgive as we would be forgiven; and to speak not against a brother, but kindly to him, face to face, when he has erred, or is likely to.

—Missouri Freemason

What Masonry Needs

Masonry needs Masons more than it needs members. Were every member a Mason in all that the name signifies, were the education that Masonry gives thoroughly comprehended by men, and established as the universal system of ethical instruction for human guidance and conduct, and its form of government adopted and put into effect by nations and states everywhere, there would be such a forward step in all the uplifting, ennobling and altruistic things of life that the smoke and thunder and savage cruelty of war, with the selfishness, bitterness and hatred that have so long nurished them, would disappear, never to return, and the first gleaming rays of the millennium would ere long be flashed to every part of the earth, and "Peace on earth, good will toward men," would be made a reality.

"Then let us pray that come it may—

As come it will for a' that—

That sense and worth, o'er a' the earth

May bear the gree, and a' that,

For a' that, and a' that,

It's coming yet, for a' that,

That man to man, the world o'er

Shall brothers be for a' that."

—Exchange

Your Lamp

Masons should have but one lamp by which their feet, head, heart, and hand should be guided—that is the lamp of friendship and brotherly love. This lamp will guide you in the right paths; it will keep you on the solid road; it will give you warning to those with whom you meet, and is safety against a collision with the vices and sins that so easily beset mankind. Keep this lamp well-trimmed and filled with oil, and your life will not be contaminated with the roughness of the world.

Teaching by symbols is the oldest known method of imparting instruction. Clement of Alexandria, who was initiated into the Egyptian as well as the Grecian mysteries, and who wrote two hundred years after Christ, says in his fifth Stromata that the Egyptians and Hebrews made use of hidden symbols to impart divine wisdom to those who were initiated into holy things. Just what led to the introduction of symbolism as a means of instruction is not known. It is presumed, however, that the men who formulated Masonry realized its value as an educational medium and adopted it.

Wealth is only loaned to us by God. We are His almoners to dispense it for some good purpose. We are bound to be the almoners of God's bounty, not tax gatherers to take away what others have collected. As a father stands in the midst of his household and says what is best for his children, so are we to stand in the world and endeavor to do what is best for our Brethren of the Masonic tie.

History teaches us that whenever there is a great work to be accom-

plished, the man to lead is ever ready and members of our noble craft are to be found in the vanguard of those who work for progress and the enlightenment of the people.

The mission and aim of Freemasonry should be to uplift the individual life of every member. We should not be content with a beautiful ritual, faultlessly rendered, nor should we be satisfied with the exhibition of dramatic or spectacular work, but should rise above and endeavor to make men better, wiser and consequently happier. This is the aim of Freemasonry.

When independence was pronounced, there were but three small governments—Switzerland, San Marino and Andorra which recognized the rights of the people to rule. Today, thirty of the thirty-eight governments of the world float republican banners. Let us remember that the glory of Masonry does not come from our Lodges having magnificent temples, nor from our elaborate ceremonies, but our strength and honor comes from the lives of our members who endeavor to show to the world that they are seeking to practice its teachings and trying to live beautiful and upright lives.

Our lodges need, in some instances, to be reminded that the conferring of degrees is not by any means all there is of masonic work. Too often we fear it is only too true that lodges "have no work on" when there are no degrees to be conferred. Yet this should not be. The first and chief duty of a master is not to confer degrees, but to instruct the brethren or to cause the same to be done by a fit and proper person in his absence. Even when there is degree work to be done, it should not usurp the entire time of the lodge. No wonder it is that so many lodge members tire of attending

meetings at which nothing but degree work is done. It would often be far better for the master to introduce attractive lectures or papers by well-skilled brothers in the lodge on regular meetings, and, if necessary, to postpone a part or the whole of the degree work to an emergent meeting. Lodges are mainly for the instruction, the improvement and the mutual benefit of their members, and not recruiting grounds for the craft. And masonry is a beautiful system of morality, and not an organization whose chief aim is its own aggrandisement.

The Masonic Observer of Minneapolis, Minnesota contains the following from the Argus-Leader of Sioux Falls, South Dakota:

"Jefferson, Sept. 29—This year the Catholic parochial school here added a full high school course, with the result that so many of the pupils of the public schools enrolled in the parochial school that the public schools were left with only a mere handful of pupils. In view of this it was decided that it was inadvisable for the public schools to continue with a full corps of teachers and several were dismissed. Only one teacher was retained."

This is only one of many small cities where the parochial school has driven out the public school. It thus happens that the few residents of such communities who are not members of the denomination conducting the parochial school are forced to send their children to schools where sectarianism is taught or forego their education. Let us as citizens not forget the lesson taught in the late war "That education of all children of the United States in American Public Schools is the one and only sure method of making them Americans in fact as well as in name. Parochial schools are 'Homes

of the Hyphenated Americans' ". "The Public School System, as conducted in America, is a part and parcel of our system of government. Whoever opposes it opposes the government, for it is the chief cornerstone, and support of free institutions. Break down the free school system, and political and religious freedom is doomed. The Fraternity of Free and Accepted Masons is fighting to keep the public school system from being dominated by church or creed, and lends all assistance in its power to perfect it."

On the other hand the Roman Catholic Church is the enemy of the public school. That being the case it is well to bear in mind the fact that the record of the parochial school is not good. Compare the countries in which the parochial school has full sway with those which have public schools and the statistics of illiteracy will tell the story. Even in our own country the results are not hard to find. The New Age quotes the following from the American Citizen of October 1:

"Msgr. Francis H. Wall, addressing a congregation in St. Charles Borromeo Church in New York City, declared: 'More than 60 per cent of the children brought into the children's court are Catholics.'

"At the same meeting Judge Collins, of the children's court, gave out further figures, which is a damaging blow at the moral influence of the Roman Church and its system. Judge Collins is a Roman Catholic. This is what he said:

"In the children's court, 145,000 cases are brought up each year. Sixty per cent of these are Catholic children, 30 per cent Jewish, and the remainder of all other faiths. And this despite the fact that one-fourth of the population of this city is Catholic. Sixty-five per cent of the boys in Reformatories are Catholics."

It is time that attacks upon our public schools by Roman Catholics should cease."

An American Creed

On motion of Senator Lodge this American creed, written by Senator Spencer of Missouri, was printed in the Congressional Record:

"To me the creed of America is: A country founded upon absolute justice to all, with the door of opportunity open wide and with facilities for general education everywhere available; a place where the fullest liberty prevails and where every man and woman is equal before the law.

"This creed means to me: A thrilling pride in the 'glorious history which has established it and loyalty to the principles which it declares; and a determination by every means in my power, that it shall be transmitted to the next generation untainted and unweakened."

Thos. A. Hallett, one of our District Lecturers, formerly residing at Des Moines, writes us from Los Angeles, where he is now making his home. He states that the more he sees and hears of the ritual of other states, the better he likes the Iowa form and that he does not feel like transferring his membership from old Pioneer Lodge No. 22, although he may not return to Iowa to live.

The Masons of Ft. Wayne, Indiana; Detroit, Michigan; Little Rock, Arkansas; St. Louis, Missouri; Kansas City, Sioux City, Davenport and Des Moines are all planning on building magnificent Temples. Those in Iowa are to cost between one and two million dollars, while in some of the other places they are to cost three or more millions.

An Old Masonic Magazine

The other day in looking over the pages of "The Craftsman," a Masonic Magazine published at Rochester, N. Y. in 1829, we came across some very interesting items, some of which we herè republish believing they are too good to remain hidden in the forgotten pages of this old magazine.

What Do You Know About it?—My uncle was a particular man, he had been in the fierce contest of our Revolution, and had followed the standard of Wayne in the Indian expedition—accordingly he was a most interesting old soldier. I remember well, how we little folks used to hang around him as he recounted the scenes of war. The old man is gone—died a Christian soldier. One lesson I learned from him, which I shall never forget—never to utter about men or matters of life, what I do not personally know. He was a bitter enemy of the *hearsay* family. One question settled the matter with him—"What do you know about it?" His plan was to believe nothing for which the retailer would not consent to be *responsible*. Would it not be of vast importance to society if every man would think of this question? "What do you know about it?" How much scandal would be saved; how many dark surmises and unkind suspicions would be choked in their birth!

Variety.—The world is like a vast sea; mankind like a vessel sailing on its tempestuous bosom. Our prudence is its sails, the sciences serve us for oars, good or bad fortune are the favorable or unfavorable winds; and our judgment is the rudder, without this last, the vessel is tossed on every billow, and will find shipwreck in every breeze. In a word—obscurity and indigence are the parents of vigilance and economy; vigilance and economy, of riches and honor; riches and honor, of pride and luxury; pride and luxury, of impurity and idleness;

and impurity and idleness again produce indigence and obscurity.

Time.—I saw a temple, reared by the hand of man, standing with its high pinacles in the distant plain. The storms beat upon it, the God of nature hurled his thunderbolts against it, and yet it stood as firm as adamant. Revelry was in its halls; the gay, the happy, the young and the beautiful were there.—I returned—and lo! the temple was no more; its walls lay in scattered ruins; moss and wild-grass grew rankly there; and at the midnight hour the owl's long cry added to the deep solitude, the young and gay who revelled there had passed away.

I saw a child rejoicing in his youth—the idol of his mother and the pride of his father.—I returned, and the child had become old. Trembling with the weight of years he stood the last of his generation, a stranger amidst the desolation around him.

I saw the oak standing in all its pride upon the mountain—the birds were caroling upon its boughs.—I returned, and that oak stood leafless and sapless; the winds were playing at their pastimes through its branches.

"Who is this destroyer?" said I to my guardian angel.

"It is Time," said he. "When the morning stars sang together with joy over the new made world, he commenced his course; and when he shall have destroyed all that is beautiful of earth—plucked the sun from his sphere—veiled the moon in blood—yea, when he shall have rolled the heavens and earth away as a scroll, then shall an angel from the throne of God come forth, and with one foot on sea, and one on land, lift up his hand toward heaven and swear by heaven's eternal—Time is, Time was, but Time shall be no longer!"

"Is there no way," said I, "to render Time a blessing instead of a curse?"

"Yes," said the angel, "by laying hold

of him as he passes by he will waft you sweetly to blessed immortality, but by neglecting him, and suffering him to pass unheeded, he will bear you swiftly through waves of trouble to a deep gulf of woe. He rolls on most rapidly, and will soon land you beyond his influence, where he who made him will reward you for your conduct towards him. If you would be happy, you must esteem him of infinitely more value than gold or silver. Grasp each moment as it flies and spend it in doing good. Minutes are worth dollars; and sixty years, the number allotted to man in this world, if well spent, are to him who spent them, even after they are numbered and finished, thousands of worlds, yes, eternity! but the same number of years spent in sin, will prove to him to whom they belong, a curse as deep as hell. Be wise, O man! before it is too late."

Embalming—Perpetuating the perishable with more pains than we take to save that which is immortal.

Debates—A useless wagging of tongues where the noses have been already counted.

Ditch—A place in which those who have taken too much wine are apt to take a little water.

Doze—A short nap enjoyed by many people after dinner on a week day and after text on Sunday.

Marriage—Taking a yoke-fellow, who may lighten the burden of existence if you pull together, or render it insupportable if you drag different ways.

At the time of the publication of this magazine, the Anti-Masonic excitement was at its height and a great deal of space is taken up with this matter. In the issue of February 17, 1829, appears the following:

We are informed by a gentleman, who vouches for the correctness of his statement, that at a recent inquisitorial meeting, for the nomination of town officers in Jefferson County, it was formally re-

solved, that if they could not carry the election through the medium of the ballot-box, they would *place their candidates in power at the point of the bayonet*. Valumns of comment might be written to prove the ruthless and revolutionizing character of the anti-masonic faction, but the fact like the foregoing, speaks forth its unhallowed nature at once, Freemen of New York! do you join and sanction the unholy league against virtue and worth?

In the issue of May 19, 1829 appears an address by the Grand Master of Georgia, delivered at the laying of the corner stone of the Masonic Hall at Augusta. In this address he said it was their hope with the assistance of God, to rear an edifice, contrived by Wisdom, supported by Strength and adorned by Beauty; which when completed will be dedicated to God, to Masonry, and to Universal Benevolence. He then briefly enlarges on his thought, and passes on to the opposition which Masonry was then meeting. He states that even if the charges of their enemies were true, it simply involved a few misguided members of the Order and in no wise affected the principles of Masonry. The fact that there was a traitor among the disciples of Christ, and there were evil men among the members of His church, did not disprove the teachings of the Master. "But Morgan has given you the secrets of Masonry.—Do you believe it? For the sake of argument, I will admit all he has published to be true, (although by the universal consent of mankind, a perjured man is not entitled to credit, and according to his own account he has perjured himself,) and what have you? You have certain signs, words, and grips, and the ceremonies of initiation into the several degrees. Do these make you a Mason? Do they convey to your mind any truths or principles worthy to be treasured up in the heart and practiced in the life? If this be Masonry, do you believe that

so many great, pious and worthy men, in every age and country, would be its votaries—contribute their money to its support, and their time and talents in the study and dissemination of its principles? Answer for yourself—I answer No! But the way to test the matter is this: Let some man commit Morgan's book to memory, and present himself to the door of any lodge in the world, and claim admission. My word for it, he will never pass the inner door. Masonry is founded on the oracles of truth, and professes faith in God, hope in immortality, and charity to all mankind. Let Masonry be tested by the rule prescribed by Gamaliel to the persecutors of the Apostles. "If this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it. 'Brethren this is the will of God, that with well doing ye put to silence the ignorance of foolish men.'"

Death of Henry C. Alverson

Brother Henry C. Alverson, Sovereign Grand Inspector General for the Scottish Rite in Iowa, and Grand Chancellor of the Supreme Council, died at his home in Des Moines, October 28. He had been sick for some months but until a few weeks before his death he thought he was on the way to complete recovery. Brother Alverson was a member of all the Masonic bodies, both York and Scottish Rite. He was knighted in Temple Commandery of Des Moines in 1882 and served as Commander in 1887 and 1888. He received the Scottish Rite degrees in 1891, K. C. C. H. in 1892 and the 33rd degree in 1895. On June 10, 1897 he was appointed Deputy for the Supreme Council and elected an active member of the Council in October of the same year.

With the Craft in Iowa

Several lodges have outgrown their present quarters and are planning to build new temples. Recently the Masons of Waterloo had a meeting and voted to build a six story building of reinforced concrete which will cost approximately \$300,000.

Veritas lodge No. 392 of Audubon are planning the erection of a temple to cost about \$40,000. Immanuel Lodge No. 405 of Blanchard have bought a building which they plan to convert into a lodge and club room and will also be equipped with dining room, kitchen and library.

Osage Lodge No. 102 of Osage, has purchased property on which they expect to build a three story structure with electric elevators and all modern club conveniences.

Brother Robert Tipton gave a very fine address at the annual observance of St. John's Day at Waterloo. Fully 700 brethren were present and listened to the address with great interest.

A. T. Meredith of Des Moines has been appointed Deputy of the Supreme Council for the Scottish Rite Bodies in Iowa, thus temporarily filling the place made vacant by the death of Brother H. C. Alverson, until the Supreme Council shall elect his successor.

On March 23rd Mt. Olive Lodge No. 79 of Boone celebrated the raising of their five hundredth member and on December 9 they had another special meeting at which they raised the six hundredth member. The degree was conferred in the afternoon and after supper addresses were given by the Grand Master and by Brother Shimek of the Research Committee.

Several lodges have held meetings in honor of their brethren who have been members in good standing for fifty years or more. Especially has this been done on the occasion when a fifty-year certificate has been given to such members. Recently Riverside Lodge No. 389 of Colfax thus honored Brother Joe Rogers of that place; Lyons Lodge No. 93 of Lyons held such a meeting in honor of four of their members: Brothers Augustus Johnson, Geo. W. Ashton, Franklin Fellows and Ed. Showerman.

Mt. Calvary Lodge No. 95 of West Liberty thus honored three members. Brothers Jont Maxson, John Gatlon and Thomas W. Stoop

Another form of special meeting that is becoming very popular is a Past Masters night. Several lodges have held such events at which the work was done by Past Masters. Such meetings keep the Past Masters in touch with the work of the lodge and we hope the practice will continue to grow.

Last October, Ally Lodge No. 578 of Dows City held a special meeting at which they raised four brothers, work being done by the brethren from four different lodges: Dennison, Charter Oak, Dunlap and Dows City.

On Thanksgiving Day Grand Master Jesse A. West laid the Corner Stone of the new Italian Presbyterian Church at Des Moines. At this ceremony the principal address was given by Dr. S. A. Fulton, Pastor of the First Presbyterian Church of that city.

Brother Chas. A. Dewey of Washington as Deputy Grand Master, dedicated the new Masonic Hall of Tennyson Lodge No. 530, at Barnes City. Brother J. C. Allen gave an interesting

history of the lodge and a very fine address was given by Brother Shimek of the Research Committee. Tennyson lodge has lost their hall three times by fire but each time they have dauntlessly gone forward and rebuilt.

On December 26th the Masonic Hall at Burlington was wrecked by fire. This is the second fire in this building within a year. Insurance to the amount of \$8,100 was carried but it is not thought that this will cover the loss. Eighty years ago last November this lodge received its charter and for some time they have been hoping to celebrate their eightieth anniversary in their new building. This they will not be able to do until spring and in the meantime they will have to secure other quarters. We understand that the Elks and the Knights of Columbus of Burlington have each offered the use of their hall until the Masons can move into their new building.

On October 8 Iowa City Lodge No. 4 celebrated its Seventy-Eighth Anniversary. About 400 brethren were present, including the Grand Master, Grand Secretary and other Grand Officers. The third degree was conferred by the Past Masters of the lodge. A very important feature of the program was a historical sketch by Brother John Springer. Robert Lucas, the first Governor of Iowa was a member of this lodge as was also Samuel J. Kirkwood, Iowa's War Governor.

On December 17 Fidelity Lodge No. 288 of Humeston celebrated the Fifty-third Anniversary of the granting of their Charter. About 90 brethren were present and the third degree was conferred by Past Masters. A history of the lodge was read by the Master.

On November 19 Purity Lodge No. 283 of Casey celebrated their Fiftieth

Anniversary. Grand Master Jesse A. West was present and gave an address on the subject of public schools.

Other lodges which celebrated their Fiftieth Anniversary were: Arcana Lodge No. 274, New Hampton, and Pymosa Lodge No. 271, Atlantic. Two of the Charter Members of Arcana Lodge are still living, Bro. James F. Babcock aged 87 and his brother Dr. A. Babcock, 77.

Several lodges have been holding semi centennial celebrations and we are glad to know that at these celebrations lodge histories have been prepared and read. We trust that these have been put into permanent form and become a part of the records of the lodge. We would also be very glad to receive copies of such histories for the Library. Here they would be available to any Brother in the state and their preservation in permanent form would be assured, in case the lodge records should be destroyed as has so often been the case in the past.

For the second time this year Brother Frank A Foster of Mason's Home Lodge No. 192, has conferred the third degree upon a son of his. Last spring at Perry he conferred the Master's degree on his son John A. Foster and in October he conferred the same degree upon his son Fred H. Foster at a meeting of Pioneer Lodge of Des Moines.

Amber Lodge No. 569 of Quick, not long ago conferred the Master's degree upon a father and his three sons, nearly 300 brothers and visitors being present.

On October 28th Mount Hermon Lodge No. 263 of Cedar Rapids, Iowa,

celebrated its fiftieth anniversary by unveiling a bronze memorial tablet in honor of the 116 members of the lodge who served their country during the late war. In introducing Brother Moore who unveiled the tablet, Brother Joseph E. Soukup said no one was better qualified to perform this service than Brother E. R. Moore who is a Past Master of the lodge, Grand Treasurer of the Grand Lodge of Iowa, a veteran of the Spanish American War and Lieutenant Governor of Iowa. Brother Moore's address was very impressive and filled with patriotism. As he called upon the former soldiers to rise the lights went out and a spot light played on the tablet as it was unveiled. The brethren present paid their respects to them by rising and applauding. The principal speaker of the evening was Dr. Joseph Fort Newton, a member of Mount Hermon Lodge and well known to all of the Masons of Iowa, who had made the trip from New York City for the purpose of being present on the occasion. Brother Newton spoke in his usual impressive and eloquent manner and endeared himself afresh to the Masons of Cedar Rapids.

TRUE BUILDING

"I watched as the toiling workmen
Were laying the corner store
Of a temple to stand in the foreground
And built for its strength alone.

"Twas not of the weaker or baser
Or laid of the crumbling stone
But from granite hewn and wrested,
Ne'er under its load to groan.

So let us build for a future
Our cornerstone to lay
In the school that harbors our children
And fashions their work and play."

The Twenty-third Psalm

(Arranged by John R. Mott, a native of Iowa.)

The Lord is my Shepherd, I shall not want for rest, for He maketh me to lie down in green pastures.

I shall not want for refreshment, for He leadeth me beside the still waters;

I shall not want for forgiveness, for He restoreth my soul;

I shall not want for guidance, for He leadeth me in paths of righteousness for His name's sake;

I shall not want for companionship, yea, though I walk through the valley of the shadow of death, thou art with me;

I shall not want for comfort, for Thy rod and staff they comfort me;

I shall not want for sustenance, for Thou preparest a table before me in the presence of mine enemies;

I shall not want for joy, for Thou annointest my head with oil and my cup runneth over;

I shall not want for anything in this life, for surely goodness and mercy shall follow me all the days of my life;

I shall not want for anything in the life to come, for I shall dwell in the house of the Lord forever.

Grand Lodge Iowa A.F. and A.M.

Quarterly

Bulletin



Iowa Masonic Library



In the Road by the Side of a Friend

'Tis only a half truth the poet has sung
Of the house by the side of the way;
Our Master had neither a house nor a home,
But he walked with the crowd day by day.
And I think, when I read of the poet's desire,
That the house by the road would be good,
But the service is found in its tenderest form,
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak,
Who are falling behind in the rush.
There are wounds to be healed, there are breaks we must
mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend,
Is the man who has learned how to live.

Then tell me no more of the house by the road,
There is only one place I can live,
It's there with the men who are toiling along,
Who are needing the cheer I can give.
It is pleasant to live in the house by the way,
And befriend, as the poet has said,
But the Master is bidding us, "bear ye their load,
For your rest waiteth yonder ahead."

I could not remain in the house by the road,
And watch as the toilers go on,
Their faces beclouded with pain and with sin,
So burdened; their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them carry their load,
And I'll smile at the man in the house by the way,
As I walk with the crowd in the road.

Out there in the road that goes by the house,
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help falling brothers along.
Too busy to live in the house by the way,
Too happy for such an abode,
And my heart sings its praise to the Master of all
Who is helping me serve in the road.

—W. J. Gresham.

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

THE SCIENCE OF FREEMASONRY SECOND SERIES

By ROBERT D. GRAHAM, President, International Association of Masonic Students

"HAND TO BACK"

Hand to Back; a brother falling—

His misfortune is too great,
Stretch the generous hand, sustain
him,

Quick, before it is too late.
Like a strong, unfaltering prop,
Hold the faltering brother up.

Hold him up; stand like a column;
Hold him up; there's good stuff in
him;
Hold him with his head toward
heaven;
Hold him with the lion's grip.

—Rob Morris.

My Brother, at a very solemn moment in your Masonic experience, you stood and at your back was placed a hand. That hand represented the executive forces and powers that are

present in Freemasonry. You may never know in this life just what was the Occult or Escoteric meaning of the experiences through which you were then passing but there is a phase of that experience to which your attention should now be drawn.

The first line of the verse quoted at the commencement of this article draws attention to a condition that should not be permitted to exist—"A Brother falling." Why allow him to reach the place where he can no longer stand erect before extending the helping hand? The rest of the verse has the thought that I would like to emphasize and it will be a good thing for you to memorize that part of it.

You are now in a company of friends and brothers. You are the

equal of any of them and we trust that you will consider matters in that light. Sustaining this relationship, what is there more appropriate or natural than for you to seek out ways whereby you could prove yourself of genuine service. It appears at times as if some brethren think that passing a cigar or jollying a little and being a good fellow is the sum total of brotherhood. As a matter of real experience, we have found that most of the jollying seems to come from the fellow that is receiving the benefits or help, but when he in turn is expected to reciprocate, oh well, that is another story. The froth of life; the loud voice; the smutty story; the sharp edged repartee and all that sort of thing are not in any sense of the word evidences of genuine good fellowship and brotherhood. The great teacher of Galilee said that we would be held accountable for every idle word and what a reckoning some men will have. That, however, is the affair of these same men and concerns us only in so far as we get mixed up in it. The "hurrah boys" of life is like the froth on a glass of — not much more than gas and somewhat stale at that.

Did you ever honestly try to help some brother or his family to improve their condition? Have you ever tried to make the road a little bit easier and smoother for anyone?

There are some things that you can always keep in mind, and one is that every man has at least two glaring and outstanding faults. Another is that every human soul has its Gethsemane to pass through before it can reach even its Calvary or its Resurrection morn and the very men that seem to you to be so strong and forceful and great, were you to stand where they stand and know as they know, you would learn of the loads being carried that you have never

dreamed of. Have you ever gone to the woods and, strolling amongst the standing giants of the forest, come across some great big fellow that the storms of the last winter had toppled over and when you look him over, find that the heart had been eaten out of of him, and while the outside appearance looked solid and sound, in reality all the strength of root and sap had gone into that same outside. In the same way, you will find that real men, those that are worth while, do not carry their "hearts upon their sleeves" and you will have to search in order to find a place where you can be of genuine assistance. It is this searching habit that I am pleading with you to cultivate. No need to suggest that idle curiosity is as far as the poles from what I am describing. There are two very good reasons for this cultivation—first, the effect upon yourself and second, the effect upon the recipient.

In discussing the first of these reasons, ever keep in mind that Freemasonry deals strictly with the individual member in his exercise of service to God and a distressed brother and you will find that your service to God will attune you to service for your brother that will keep him from becoming distressed.

Now, on the square, have you ever gone out of your way to help, aid or assist anyone, and this where no injury could accrue to you or to yours in the slightest degree? Have you ever stepped out of your way or given up your rights in order that some other man might receive material benefit? Has there ever entered your own soul the unspeakable blessing of knowing that you have helped another soul at the expense of your own interests?

My brother, what I am driving at is the selfishness of the human heart and to eradicate which, Freemasonry in a measure exists. All our work,

all our degrees, all our teachings lead men into brotherhood, seeking each other's welfare as their own. This will require positive and continued effort on your part and constitutes part of the thing you left the Lodge of the Holy Saints John to do.

The effect upon the recipient of your favor and help will be very largely determined by the character of those you have benefited, but you can always depend upon this, that you will make few mistakes when you are dealing with members of the Craft. Many a brother has spent his life in drudgery when just a slight addition to his income would have given him ease and plenty and many a load, that has finally crushed the one carrying it, could have been eased and reduced if brethren had only shown a little practical Masonry. It is to keep the brother from falling that we should try. If he has gone down, by all means help him up, but a thousand times better to help him so that he won't go down. Perhaps he is himself to blame for his condition. That is not your affair. He now presents an opportunity for you and the rest is between the brother and his God. Don't forget that wheels go around and that the under part of the wheel today may be the upper part tomorrow and positions entirely reversed. It is not a long road from "shirt sleeves to shirt sleeves" and we have seen some men travel the whole distance.

I know of a Grand Master of a western jurisdiction who tried to dissipate the benevolent fund of that jurisdiction and who today is entirely dependent upon that same fund which the brethren of the jurisdiction kept intact in spite of the aforesaid Grand Master.

"Do ye also unto others as ye would they should do unto you." Therefore place your hand to the back of your brother while he is on his feet and as-

sist him to remain on his feet an upright man and Mason.

"Hold him up! stand like a column,
Hold him with the Lion's Grip."

Research Committee Lectures

Brother Shimek, of the State University of Iowa, has given over thirty-five addresses before our Iowa Lodges since the first of the year. The meetings in connection therewith have all been held under the auspices of the Research Committee of the Grand Lodge. These addresses have been received with a great deal of interest everywhere and many of our Brethren who have heard his splendid talks have sent requests to the Library asking for printed matter along various Masonic lines; also asking many questions which have demanded answers by letter. These queries show how much the Brethren are interested in the study of Masonry and are anxious to learn more regarding its workings. Our Research Committee is endeavoring to send out a large amount of material for the use of the Brethren and the Clipping Bureau has been called upon very frequently.

From Brother Shimek's talk to the Masons of Cedar Rapids, we give some quotations, through our good friend Brother Lazell, which we think will prove of interest to our many readers:

"Since the war we have been making members at a tremendous rate. Have we been making Masons as well? Have we tried to teach the many hundreds coming to us what Masonry really is and what it really means? Have we, as a Grand Lodge, been so jealous of our jurisdictional rights, so lacking in mutual trust that we could not work together effectively? The organization of the Masonic Service Association proves that we can get together.

What then is the problem now before us? When the time comes for united action, we are ready, but in the meantime, what is there for us to do that the Fraternity may continue to do its proper work?

I have a high regard for the technical work of the Research Committee, soaring aloft for the vision or digging down for the facts to interpret and make plain some of the hidden meanings of Masonry, but after all, the most important work is neither in digging nor in soaring. The individual Mason may spend as much time as he pleases in the development and solution of some special historical problem and the Committee will give him all the help it can. But after all, that is not the real purpose of Masonry. Masonry must walk closer to us—it must walk with us and make itself the rule and guide of our life else it fails of its real purpose. The Committee, in attempting to solve this problem, has arranged a series of meetings all over the state. We are not concerned so much as to whether Adam and Cain, Noah and Alexander or Frederick the Great were Masons as we are in the question as to whether you and I are Masons—not what Masonry was, but what it is. That is the purpose of the Committee in holding these meetings.

You may have some better way. If so, go ahead and use it. Are you willing to stop with these meetings? I hope not. The Speakers' Bureau will provide Speakers for you for a short time—Brothers who will be glad to tell you some of the things that seem to them to be desirable—to present to you some things concerned with the future of Masonry. Make use of them when you can and call upon the Committee when you think we can be of service to you. It is not our object to entertain or amuse, but to present the matter in such a

way that you may carry away something worth while—some serious thought of the future as a result of such meetings as this. But do not stop there. Do not be satisfied with a meeting once or twice a year. Have your little meetings in your own Lodge. There are plenty of opportunities for talks in the usual course of the work: for instance in the five minutes interval between candidates, at the business meetings and at other times. Let someone always be ready. It need not be an extended sort of speech* but just a little talk along some sensible, helpful line.

What are some of the things that may be considered at such a time? Well, what are some of the things most worth while to you as a fruit of your Masonry? Are they not the personal experiences that come from the work—your own help, your own thoughts, your individual feelings? It seems to me that Masonry means nothing so much as the turning of one's attention upon one's own life.

Different men find responses to the work in different ways. Always it will be in response to the instrument that is within himself. Ask the new member what impresses him most. You will find that one will be touched with the solemn silence of the midnight hour; another with the general idea that every man is a traveler upon the level of time, and so on.

Why do we meet here? Is it because we think it will help us in our business? Surely not. Is it because of the beauty of the work? Partly. But is it not principally because of the human bond between us, because we all, from whatever walk we may come, meet upon the level, leaving the hustle and bustle of life, and forgetting our differences?

More and more, as I visit the work of the Lodge, I find myself analyzing my own feelings and my own atti-

tude towards life. I ask myself, what is your purpose in seeing this work—what is there in this work that I can apply to my own life—what is there in it that will make me a better man, a better husband, a better father—what is there in it that will help me to become a more loyal citizen?

Shall we carry our Masonry out of our lodge rooms? I know some men who are earnest church workers on Sunday and scallowags the other six days of the week. Shall we be that kind of a Mason? Are we Masons just while we are in the lodge? Shall we not carry our Masonry into our home; into our business? Does not that ancient phrase to 'subdue our passions and improve ourselves in Masonry' mean something more than a mere repetition of words?

Think of the young men who went out from among us during the great War—fifty thousand of them failing to come back. They were loyal to every one of the duties that came to them through their citizenship. And think of the Mothers that sent them. Upon the face of this earth there is nothing so sweet; nothing so powerful as the influence of a Mother. The Mother is God's own sweet angel of sympathy and those Mothers—how bravely they met their duty; how they prayed and were given courage to send out their boys with a smile upon their faces though the agony of separation was tearing at their hearts.

So I think that if I can carry my Masonry into my daily life, I shall be a good Mason. Too often we are so anxious to reach the heights of Masonry that we forget the opportunities all around us. When I hear men talk sometimes of the higher Masonry, I think of an experience of my own. It was at the Cumberland Gap and I was in the valley with its luxuriant foliage; with its great wealths of ferns and flowers and the birds singing all

around me in the sunlit air of the dewy morning. I shall always remember how noble were the oaks; how stately the chestnuts; how full of beauty the zaleas and the rhododendrons. There was the sunkissed cloud of mist over one of the lower slopes and the song of the brook over the rocks in the bottom of the canyon—everywhere around me the atmosphere was one of cheerfulness and beauty.

But I wanted to discover what was on the top of the mountain and so I climbed up, step by step, often painfully, finding some things of interest, to be sure. But at length, in the heat of noon, I reached the summit and found it to be a barren rock with scarcely a living thing growing upon it. All was barrenness and scorching death. I looked across to other mountain tops and wished I could reach them, until the reflection came to me, 'Why should I seek them? They will be exactly like this.' Then I returned to the scene of beauty I had left in the morning, but by the time I had reached it, the gloom of departing day was upon it—the flowers had closed; the birds had ceased to sing and I missed all the opportunities that had been so abundant in the morning.

So I think, my Brethren, it is with our Masonry. We say, 'Wait until I get farther up in Masonry,' or 'Wait until I attain a greater measure of wealth, a higher position in society, a little more intellectual distinction and then I will make my life that of a model Mason.' And we wait and wait and our finer feelings cease to function; our sensibilities become seared; our enthusiasm wanes and at length we realize that our life is barren and we fain would go back to the beauty and the joyous opportunities of the earlier years—but then it is forever too late.

If we will remember these things; if we will seek to carry the principles of our Order into our daily activities; then the world will be the better for our Masonry."

Annual Meeting of Grand Lodge

The Grand Lodge of Iowa will meet this year in Waterloo, commencing the 14th day of June and continuing through to the 16th. Prior to the meeting, the Grand Lodge School of Instruction will be held, commencing Friday, the 10th, and closing Monday, the 13th. The School will convene morning, afternoon and evening in the Masonic Hall, save the Monday evening session, at which time the Third Degree will be conferred in the Opera House. The Board of Custodians will be present to examine any Brothers who may desire to take examinations for commissions as District Lecturers. Any Brother contemplating taking this examination should notify one of the Custodians early after his arrival at Waterloo. These Schools being open to all Master Masons, it is hoped that a goodly number of members of the various Lodges adjacent to Waterloo will be present and avail themselves of the opportunity of attending same. A full attendance of the District Lecturers is especially desired.

All sessions of the Grand Lodge will be held at the Waterloo Opera House on the East Side and the Grand Lodge will open promptly at nine o'clock on Tuesday.

The Headquarters of the Grand Officers will be at the Russell-Lamson Hotel, where the Grand Master and Grand Secretary will have rooms on the Parlor Floor and where a list of all Committees, with location of rooms, will be displayed.

The Committee on Credentials will have a desk in the lobby of the Hotel and all parties entitled to representation in Grand Lodge should report to this Committee early after their arrival and secure cards of admission to Grand Lodge.

The Committee on Visitors will have a desk in the lobby of the Hotel and will also be at the entrance of the Opera House to issue tickets of admission to all visitors.

Application cards will be mailed to the Worshipful Master of each Lodge for representatives, on the back of which cards will be found a blank proxy. One card will answer for all three members unless two or more be proxy members, in which case it is necessary to have an additional card with a proxy blank filled out for each proxy member.

Grand Officers, Past Grand Officers and Committeemen should report to the Grand Secretary and receive their cards of admission. Brethren appointed on Committees should, if not officers of their Lodge, secure proxy of one of the three principal officers, thereby making them members of the Grand Lodge.

A special announcement circular will be mailed to the Master and Secretary of each Lodge in Iowa and any Brother intending to visit the Grand Lodge should by all means see this circular and so be posted as to what is necessary before coming to the sessions.

The Grand Lodge meeting is for the purpose of receiving and acting upon the reports of its officers and for the transaction of such other business as may properly be brought before that Body. Each Chartered Lodge in the state is entitled to three Representatives, who are the three principal officers or their proxies (provided they are members of the same Lodge). Every Grand and Past Elective Grand

Officer is entitled to representation and we trust there may be a goodly number of such present. All Master Masons in good standing may attend the sessions of the Grand Body.

Be sure and make certain, when assigned to a room at any hotel, that you understand definitely how many persons are to occupy the room and what rate per person is to be charged. By doing so, you will guard against any error or misunderstanding regarding price of room.

The Local Committee will issue a special circular and send to each of the Lodges, giving all information which they may desire regarding the sessions and what entertainment they will have for the Brethren. We feel certain the Masons of Waterloo will do everything in their power to make the coming meeting a successful one. The Brethren of Waterloo have always had the reputation of being royal entertainers and are always ready to show the visitors the sights of the city, their factories, fine residence district and parks, including a drive to Cedar Falls where the State Teachers' College is located.

The ladies of the Eastern Star have always been good entertainers and ready to see that the ladies attending Grand Lodge are well looked after during their stay in the city. We can assure all those who plan on attending this year of royal treatment at the hands of the people of Waterloo.

The list of Grand Officers and Committees will be found in the announcement circulars mentioned above.

Annual Meeting Imperial Council Mystic Shrine

The Imperial Council of the Nobles of the Mystic Shrine, U. S. A., is to hold its forty-seventh annual session in the city of Des Moines, June 14, 15 and 16th. They are coming to Iowa,

"There's where the tall corn grows."

This will be the first time that any of the National Bodies, composed of members of the Masonic Fraternity, have ever met within the confines of our state. All Iowa will welcome the Nobles.

It is to be regretted that the Grand Lodge of Iowa, A. F. & A. M., meets at Waterloo on the same dates. It is also to be regretted that the Constitution of the Grand Lodge fixes the date so that it is impossible to have it changed.

Des Moines is getting ready for this occasion—she has the facilities; has raised the money, \$125,000, for entertainment, and has the disposition to do the same up in a big way. Committees have been appointed who have been at work arranging and planning for the entertainment for sometime. Railroad rates have been secured. Arrangements have been made with the Pullman Company whereby all sleepers will be parked in close to the business portion of the city.

A very large number of Temples have already signed up for hotel accommodations and for their bands and patrols and we doubt not that they will have one hundred thousand visitors in the city during the week. The city has forty-three hotels, several of them being the largest and best equipped in the state.

We understand that more genuine Oriental entertainment will be offered in the city of Des Moines than has ever been tendered by any city in which the Nobles have met. The mayor and business men of the city, together with the Governor of the State, have all sent greetings to the Officers of the Imperial Council. We understand the Capitol Building will be beautifully illuminated and a fine entertainment will be given there for the visiting Nobles.

Great parades will take place on Tuesday and Wednesday of the week and on Thursday they are planning for a wonderful gathering at the State Fairgrounds, at which time all the Patrols and Bands will be present. We also understand that they will have a large barbecue at the Fairground on this day.

Arrangements are already made for the parking of at least 40,000 autos and we have no doubt but that a large number of the Nobles of Iowa will go to Des Moines by auto.

The sessions of the Imperial Council will be held at the Princess Theater which has recently been refurbished and handsomely decorated.

Around the World Aboard the U. S. Steamer New Hampshire

Brother Anderson, a 32° Mason, has been giving a very interesting account of his travels around the world on Board the Steamer New Hampshire, to which he has been assigned. He has taken advantage of visiting the Masonic Bodies wherever the steamer lands and his account of these visits is exceedingly interesting. Parties who do not receive the New Masonic Advocate, published at Indianapolis, will find this article alone worth the subscription price of \$1.50 per year.

From a circular letter just received from the Masonic Veterans' Association of Iowa, we quote the following:

"Arrangements are now being made for the meeting of the Association at the Grand Lodge this year to be held at Waterloo. It happens that the Imperial Council of the Shriners will be held in Des Moines on June 14, 15 and 16, which are the dates of the Grand Lodge, but we are expecting that the Grand Lodge will speed up its

proceedings and hold an evening session or two so that the members may leave Waterloo on the afternoon of Wednesday, June 15, in time to reach Des Moines for the big parade that night.

Under the circumstances, our usual banquet will probably be held on Tuesday evening, June 14, whereas this convention, as you know, is usually on Wednesday evening."

A History of the People of Iowa

Under the above title, a very interesting and valuable volume has lately been issued from the Torch Press of Cedar Rapids. The Author of this work is Cyrenus Cole, well and favorably known as an Editor throughout Iowa.

Part I of the Volume is devoted to the discovery and possession of the land west of the Mississippi, tracing from the beginning on through to the Louisiana Purchase and of the Iowa country from about 1673 to 1804.

The second part is devoted largely to the history of Indians who occupied this land from 1804 to 1833 and gives a splendid account of the various tribes that occupied the Iowa country down through the years, closing with the Blackhawk War; also giving an account of those who took an active part in the same and referring to the passing of the Indians from this country.

Much space is devoted to the settlement of the country during the territorial days, from 1833 to 1846. He would include as pioneers only those who came to Iowa prior to the organization of the state, while those who arrived in Iowa after the beginning of the state and previous to the War, might be termed as early settlers. The Volume gives a splendid tribute to the pioneers; also to the

early settlers who came to the wild country and who helped build and make Iowa what she is today—one of the best states in the Union.

Mr. Cole's account of the transformation during the early days, of affairs leading up to the Civil War and after and of those who were prominent during these trying times makes exceedingly interesting reading. The events occurring between the years at the close of the Civil War and down to the present time are very well written and make valuable history. He could not well write of this period without giving his views of the political situation and also his estimate of the men who have been prominent in our State and National history. Mr. Cole was fortunate in having intimate knowledge of all those who were prominent during the period which he reviews. While we all may not agree with his statements regarding some of the men who have been prominent in our history, yet we must all accede that he has given us a very fine account of the men and events covered by the same.

In his closing chapter, which he entitles "A Postscript Personal," he says: "I have written not only of the prairies, but I have written of savages who paddled canoes on unmapped rivers; of explorers and adventurers and missionaries; of men who felled the forests and subdued the land; of those who toiled and fought and died; of the sturdy and strong; of the determined and the valiant who helped to make this state; of the wise and the unwise who made and unmade her laws—but with all my writings I have felt that there was something omitted, something left out of the story. And that something is the part that women played in the making of Iowa."

He then pays tribute to the pioneer women of Iowa, closing with these words: "There were dismal days in summer and stormy ones in winter.

Drizzling rains and driving snows found every leak in the roofs and every crevice in the walls of the cabins. In a few cramped rooms the women had to carry on the interminable work of living. Cooking and washing and sewing and sleeping all had to be done in a few rooms, and often in only one. Broods of children had to be cared for, and there must always be a welcome for even the stranger. But for the best of them and for the noblest, labor was love and love was labor."

The tribute he pays to his sainted Mother is one of the most beautiful we have ever read and we wish that all of our readers might read the full chapter referred to. In speaking of her love of books and the interest she took in whatever he wrote, he says: "But books around evening lamps were not all of life. The out of doors in the sunlight and the twilight were also much, or even more, to that mother. She taught me to love the fields and all that in them is. She was mindful of the flowers and the trees, of the growing corn and lowing cattle; of the lark in the meadows and the eagles soaring in the skies. She watched for the coming and going of the water-fowls when the sun changed in his course. And all these things are forever associated with my memories of her. I never see a prairie lily in bloom, and I never hear a whip-poor-will calling, that I do not think of her in the beautiful days of old. My delight in them comes from the delight she had in them. And could any of us have loved the earth so well if we had had no childhood in it?"

Then, in most beautiful language, he says that she never finished telling her story of Iowa, for one afternoon in the spring, the threads of her remembrance and her life were broken and she passed away, after having lived nearly four score of years.

A Brief Visit to the Headquarters of the *Masonic Service Association* and of the *National Masonic Research Society*, Publishers of the *Builder*, at Anamosa.

Having a little time in Anamosa the other day, we thought we would spend it at the Headquarters of the two National Associations above referred to. The building is beautifully situated, near the top of a hill and within a few blocks of the business part of the city. It is built back some distance from the street, thus giving a fine lawn in front with beautiful

room. Just beyond the vestibule is a wide hall in which is a large table covered with magazines, a fine leather davenport, in front of which is the stairway and by the side of which runs a hall leading into the office of Brother Schoonover. Here he may be generally found seated with a big pile of correspondence in front of him, with books of reference handy and



Partial View of Reference Room

pine and spruce trees and many flowering shrubs all over the grounds, making the place very attractive.

The Building is a large, fine, two story and basement structure, for it is on the side of the hill so that the lower floor is a full story and from the back presents the appearance of a three story building.

Entering from the front, through a large cement portico with pillars on either side, one comes into the vestibule, on one side of which is a cloak room and on the other side a wash-

ing room. Just off from the vestibule is a wide hall in which is a large table covered with magazines, a fine leather davenport, in front of which is the stairway and by the side of which runs a hall leading into the office of Brother Schoonover. Here he may be generally found seated with a big pile of correspondence in front of him, with books of reference handy and

Returning again to the front hall, we enter through large, double glass doors, into a beautiful room in which we find elegant book cases, double decked, with glass doors and well filled



Front View of Building

with hundreds upon hundreds of splendid volumes of Masonic lore, together with a fine reference library for work and a good general library on almost any subject. This room is presided over by Brother M. H. Roberts who is always busy in the preparations of Bulletins for the Masonic Service Association and of the Trestleboards which are wonderful aids in the scope of the Educational programs inaugurated by the Association; also in the general work of the Commission.

Directly in front of you, as you enter this room, you notice a very pretentious fireplace, and just above

it, three painted canvas panels of special and appropriate designs, the work being done by a young artist, Grant Woods, who has made a record in this country and abroad that any young artist might envy. Above these panels is another one in relief work, and opposite this and above the entrance door, is a companion piece of the "Singing Boys". Thruout this large room, there are tables, a large davenport and many easy chairs. At the front of the room is a fine organ, the pipes of which are at the opposite end of the room, behind a lattice and tapestry design. The room is used for receptions and entertain-



View of Building from Rear

ments, many musicals having been given here before audiences that filled every available space on the main floor.

Here may also be found the new moving picture machine which Brother Roberts showed us and which has been used in connection with lectures being given all over the country, under charge of the Association. He also informed us that the Association is now taking up with the manufacturers of these machines the matter of furnishing them for our Lodges, at a price which will enable any Lodge of reasonable size to own one, and then rent such films as they may desire, at very reasonable rates.

Going up to the second floor, we come to the office of Brother Wildey Atchison, well known to the readers of the Builder, as it is he who has had charge of its publication for some time and whom we find about as busy a man as one ever runs across. He is also in charge of the distribution of hundreds of Masonic works which the Society handles, such as Mackey's Encyclopaedia, Mackey's Symbolism, Jurisprudence, etc., in fact nearly any Masonic work that one could wish to secure.

The entire plant is equipped with the latest steel labor saving devices, dictaphone, addressograph, mailometers, folding machine, electric typewriters running at a rapid rate with only an attendant to feed the stationery into them, steel filing cases of all kinds, large map cases, etc., etc.

Several rooms are devoted to general office work, with a large room on the lower floor for a mailing room. A new building has been built in the rear of the main building, to be used as a store house, which, within a year, has become well filled.

The place is surely a beehive of industry, with a large working force,

each having his or her special work to look after.

The Printing and Lithographing Plant is located only a few blocks away and the printing and binding is all done at this place.

The office building is fire-proof throughout and protects the records of the Society and the treasures of the building which are increasing with the passing years.

This has all been the outgrowth of the labors of the Grand Lodge of Iowa, starting out in a very moderate way to aid in the study of Masonry, which in time, through a Board of Stewards, organized the National Masonic Research Association with Headquarters at Anamosa, sponsored by that Prince of good fellows and enthusiastic Mason, Brother George L. Schoonover, who has ever been the moving spirit and who has furnished the means to make the work a success.

New Help in the Library

Our Library has been without a Librarian or Cataloger for some months, owing to the removal of Miss Morton to California and the marriage of Miss Runkle and her removal to Montana. We have thus been handicapped and compelled to have Miss Hughes assist in library work along with her other duties in the office.

We are now fortunate in being able to secure the services of Mrs. Nellie S. Sawyer as Librarian. She has had years of experience in library work in the P. M. Musser Library at Muscatine and comes to us highly recommended. She has already become quite familiar with our Library, and with the assistance of a good cataloger, whom we are expecting to commence work very soon, will be able to make a good showing before another year rolls around. With two such capable assistants, we look forward

to making the Library of much greater help to our members in the future than in the past. Interest in the same has been growing rapidly of late years and the work accomplished in these years has been surprising even to its most enthusiastic friends.

Cedar Rapids is the first city whose Real Estate Board has adopted an initial ritual for its members. The National Real Estate Journal recently gave this city quite an advertisement over the fact. It states that the pledge of membership is one that carries the spirit of the Golden Rule into business and insists that the code of ethics of the National Association be lived up to by all who join.

Geo. Curtis, 33°, Hon., passed away at his home in Clinton, Iowa, on Feb. 9, 1921. Brother Curtis has been for years one of the leading business men of that city and his death will be a great loss, to not only the business, but also the Masonic circles of Clinton.

Born in Chenango County, New York, in 1844, he came west when twelve years of age, settling on a farm with his parents at Rochelle, Illinois, where he lived until 1867. He then removed to Clinton where he entered into business with his Brother who had established a sash and door business in that place. From that time on, Brother Curtis builded so well that at the time of his death he was Chairman of the Board of Directors of the Curtis Companies, Inc., President of Curtis Bros. & Co. of Clinton, the original institution, and held an office in the directorate of each of the many subsidiary companies.

Brother Curtis has ever been an active and enthusiastic worker in Masonic circles of Clinton, being a member of Emulation Lodge No. 225, of

which Lodge he was a member for over fifty years, of Keystone Chapter R. A. M. and Holy Cross Commandery K. T., of El Kahir Temple N. M. S. of Cedar Rapids and of DeMolay Consistory of Clinton. He received the work in the latter mentioned Body in the class of June 1871 and held the office of Wise Master of Delphic Chapter Rose Croix for nearly fifteen years. Many of our readers will remember with what ability he conferred the degrees of the Chapter of Rose Croix. He received the Thirty-third Degree Honorary in 1911.

We cannot but remark of the wonderful success this Brother has made of his life and we feel that the following is a fitting tribute to his memory:

"His counsel was timely and good and he was truly a Man and Mason."

One of our exchanges has the following to say of the work of the Craft in the United States. It would be well if we gave heed to the criticisms of this Brother.

"A Canadian Mason, who, incidentally, is a Knights Templar, a member of a Consistory and a Past Master, recently completed a trip through the United States that took him into practically every state in the Union. Being something of a Masonic student, he attended a Blue Lodge in almost every town in which he found himself located for more than a day or two. The result of his observations he summed up in the following rather severe criticism of Masonry in the United States:

First—Ritualists have been placed upon a pedestal, and the social features of Freemasonry almost eliminated.

Second—The charity lecture to candidates has been nullified and the

Benevolence of the Craft commercialized, and dispensed by bureaus.

Third—Large bodies and large classes are a menace to the existence of Freemasonry, and a departure from the original plan.

Fourth—Lodges are rapidly becoming 'Degree Mills,' grinding out Masons with merely a superficial knowledge of the ceremonies. What sort of Masonic ideals can 'Degree Mills' produce?

Fifth—The only way that a very large percentage of American Brethren can prove identification with Freemasonry is the production of a Shrine Card, a Scottish Rite Diploma, a K. T. charm, a Compass and Square button, and a receipt for dues.

Now, Brother Editor, do you not think it is time for a change? Let us go back to the original plan and exemplify the basic principles of the Craft—Brotherly Love, Relief and Truth.

Are these criticisms justified? Let each Master Mason ask himself this question and let the answer influence his Masonic conduct in the future."—Trestle Board, San Francisco.

Masonic Education

It is surprising how rapidly the movement for Masonic education has grown among the various Grand Lodges. The Grand Lodge of California appropriated \$3,000 for educational work; the Grand Lodge of Minnesota appropriated a sum nearly equal to that and recently in Tennessee an Educational Committee for the Grand Lodge, Grand Chapter, Grand Council and Scottish Rite Bodies, together with the presiding officers of all these Bodies, met in Nashville for the purpose of inaugurating a Masonic Educational Program. They are each operating through their co-ordin-

ate commissions but in charge of a general committee of the work. Committees have been appointed on Masonic Clubs, on Publicity, Masonic Home, Scholarships, etc. The Grand Commandery of Knights Templars of the State has also been invited to participate in the educational program which has been outlined. Plans are being made to hold meetings in each of the ten Districts into which the State has been divided. This is putting things in splendid shape and we doubt not that wonderful results will follow such a course.

Elsewhere in this number we have referred to what our Speakers have been doing the past few months and we doubt not that other states are working along similar lines.

George Washington Memorial Observances

A short time since we sent out to all of our Lodges a little pamphlet of sixteen pages, entitled "Washington, the Man and Mason". It contained a suggested program prepared by the Research Committee of the Grand Lodge and gave much information pertaining to the life and Masonic activities of George Washington. It was sent out with the idea of interesting our various Lodges in working up a Washington evening for their members and their families. We learn that a large number of Lodges have carried out the idea and have received many letters telling us of the success of the same, giving an account of the talks given and of the music rendered on the occasion, etc. We sincerely hope that this will become an annual affair with many of our Lodges.

Likewise, the Lodges might set apart and spend a very delightful evening prepared on the subject of the Poet Laureate of Freemasonry.

Robert Burns. A sketch of his life could be given and some very appropriate talks on Burns, together with some good Scottish music. If someone in the community had a set of bagpipes, it would add much to the occasion to have them used on that evening.

An old historic landmark has disappeared. The famous Tavern in London, known as the Goose and Gridiron, has been torn down. This was the birth place of the Grand Lodge of England and in that Building, on St. John the Baptist's Day, in the Third year of the reign of George I., A. D., 1717, the four old Masonic Lodges held their meeting, it being known as the Goose and Gridiron Ale House. From that little gathering has grown the English speaking Lodges all over Europe, America and the Islands of the Seas.

Betsy Ross's Daughter Buried in Ft. Madison

Probably few native Iowans know that a daughter of Betsy Ross, the maker of the first American flag, lived and died in Fort Madison. Her grave, marked by a simple marble slab, is in the old city cemetery in sight of the Mississippi river. On the stone is this inscription, "Clarissa S. Wilson, born April 3, 1785, in Philadelphia, Pa., died July 10, 1864, aged 79 years, 3 months." Beside her grave is that of her daughter, Mrs. Rachel J. W. Albright, who passed away at the age of 92 years. It was during an afternoon visit at the home of Mrs. Albright's daughter, Mrs. Kate Robinson, that the writer had the rare pleasure of hearing from Betsy Ross' great granddaughter the story of how Betsy happened to make the first American flag.

Betsy had become estranged from her Quaker family through her love for a staunch Episcopalian, John Ross. After her marriage she assisted her husband in his business as ship furnisher, and made many flags of various designs for the colonies.

During the war for independence young Ross was injured by a British shell, from the effects of which he later died. After his death Betsy's father told her he was "willing to forgive and forget many shortcomings" and take her home again. But independent Betsy said "No! I'll not go back where I'll be the cause of dissention and trouble. I shall continue my husband's business and make a living for myself." So when General Washington expressed a desire to have a national flag made, Col. George Ross, an uncle of Betsy's husband, and a member of Washington's staff, said: "I can take you to one who, I feel sure, can carry out your plans." So together they visited the home, in Arch Street, Philadelphia, in which lived the young Widow Ross—then only twenty-four years of age. The general told her something of the design he had in mind, but suggested a six-pointed star. Betsy took up her scissors and cut a star of five points and induced Washington to accept it as the better design.

Flag in Ft. Madison Church

A duplicate of this flag, with its circle of thirteen stars on a field of blue, hangs in the chancel of St. Luke's Episcopal Church in Ft. Madison. On a strip of white cloth attached to the flag is written: "First U. S. flag made in 1777 by Betsy Ross. This copy of the original flag was made in March, 1905, by Rachel Albright, aged ninety-two years, granddaughter of Betsy Ross."

Mrs. Robinson brought forth from her treasure chest this poem, copied

and sent to her by the mother of Mrs. Cyrus Townsend Brady:

"OUR FLAG"

"A quiet house, a quiet street,
A needle and a thread.
A scissors and a square of blue,
Some strips of white and red;
And slender hands that deftly stitched
The shining stars across.
'Twas thus the flag of liberty was
Made by Betsy Ross.

"Tho Father Time has worn to rags,
The ermine robes of kings,
And left the guns of war to rust
Among forgotten things,
The crowns and sceptors at his touch
Have turned to dust and dross,
Yet not a broken stitch has marred
The work of Betsy Ross.

"In stately halls, in lowly homes
Today its colors wave,
The shelter of the world's oppressed,
The beacon of the brave.
Let glory on the nation's shield,
Among the stars emboss,
The thread, the needle and the name
And fame of Betsy Ross."

Betsy Ross Married Three Times

Betsy's maiden name was Elizabeth Griscome. She was born Jan. 1, 1752 and died Jan. 30, 1836. She was thrice married. A few years after the death of John Ross she married Capt. Joseph Ashburn, an intimate friend of her first husband. On one of its voyages, Captain Ashburn's vessel was captured and he was sent to Mill prison in England. Some months later, while homeward bound from a government mission to France, John Claypoole, a friend of Captain Ashburn, was taken prisoner by the British and also sent to Mill prison.

During a severe illness Ashburn gave to Claypoole a letter saying: "John, if you ever get back to Phila-

delphia, deliver this to my wife, Betsy. I fear I shall never see her again." And he never did.

John Claypoole had on his person among other papers, a certificate of membership in the Masonic lodge. This was written in Latin, French and English, and it is thought due to this document he received better treatment than the other prisoners. With the first exchange of prisoners Claypoole was returned to Philadelphia, where he hastened to deliver to Betsy Ross the letter intrusted to him by her husband many months before.

Old Masonic Document

This incident revived an old acquaintance and later led to the marriage of Betsy and John Claypoole.

During the recital of this interesting bit of history Mrs. Robinson brought forth the identical Masonic document, yellow with age, which John Claypoole had carried on his eventful trip from France. It is dated March 30, 1780, and is intact with the exception of the seal.

"I found it among grandmother's papers," said Mrs. Robinson.

A photograph of this old manuscript certificate hangs in the Masonic historical library at Cedar Rapids. The original, after being exhibited at a meeting of the grand lodge, was returned to Mrs. Robinson neatly mounted under a covering of transparent celluloid, in which it can be preserved for many years.

Through the death of her first husband Betsy was left a childless widow. To her marriage with Capt. Ashburn two daughters were born, one of whom died in infancy. There are no descendants of this marriage living. Of her third marriage five daughters were born.

As the writer sat in Mrs. Robinson's living room looking up at a wonderful old portrait of one of these daughters

—the grandmother of Mrs. Robinson—we seemed almost to feel the spirit of those revolutionary days—those events of so many years ago, brought nearer by Mrs. Robinson's reminiscences of the days when her grandmother had told her of her own childhood, spent among the flags in Betsy's home; how well she remembered General Washington, as he would come into old Christ Church in Philadelphia, and bow to her and her now famous mother, as he entered his pew.

Business of Flag Maker

Mrs. Robinson concluded with a story indicative of Betsy's large heartedness. Besides caring for an invalid husband, Betsy had for many years carried on alone the business of flag maker and ship furnisher. When the daughter, who now lies in the old city cemetery at Ft. Madison became a widow, she was but twenty-seven years of age and with six children to be cared for, Betsy, with her characteristic capacity for meeting emergencies, said: "Clarissa, I will now stay at home and care for the children and thy father and thee can carry on the business."

This arrangement was the means of keeping together and educating Betsy's grandchildren. One of these married Jacob W. Albright and their fine three story brick home, built in 1857, still stands in Ft. Madison, its back windows overlooking the majestic Mississippi.

Mrs. Kate Robinson, a daughter of Mrs. Albright, is the only remaining member of a family of five children. She is now in her eightieth year. May she live to see above the grave of her grandmother a memorial tablet, erected perhaps by the Daughters of the American Revolution, as a reminder to coming generations that under Iowa's sod rests all that is mortal of

an own daughter of Betsy Ross.—From "The Marshalltown Times-Republican."

Order of DeMolay

This Order of Sons of Masons and their chums, though very young, is growing rapidly throughout the country. It provides a field in which the growing youth of the land may be taught not only the true principles of living but it will offer splendid opportunities for instruction along the fundamental principles which underlie our Government and the Masonic Fraternity. While the Order is doing a splendid thing for the boys, yet it should not be organized save in towns or cities where there is really need of such an Order and where they make the organization a permanent one.

Semi-Centennials or Fifty Year Anniversaries in 1921

All Iowa Lodges with numbers between 283 and 300 will have reached the Fiftieth year of their existence as a Lodge in June next, and should they desire, can celebrate their Semi-Centennial. We trust the Lodges will make arrangements early for the celebration of this important event in their history and will look after the appointment of a historian to write up their lodge history.

It is with sincere regret that we learn of the passing away of Most Worshipful Brother Jacob Lampert, Past Grand Master of Masons of Missouri. The Brethren who attended the Masonic Service Association last fall in St. Louis will not soon forget our genial Jake Lampert as he was best known and most lovably called by those who knew him. Brother Lampert had a warm place in his heart for Iowa Masons. He was a genial brother who will be missed in

our annual national gatherings. He was one who was ever ready to lend his aid to any Masonic undertaking and his ears to those who needed comfort and consolation, and his purse strings were always open to those needing aid and assistance.

His bequests made under his will covered donations to a great many Institutions and to a large number of people, ranging from \$500 to \$25,000 each.

"So to live that when the sun
Of our existence sinks in night,
Memorials sweet of mercies done
May shrine our names in memory's
light,
And the blest seeds we scattered
bloom
A hundred fold in days to come."

Last tributes were paid to his memory by thousands of brethren and friends, and his memory will live in their hearts for years to come.

Brother Champ Clark, Congressman from Missouri, passed away during March, being in his seventy-first year, within two days of his retirement from the House of Representatives, after a service of twenty-six years.

Our Brethren who were present at the laying of the Corner-stone of the new Government Building at Ames some years ago will recall the fine talk this Brother gave on that occasion.

Bringing Books to Hospitals

There is a saying "In all that is good, Iowa affords the best." Iowa has ever been one of the progressive states, ready to put into practice any plan that will prove for the betterment of her citizens.

The Library Commission of Des Moines was one of the first to adopt the plan of sending out traveling libraries over the state. The Iowa

Masonic Library was the first Masonic library to inaugurate the traveling library and send books out in special cases among the Lodges.

Now comes the Sioux City Public Library as one of, if not the first, to adopt the plan of sending libraries out among the various hospitals of the city, Protestant and Catholic.

It was during the War that as Camp Librarian of one of the southern camps the Librarian of the Public Library of Sioux City had the opportunity to observe the splendid work of the A. L. A. hospital library, so it was but natural that upon his return home he should attempt to put into practice the ideas he gained while in camp. This work has been followed for over a year and the plan is to not only send out books to the hospitals, but send with them a trained librarian to aid the convalescent patients in the selection of suitable books, taking with them a specially designed book truck capable of holding a large number of volumes. This library has quite a large number of these double-decked book trucks, on rubber wheels, which they place in the various hospitals.

A half dozen hospitals are furnished with these libraries, each library containing about five hundred volumes. Books and magazines are wheeled right to the bedside of the patient and the librarian is on hand to give them every attention. Here is a great field for the public library.

Arrangements are made with the hospital to fumigate the books at regular periods.

The hospitals are frequently visited, say twice a week, by the Special Librarian, who not only aids in the selection of books, but occasionally reads to the patients or tells stories to the little children who are confined, sometimes aiding them in drawing

pictures with colored crayons, thereby helping make their hours of confinement much shorter and surely aiding them in early recovery. If the patient is a foreigner then they try to find something along a line with which he is familiar and can read, thus helping to make him less lonely and also inducing him to become acquainted with the work of the library in the hopes that he will learn the English language and make greater use of the books in the public library.

This Library also carries its benefits to the County Farm as well. No wonder it is becoming popular with the citizens of Sioux City when parents find what a blessing these books have been to themselves and to the children in the hospitals. They become warm advocates and supporters of the Public Library and are ever ready to lend their help to make it as it should be—the school, the college and the university for the people.

Public Schools

Many of our exchanges have recently had very fine articles on the value and importance of keeping up the Public Schools. The Tyler Keystone for February has a splendid paper under the heading "Smith-Towner Educational Bill." It would be well if this subject could be brought to the attention of every Master Mason as there is a propaganda against the School System at the present time. Masonry stands for enlightenment and every member should aid in so far as he can, in the support of the public school system of our country.

Masonry and Education

The attitude of Masonry in North Dakota upon certain questions has of late been causing a little agitation in the minds of some good people. We

do not set ourselves up as an authority upon any question, still we feel that we know what is in the minds of many men and Masons.

The Public School is in our judgment essential to American Democracy. We believe that all elementary, secular education should be in the control of the state. We do not see the necessity of a parochial or private school for elementary secular education. Though we may admit the constitutional right of a parent to provide elementary education for his children outside the public school, yet we do not see why children need to be educated as Presbyterians, Catholics, Methodists, Lutherans or as Hebrews or as the children of the rich or more favored group. They should be educated solely as Americans.

If there are to be parochial or private schools for elementary secular education, then there must be such supervision by the state as will guarantee adequate equipment, properly qualified teachers, thoroughly American textbooks and a course of study equal in their standards to that of the Public School.

We believe in religious education and for that work we would gladly have the Public School co-operate with the several religious denominations.

Masonry as we understand it, is for the free Public School for all children. Just now all real friends of American progress desire to see Education given National standing by the enactment of the Smith-Towner bill by Congress. This bill has behind it the united forces of Public Education in America, the Women of America and all real friends of American Democracy. The only influence fighting this measure is that of the un-American parochial school.

We cannot see wherein the question of religion enters. Freedom of wor-

ship is Constitutionally guaranteed. No one desires or would tolerate an established church.

But if America is to endure, if America is to be American, then education must be American and not sectarian, and no language other than that spoken by Americans should be tolerated for a single moment. Let those who desire to perpetuate foreign language and ideals go back where that language and those ideals prevail.

—Walter L. Stockwell.

Masonic Year Book, 1921

We are in receipt of the "Masonic Year Book" for 1921 published annually by the Masonic History Company of Chicago. This is a companion to the Volume of 1920. It contains a yearly digest of timely facts from reliable sources to show the scope and success of Freemasonry. The volume is a convenient pocket size, about four by seven inches and contains 141 pages. It is well printed on good paper and neatly bound. The various topics are presented full enough to give much information along the lines referred to. The contents of the Volume covers the following subjects:

- Masonic Enlightenment
- Masonic Statistics
- Historic Jottings
- Unusual Masonic Events
- Items of General Masonic Interest
- Well-known Freemasons
- Masonic Obituaries
- Masonic Building Plans
- Royal Arch Chapters
- Cryptic Councils
- Knights Templar
- A. A. O. N. M. S.
- A. & A. S. R.
- Eastern Star
- Freemasonry Overseas

Oldest Iowa Masons

Several communities have been recently laying claim to having the oldest Mason in the state of Iowa, Hampton on behalf of Wm. Parks, made a Mason in 1869; Marshalltown for R. R. Woodring, raised in 1865; Eldora for I. E. King, 1866; Mason City for W. B. Stilson, 1863; Garden Grove for H. P. Flanagan, 1863; Madrid for H. M. Graves, 1861 and Garner for Wm. C. Wells, 1855.

To have been a loyal Mason for over half a century is certainly an honor to be proud of, and Iowa has over four hundred Brethren who have attained that distinction. None of those named above, however, have the honor of being the oldest. As to Brothers Parks and Stilson, we do not have their record in this office and Brother Woodring has not been a member in Iowa since 1910. Possibly he has affiliated elsewhere. Our record confirms the dates given by the others but even so there are others who have been Masons for a longer period. According to our record the honor of being the oldest belongs to Brother J. M. Griffiths of Capital Lodge, Des Moines, who was raised February 20, 1851.

The names of those who have been Master Masons since 1860, or over sixty-one years, arranged in the order of length of membership, with number of Lodge and date of raising are as follows:

Joseph M. Griffiths, (110) Des Moines, Feb. 20, 1851.

Henry R. Kendig, (18) Oskaloosa, Feb., 1853.

Ambrose Smith, (251) Marble Rock, Nov. 30, 1853.

Theo. Irwin, (301) New Virginia, Dec. 24, 1853.

Monroe Swift, (28) New London, Jan. 31, 1855.

Frank M. Mills, (22) Des Moines, May 3, 1855.

L. N. Wilson, (300) Shenandoah, May 16, 1855.

J. S. Shephard, (179) Mt. Ayr, Mar. 3, 1856.

R. P. S. Notson, (253) Hamburg, April 18, 1856.

Nathan Scofield, (130) Strawberry Point, May 15, 1856.

Wesley Stiffler, (396) Murray, June 10, 1856.

Wm. C. Wells, (319) Garner, July 1, 1856.

E. W. Perry, (53) Indianola, Aug. 9, 1856.

John H. Barnhart, (447) Estherville, Dec. 8, 1856.

Robt. M. Cameron, (210) Belmond, Feb. 4, 1857.

J. M. Orvis, (22) Des Moines, Feb. 15, 1857.

W. K. Hobart, (8) Mt. Pleasant, Mar. 4, 1857.

Wm. Dodd, (86) Drakesville, Aug. 5, 1857.

J. A. Gaumer, (396) Murray, Sept. 8, 1857.

Thos. J. Allen, (26) Washington, Aug. 28, 1858.

J. F. Woodring, (116) Waverly, Mar. 10, 1859.

J. M. Gladson, (275) Corning, Apr. 1, 1859.

O. Pomroy, (141) Charles City, Aug. 22, 1859.

Ezra Thompson, (4) Iowa City, Sept. 6, 1859.

J. B. Mitchell, (150) Cresco, 1859 (a).

W. H. Avis, (407) Altoona, Jan. 14, 1860.

J. C. McCoy, (312) Spencer, Mar. 6, 1860.

L. T. McCoun, (156) Bedford, May 2, 1860.

J. V. Rider, (125) Dubuque, May 5, 1860.

John A. Wasson, (121) Panora, May 30, 1860.

S. J. Peterson, (135) McGregor, July 16, 1860.

M. Northrup, (509) Des Moines, July 21, 1860.

F. M. Sharp, (252) Moravia, Sept. 7, 1860.

(a) We do not have the date of raising of Brother J. B. Mitchell, but he became a Charter Member of Cresco Lodge No. 150 in November 1859 and has been in continuous membership since.

In this list we have given only the names of those whose record is on file in this office. There are several others we feel sure, and if so, we hope they will send us their record so that we can add their names to the list. By this record we do not mean a statement of the approximate time of Initiation but the exact date of Raising taken from some authentic record. A letter from the Secretary of the Lodge giving the dates from his record will be sufficient.

We have noted from time to time articles on motion picture censorship which have appeared in the various magazines coming to this Library. We have just noted an especially fine one in the National Catholic Welfare Council Bulletin from which we would like to make a few excerpts:

"Not every child that goes to the 'movies' (and what child does not?) knows that some 'movies' are indecent and worse. Some exploit vice and crime and even teach their ways; some ridicule law, patriotism and religion and some do all these at once and here we have the obvious reason why censorship is imperative in every right ordered community.

To say that the film makers, prompted by their own interests, will prevent such abuses, is to say what is known to be false and what will never be true as long as selfish greed finds place among producers and sin-

ful pleasures find attraction among patrons. That millennium has not yet come.

. No permit shall be granted for the showing of any picture or series of pictures that is immoral or obscene, sacriligious, salacious, unpatriotic or holds up to scorn or ridicule any nation or the people thereof, or portrays riotous, disorderly, or other unlawful scenes, or has a tendency to disturb the public peace or debase the public morals."

The Masonic Service Association, which had its birth in Iowa, planned for and put on several meetings during the early part of the year, the object of which was to make Masonry practical and to teach true Americanism. A moving picture with a Masonic application was shown and talks were given at Anamosa, Clinton, Mason City, Cedar Rapids, Belle Plaine, Iowa City and elsewhere. Brother Schoonover explained the work of the Masonic Service Association and Brothers W. E. Stockley of Clinton and Realf Ottesen of Davenport gave talks along the line suggested by the presentation of the films. It is to be hoped that this, or a similar film, will be shown during the Grand Lodge meeting in June and that there will be some talks along similar lines so that the members of the Grand Lodge may hear of the excellent work which has been accomplished in the last few months in Iowa.

Brother W. E. Stockley of Clinton, a member of the Speakers' Bureau of the Grand Lodge of Iowa, has been giving a large number of lectures before our Iowa Lodges. The Consistory of Clinton has been looking after all expenses connected with this Brother's work. These lectures have been well received by the Brethren, who are demanding further light in Masonry.

Masonic Home Burned

The Masonic home located at Meridan, Miss., was recently destroyed by fire, leaving a large number of aged people and orphans of deceased brethren homeless. The citizens of Meridan, however, came to their rescue and made arrangements for their temporary care. We learn that the Grand Lodge will likely replace the building with a much larger and better equipped institution than the one burned.

The United States Government has just completed its first passenger Steamship, named the Hawkeye State, at a cost of \$8,500,000.00. Captain Chas. W. Stevenson is to be in charge of the same. This Steamer left Baltimore on its maiden voyage, with a wonderful passenger list, for the Canal, San Francisco and points in Hawaii.

The Tyler Keystone for March refers to the fact that now that the day of the Turk has passed and the day of the Bible Student and the Archaeologist has dawned, and that the British Soldiers are occupying the Holy Land, there is some chance of explorations being made that will shed much light on Masonry in the Holy Land.

Brother Frank H. Pease of this city has recently presented to the Library a very fine set of books entitled "A Library of Freemasonry," prepared by Gould, Hughan and others, the set coming in six volumes. This is a valuable addition to our collection of Masonic works and we appreciate the interest Brother Pease has shown in the Library in thus presenting them to us. We are very glad to place them on our shelves where our many readers may have free access to them.

In the March issue of the *New Age* appears a very interesting article by Mysticus, under the title of "A Corner of the Library." This article has reference to the large amount of material in the Supreme Council Library for a life of Albert Pike. Very much has been written and published regarding this most noted of Masons. Some of this has been issued in pamphlet form and some in the shape of memorial pages or sketches, published by different individuals or Bodies.

Recently there has been published a little volume of some 130 pages, under the title of "The Life Story of Albert Pike." This is an exceedingly interesting little volume but none of these publications are a credit to Albert Pike, the greatest philosopher, student, jurist and poet that the Fraternity ever had. Mysticus says: "He was a king among men by the divine right of merit; a giant in body, in brain, in heart and in soul."

While, as we stated above, many sketches and brochures have been submitted regarding the career of this great Mason, no authoritative bibliography of him has yet appeared that throws light on all phases of his wonderful career. One of the best papers we have ever read was that prepared by Brother Gould, the English Historian, but what we need today is a full and complete history of the life and the works of Albert Pike. We have several times talked with Brother Joseph Fort Newton regarding this subject and urged him to prepare such a work, which he seemed quite willing to do but felt there were others who were desirous of doing this work and he was willing that they and not he should prepare such a volume. We feel certain that a large volume, prepared by some competent Brother would be of inestimable value to the Craft. If the writer of this article, who signs himself Mysticus, will go

ahead and prepare such a work, we feel certain the Scottish Rite Masons of America would all be glad to possess a copy of the same. It is a wonderful field for someone and we hope the day is not far distant when a volume such as we should have will be prepared.

Mysticus, in speaking of Pike's attainments, says: "General Pike was deeply versed in the philosophy of the Vedanta. With all his studies in the mysticism of the Orient, he ever maintained his mental equipoise; his fine analytic and discriminating powers. He did not yield to the dreamy narcotism of the East. All that he wrote was tempered with fine philosophical insight. He appreciated fully the spiritual profundities of the Vedas and Zend-Avesta, and sought to link the Orient with the Occident, discarding the chaff from the wheat. He was indeed an 'Emperor of the East and West,' whose true symbol was the double-headed eagle. He poured the full measure of his scholarship into the rituals of the Rite; and gave to them poetic beauty as well as philosophy. Our degrees have been well termed a study in comparative religions; a university course in Masonry; a symposium for the sages. Albert Pike sought to draw aside the veil of Isis; how well he succeeded in doing this his works, published and unpublished, bear witness. Alas, there is more of his material in manuscript than there is in print."

Under the title of "Cathedral Calendar," the Scottish Rite Bodies of Washington, D. C. are publishing a little magazine that is worthy of preservation in every Masonic Library. This Body, with a membership of over 2500, has splendid material with which to make the publication one of the most valuable of any coming to our desk and we shall look forward

with much pleasure to perusing each number.

In a recent issue we find the Deputy of the Body says:

"The social side of Masonry, then, is important Masonically as well as from the standpoint of pleasure. It is my carefully considered belief that the social side of this, our Scottish Rite Cathedral and its associations, can be largely developed to the help, pleasure and profit of us all. I believe in entertainments. I believe in dances. I believe in functions where we meet and play as well as where we meet and work. I believe in providing facilities for play. I believe in the Social Hall, its card tables, chess tables, billard tables. I wish we had bowling alleys, a swimming pool, a gymnasium, a larger dance hall, a library.

"I believe in these things as foundations from which will spring a better brotherhood, a finer Masonry, and one of the tasks I have set for myself, as your Deputy, is to aid in making the social side of life in and about the Cathedral, for us all and for our families, a larger, better side.

"If justification is needed for this task and these beliefs, let me quote the great Pike, who said, 'What we have done for ourselves alone, dies with us. What we have done for others and the world remains, and is immortal.'"

Albert Pike also wrote: "He who desires to understand the harmonies and beautiful proportions of Freemasonry must read, study, reflect, digest and discriminate. The true Mason is an ardent seeker after Knowledge."

While Albert Pike wrote and published much, amounting to about twenty-five thousand printed pages, he had left in manuscript some thirty-six thousand pages which we hope some day will be published.

We learn that Brother Boyden, the Librarian of the Supreme Council Library, has been compiling a bibliography of the writings of Albert Pike, a most comprehensive article, embracing every phase of Brother Pike's literary genius. We are assured that this will be published sometime during the year and we know full well that every Masonic Library in the land will be pleased to receive a copy of such a bibliography.

We read much these days of the conditions throughout the world, whereby we are reminded that we are a part and parcel of the human race—that we have duties to perform in all parts of the world. This sentiment is beautifully expressed by George Blake in the following little poem:

"Said a little waif from Belgium

To the little boy from Maine;

'You live in a land of sunshine—

'I come from a land of rain;

'Your days have been filled with pleasure,

'While mine have been filled with pain'—

Yet the little waif from Belgium

Is kin to the boy from Maine."

Chas. B. Davis, the Grand Secretary of Maine, has issued in a volume of 194 pages the Proceeding of the Centennial Celebration of the Grand Lodge of that state, which occurred in May of 1920. The volume is elegantly printed on fine, enameled paper and is illustrated with many halftone engravings, among them being those of the Grand Officers of the Grand Lodge, the Centennial Committee, together with halftone engravings and brief sketches of forty-eight Past Grand Masters. The speeches made by their own members and the addresses given by visitors are full of interesting matter and make the volume a very valuable one.

Soliciting Candidates for the Degrees

The Grand Masters of several different states are very much worked up over the question of solicitation for the so-called higher degrees. This has become so very general that frequently a candidate, before receiving his Third Degree, has thrust upon him a petition for the Consistory or Chapter and we have known of a candidate petitioning and paying his fees for the Consistory, and his petition taken by a member of that Body, before he had received his Third Degree. If such practices are not stopped, some of these Bodies will be surprised to find that the Grand Lodge has passed a law that an applicant for Masonry must sign a statement that he will not apply for any further Degrees until he has been a Master Mason for at least one year. Again, no one should be allowed to apply for other Degrees until he has been examined as to his proficiency in the Third Degree. The other Bodies would be wise if they would, at an early date, make it a requisite to receiving the Degrees that the applicant must be a Master Mason for a period of not less than six months before his petition can be received.

Unfortunately, we have had officers in our higher Bodies who could neither vote, hold office nor demit from their Lodge simply because they had not complied with the law and been examined as to their proficiency upon the Third Degree. There should be some law passed that would compel the Brethren to take the examination, or failure to do so would prohibit them from receiving any further Degrees.

Washington Lodge No. 26, Washington, Iowa, recently held a meeting of unusual interest, at which time four of their veteran members were special

guests, T. J. Allen, a Mason since 1858, now eighty-five years of age, J. W. Morton, for many years Secretary of the Lodge, now fifty-one years a Mason, George G. Rodman and our well known Grand Tyler, Amos N. Alberson, who are both Masons of fifty years' standing. Each of these Brothers was presented with a gold-headed cane, engraved with the name of the recipient and the dates covering the period of his membership. Judge Chas. A. Dewey, Past Deputy Grand Master of the Grand Lodge, acted as Toastmaster and during the evening presented to the Brethren Past Grand Master and Present General Grand High Priest, Frederick W. Craig, also Crom. Bowen, Past Grand Master, both being old friends and associates of Brother Alberson. They each gave very interesting talks on reminiscences of the past.

Dr. W. W. Bowers, Pastor of the Methodist Church, gave an eloquent address, dealing largely with the fact that Masonry is living a life that is pure, clean and one of self-respect and that such a life tends to a successful and happy one.

A fine repast was served during the evening by the ladies of the O. E. S., in a manner in which they only know how to serve. A Blue Lodge Orchestra rendered splendid music during the entire evening.

The Oxford Masonic Orphanage at Greensboro, North Carolina, belonging to the Grand Lodge of that state has three hundred seventy children under its charge, three hundred twenty-five of whom come from non-Masonic families.

This institution has recently been presented, by Oasis Temple N. M. S. of Charlotte and Sudan Temple of New Bern, with a complete playground equipment, having a very large swimming pool, etc., etc.

Masons Enjoying Great Growth in Great Britain

Three times as many Masonic Lodges were instituted in 1920 in England and those parts of the dominions where the United Grand Lodge of England has jurisdiction, as in any of the previous seven years, according to a report just made public. Similar increases were announced by Scottish and Irish Grand Lodges and Chapters.

Freemason's Hall, the Craft's London headquarters, has become too small for the demands made upon it, and the return from India of the Duke of Connaught, the Grand Master, is awaited for the completion of a big extension scheme including a new Masonic Temple and offices to be erected as a memorial to members who fell during the war.

It is surprising to see the great interest that is being taken all over America, regarding the plan of educational work along various lines, by our Lodges and Grand Lodges. Some of these Bodies are very much interested in Masonic Homes; others in Hospitals for the members of the Fraternity; others in building and supporting a Hospital for Crippled Children. Now we learn that the Society of Past Masters of Indianapolis has decided to furnish a \$50,000 fund for special training in any profession that the orphans of Masons of Indiana desire to take up. The Masons of the state of Indiana are behind this movement—they believe that the Masons are responsible for any Masonic Orphans in that state and they desire to give them an opportunity to do something big and lasting. The plan is being worked out whereby an orphan having talents along the line of art, will be given the opportunity of a course at the Art Institute of Chicago or else-

where; one wishing to become a dentist or doctor or one having musical ability will be looked after accordingly and given special training along these lines. This will all be done without any red tape or the loss of time. Wherever a child shows ability or talent along any special line, he or she will be immediately placed where the talent can be improved. After the schooling is completed and the person begins to earn money, then it is expected that he or she will pay some of it back, to be used over again for the benefit of others.

This is making Masonry of some use in the world. Many of these little crippled children may seldom in their teens see the bright side of life, but when they are given these advantages, they will be benefited and enabled to take their places as worth while men and women of the country.

We surely wish success to the Past Master of Indianapolis in the great work they have started and it is the hope that many others will follow in their footsteps.

Charles H. Jacobson, 33°, Hon. Grand Secretary of the Grand Lodge A. F. & A. M. of Colorado, was called to his eternal home on February 20, 1921. Brother Jacobson had been Grand Secretary of the Grand Lodge of Colorado since 1904 and was also Grand Secretary of the Grand Chapter, R. A. M. and Grand Recorder of the Grand Commandery K. T. of that state.

The words, which on one occasion he used in speaking of another, have now, by his brethren of Colorado, been applied to him.

"In all ages and in all countries reverence has been paid and eulogies pronounced to the memories of the dead whose lives have been clean, pure and free from dishonor; such a man was our departed Brother, possessed

of strong individuality and an earnest, intense nature, his likes and dislikes were equally strong, earnest and intense. Those who knew him best loved him for his loyalty, for his wholehearted, unselfish devotion to whatsoever appealed to his sense of right and truth and justice."

Need of Hospitals

We have seen the statement made that there is great need of hospitals in the United States, that there are over 100,000 old people in the United States in need of hospital treatment, and many of these are of the Masonic Fraternity. We are pleased to learn that the Masons of Chicago have recently purchased the magnificent hospital known as "The Chicago Union Hospital" and have formed a Masonic Hospital Association which will be supported entirely by voluntary contributions. The building has over sixty beds and is said to be worth more than double what it costs them. The Grand Lodge of Illinois now maintains a home for aged Masons and their wives at Sullivan, Ill., where there has recently been erected a modern hospital built by funds contributed by the Grand Chapter, Royal Arch Masons of that state, and a number of the Masonic Homes in the country are planning to build hospitals in connection with their institutions.

The Scottish Rite Hospital for crippled children at Atlanta, Ga., has been doing a great work for its afflicted children. Through the Rotary Clubs of Toledo, Ohio, two gifts of \$35,000 were made to a fund which will be used for the establishment of a million dollar hospital, school, and home for crippled children in that city. This fund has been increasing very rapidly of late, and we doubt not will soon be pushed to completion.

Butte Lodge No. 22, one of the oldest Masonic Lodges in the mining city of that name, recently conferred the three degrees upon a member of the Geiser family. The Montana Mason for March has quite an article regarding the occasion and prints the portraits of the eight members of the family, the father and seven sons, who are members of the Masonic Fraternity. Each of the offices was filled, upon the above mentioned occasion, by the Father and Sons.

The Masonic History Company has consolidated its New York and Chicago offices and will hereafter have its headquarters at Rooms 408-412, 225 N. Michigan Avenue, Chicago, Illinois, where they will be pleased to have their friends call or write. Their publications will hereafter be issued from one of the best publishing houses in the country, at Chicago, and sent out from that city.

Henry M. Graves, father of Past Senior Grand Warden Frank H. Graves of Madrid, died at his home in Madrid, Iowa, February 4th at the age of nearly eighty-one years. Brother Graves was made a Mason in 1861 at Madrid and had held continuous membership there for nearly sixty years. During all these years he has been a true Mason taking an active part in the affairs of his community and of the state.

On Saturday, March 5th, the Grand Lodge of Iowa laid the corner stone of the new Thomas Jefferson High School Building at Council Bluffs. This Building is to be one of the finest High School Buildings erected in Iowa this year.

The exercises were conducted by Jesse A. West, Grand Master, and his official family.

The several battalions from the High Schools, composed of over six hundred boys, were all in uniform and took part in the marching. There was also in the neighborhood of four hundred Knights Templars, including quite a large number from Omaha, while nearly one thousand members of the Masonic Fraternity, including a goodly number from Omaha, were in line.

A fine address was delivered by Brother W. E. Mitchell, a prominent attorney of the Bluffs. Altogether, the exercises were among the finest we have ever witnessed and the Masons of Council Bluffs are to be congratulated upon the success of the same.

Shriners' Gift

Members of the Shrine in the State of North Carolina have just voted fifty cents per capita for two years for the purpose of building a swimming pool and playground for the children at the Oxford Orphanage, Oxford, North Carolina. This gift is the first of a series to be given by the Shriners in that State to non-sectarian institutions that care for children.

Claim Has No Significance

No Mason should take self-righteous comfort in the oft heard claim, "Once a Mason, always a Mason," for such a statement is misleading and has no significance. Some men admitted to the fraternity never become Masons, but are purely lodge members, while others at some period in their Masonic career fall from grace, so to speak, and can not longer be considered Masons in the full meaning of the word, even though their names are still permitted to remain on the lodge roster.

A man is a Mason in the word's full meaning only while he is laboring with

all his energies for the principles of the Craft. Unfortunately many members do not give their all, being drones in the hive of industry who are content to leave to others work they should do. They may once have been Masons at full worth and by process of reformation may become so again, but now they are merely barnacles on the ship of progress. The Trestle Board of San Francisco brands such members thus: "Masonry is synonymous with mental, moral and material progress. But there are many members 'professional members' of Masonic lodges who are unable to understand this self-evident proposition. Altho they boast of membership in a lodge they are not Masons. They have laboriously learned the letter of the ritual at the sacrifice of the spirit that animates the beautiful phrases. They have no more conception of the true meaning of what they repeat than has an educated parrot; but if the salt hath lost its savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out."

Occasionally there are Masons who deliberately place themselves in this category and who turn their backs on Masonry and things Masonic. While we may have compassion on these, the good of the institution should not be endangered by continuing to hold them up as Masons. Just as no man has the right to demand that he be made a Mason, neither should he be accorded the privilege of remaining a Mason if he has become a festering sore on the Masonic institution.

The fact that a man has once been a Mason does not entitle him to Masonic fellowship or consideration if through his own acts he has ceased to be worthy of the same.—Masonic Chronicler.

DEATHS

We have received many notices of deaths among our Brethren during the past quarter and we wish we had space to give an extended notice of each one. Unfortunately our space is limited and we must confine ourselves to a mention of their names, residence and date of death.

F. G. Isabel, Eldon, Jan. 14, 1921.

Charles A. Metalman, Sidney, Jan. 1, 1921.

A. J. Andrews, Des Moines, Feb. 19, 1921.

G. A. Stone, Anita, Feb. 17, 1921.

C. H. Jacobs, Colesburg, Feb. 10, 1921.

A. L. Stout, Winterset, Feb. 12, 1921.

Nelson P. Summers, Van Meter, Feb. 5, 1921.

F. H. Clark, Lake View, Dec. 25, 1921.

C. R. McCrory, Ireton, Jan. 22, 1921.

O. S. Dorman, Manchester, Jan., 1921.

Robt. M. Cameron, Belmond, Jan. 25, 1921.

W. T. Amsberry, Des Moines, Jan. 18, 1921.

L. O. Pillsbury, Milford, Jan. 15, 1921.

A. H. Guzeman, Washington, Feb. 1, 1921.

Joseph Deemer, Des Moines, Feb. 28, 1921.

A. B. Culver, Knoxville, Jan. 28, 1921.

G. M. Curtis, Clinton, Feb. 10, 1921.

J. S. Geneva, Jefferson, Jan. 27, 1921.

Chas. S. Woodford, Washington, Feb. 1, 1921.

Henry Blattner, Clear Lake, Feb. 2, 1921.

A. G. Davis, Tipton, Feb. 1921.

John W. Griffith, Des Moines, Feb. 1921.

L. E. Nokes, Lake City, Feb. 1, 1921.

Wm. A. Hostetler, Iowa City, Mar. 1, 1921.

Thos. A. Hamilton, Winfield, Mar. 1921.

Allen Meader, Eldora, Mar. 18, 1921.

Wm. Ellis, Cromwell, Dec. 14, 1920.

On Thursday evening March 17th, Belmont Lodge, No. 541 of Hillsboro had a very important meeting at which time the Third Degree was conferred upon three candidates, one of whom was Sam V. Whitaker, Jr., the son of Past Grand Master Frank B. Whitaker. The Most Worshipful Grand Master conferred the first section and P. G. M. Whitaker the second, assisted by T. W. Wellington, S. G. W., David R. Tripp, Grand Custodian and several District Lecturers. Sam V. Whitaker, Sr., also assisted in the work, filling the station of Senior Warden. This brother, who is Grandfather of the candidate, is in his eighty-fourth year and has been a Master Mason sixty-three years.

The Grand Lodge of California at a recent communication made a donation of \$2000 for the establishment of a Masonic Club Building at the University of California for sons and daughters of Masons attending Berkeley College.

New Masonic Temples

Two new Masonic Temples are being planned for the city of Indianapolis, one for Calvin Prather Lodge, the other for Veritas Lodge. The press says that both of them will be handsome buildings and these in a city that has already one of the finest Masonic Temples in the country, and also a magnificent Shrine building.

The Man Who Has Won

I want to walk by the side of the man who has suffered
and seen and knows,

Who has measured his pace on the battle line and given
and taken the blows.

Who has never whined when the scheme went wrong nor
scoffed at the failing plan—

But taken his dose with a heart of trust and the faith of
a gentleman;

Who has parried and struck and sought and given and
scarred with a thousand spears—

Can lift his head to the stars of heaven and isn't ashamed
of his tears.

I want to grasp the hand of the man who has been through
it all and seen,

Who has walked with the night of an unseen dread and
stuck to the world-machine,

Who has beaten his breast to the winds of dawn and
thirsted and starved and felt

The sting and the bite of the bitter blasts that the mouths
of the foul have dealt;

Who was tempted and fell, and rose again, and has gone
on trusty and true,

With God supreme in his manly heart and his courage
burning anew.

I'd give my all—be it little or great—to walk by his side
today,

To stand up there with the man who has known the bite
of the burning fray,

Who has gritted his teeth and clenched his fist, and gone
on doing his best.

Because of the love for his fellowman and the faith in
his manly breast.

I would love to walk with him, hand in hand, together
journey along,

For the man who has fought and struggled and won is
the man who can make men strong.

—L. L. Abbott.

Grand Lodge Iowa A.F. and A.M.

Quarterly

Bulletin



Iowa Masonic Library



The Three Callers

Morning calls fondly to a fair boy straying

Mid golden meadows rich with clover dew;
She calls—but he still thinks of nought save playing,
And so she smiles, and waves him an adieu,
While he, still merry with his flowery store,
Dreams not that *Morn*, sweet *Morn*, returns no more.

Noon cometh—but the boy, to manhood growing,

Heeds not the time—he sees but one sweet form,
One young, fair face, from bower of jessamine glowing,
And all his loving heart with bliss is warm;
So Noon, unnoticed, seeks the western shore,
And man forgets that *Noon* returns no more.

Night tappeth gently at a casement gleaming

With the thin firelight, flickering and low,
By which a gray-haired man is sadly dreaming
O'er pleasures gone—as all life's pleasures go—
Night calls him to her, as he leaves his door,
Silent and dark, and he *returns no more*.

—Charles Swain.

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THE SCIENCE OF FREEMASONRY

SECOND SERIES

By ROBERT D. GRAHAM, President, International Association of Masonic Students

Nine Rights of a Mason

Should you be unwise enough to allow yourself to be suspended from membership in your Masonic Lodge, you will be deprived of all the Rights and Benefits that membership gave you. I will now draw your attention to some of these Rights.

First—The Right of Membership

A clear distinction is drawn between the Degrees of Freemasonry and membership in a Lodge. The association with your brethren and fellowship, one with another, is your blessed privilege in Masonry. Seeing that we reap what we sow, then if we find that somehow we are like cats in a strange garret, we must have sown the seed of separation. Brethren have severed their connection in the Lodge because of friction between

them and some other brother. But why should you allow any other man to force you out and thus deprive your family and yourself of the things that Masonry has to give? Let me tell you something. The man that has done you injury has not confined his actions to you, and just keep quiet, some day that party will over reach and will come in contact with the results of his own actions. No need for you to take it to heart. Just attend to your own affairs and do the work that comes next to your hand. The "Law of Compensation" is still in operation. Therefore, enjoy the Right of Membership.

Second: The Right of the Ballot is yours, and every member must exercise this Right unless excused by

the Lodge. No man can deprive another of this Right and no one may enquire into the nature of your ballot.

That certain abuses have arisen concerning the ballot is admitted, but in spite of these abuses, there are certain inherent rights connected with the ballot and these belong to you. Unfortunately, men have seen fit to use the ballot box as a vehicle through which to express the meanness of their own inner life, and should a case of that kind arise in your Lodge, then present the matter at once to your Grand Master and he will know what to do. Not long ago, in Kansas, the Grand Master arrested two charters for the "good of Masonry," because of the presence of this black balling spirit.

It begins to look to me as if charges should be preferred against any brother showing evidences of spite and hatred in his ballot, because is this not "wronging" and "defrauding a Lodge" when first class men of high character and clean lives are kept out of the Fraternity because of the sinful and wicked whim of some brother who is showing such proofs of unmasonic conduct. Keep in mind the fact that a good deal of "small town stuff" is pulled off by so-called big men when they think they can get by with it. Under no condition whatever allow two classes to arise in the Lodge. I know a Lodge in Colorado that could not elect a candidate for several years. Two rival camps had been created and a candidate proposed by either faction was promptly rejected. A thousand times better for all concerned to have wiped the slate clean and started out with a new bunch.

There are brethren who will not attend the regular meeting of the Lodge where they would be called upon to cast their ballot but who will go to

the Worshipful Master and object to the candidate, this operating as a black ball. An objection filed against a candidate is a very serious matter and this course should never be followed unless in the most extreme cases.

Nearly all Jurisdictions have decreed that an "objected to" candidate cannot apply again until the objection is withdrawn or the objector moves from the district or dies, and some go so far as to claim perpetual jurisdiction over the candidate so that no matter where he may move to, the hand of that Grand Lodge is still upon him. While this last statement is Masonic Law in some Jurisdictions, there are other Jurisdictions that do not recognize this claim, believing it to be inherently wrong.

A candidate rejected upon ballot, may petition again at the expiration of a set time, usually one year. (In Iowa six months.) A rejected petition for affiliation may be renewed every month and a petition for affiliation may be presented by any brother to any Lodge. The location of the Lodge or the residence of the applicant need not be considered at all. (This is not the case in Iowa. The brother must petition the Lodge of his residence first, and only if he is rejected there can he petition another Lodge.) This is not the case where application is made for the degrees. The applicant must make his request to the Lodge where he resides unless the local lodge waives jurisdiction and the request for a waiver should never be granted unless under special and extreme conditions. No degrees should be conferred outside of the Lodge where the application was made. The custom has grown up of a Lodge electing a candidate and then asking some other Lodge to confer the degrees. This should not be done.

In order to slow up this kind of business, it is now necessary for a local Lodge to ask the Grand Master to request the Grand Master of the other Jurisdiction to ask the Lodge where the candidate has moved to confer the degrees. This entails an endless amount of correspondence upon Grand Masters but the local Lodges abused this courtesy and the custom should be frowned upon.

Third: You have the **Right of Visitation** and this you should exercise every time the opportunity is presented. This will enlarge your circle of friends as you are likely to meet the best men of the community where you are visiting. You will be obliged to keep your dues paid up because I know of Jurisdictions that will not appoint a Committee to examine a visitor unless he first produces his receipt for the current year's dues. You will keep brushed up on the "work"—some brethren go visiting for the express purpose of keeping fresh in the ritual. The visiting of sister Lodges will show you how the other fellow does things and that has a very beneficial effect upon many men. We sometimes feel that the way we confer a degree and put on the work cannot be improved upon, but when we hear and see the same work done by others in a slightly different manner, it teaches us the lesson that there is more than one way of doing the same thing and this leads us to respect the opinions and acts of others—a good thing to learn.

Closely akin to the **Right of Visitation** is the **Fourth: The Right of Objection**, and you have the **Right** to object to any visitor being present at the meetings of your Lodge. Your objection, however, applies only to that specific communication. Further, the Worshipful Master may enquire into the grounds of your objection,

and if not sufficient to sustain your objection, the Worshipful Master may over-rule you and permit the stranger to visit. This discretionary power is in the Master's hands in many Jurisdictions, while others make the fact of the objection final and leave no discretion with the Worshipful Master.

Being a member in good standing of a constituent Lodge, you have a **Right of Representation** in Grand Lodge and this is the **Fifth Right** that belongs to you. Grand Lodge has such powers as the constituent Lodges confer upon it, and when assembled, is the coming together of these constituent Lodges for Educational, Legislative or Judicial purposes and in this assemblage you are entitled to representation. It will do you a great deal of good to visit the annual meetings of Grand Lodge and if more of the rank and file took an active interest in the doings of that Grand Body, it would be a good thing for the Craft. Therefore, see that the constituent Lodge is represented at every meeting and instruct your representative when necessary.

In a number of Jurisdictions, failure to be represented at Grand Lodge for three consecutive years constitutes in itself cause for the arrest of the Charter of the delinquent Lodge and one was arrested for that cause not long ago in a Western Jurisdiction.

In the event that you have been charged with a Masonic offence, you have the **Right of Trial** and this is your **Sixth Right**. Masonic Trials is one of the subjects that need attention on the part of the Craft.

What constitutes a Masonic offence must be determined as about this question hangs a great deal of fog. We do not mean the glaring and flagrant offences that are dealt with by the civil and criminal code of the

Government. There is no question as to what should be done in cases of that kind but I have in mind where men have attempted to make the Masonic Lodge a collection agency and serious injury has been inflicted upon brethren when if all the facts had been known, it would have been the duty and the privilege of the Lodge to have helped the pilloried brother instead of crushing him as it did do.

When a Lodge, as such, proceeds against a member, the representative of the Lodge in the action is the Junior Warden, in his official capacity. The brother being tried is entitled to counsel and two verdicts are possible, first, not guilty, second guilty. If found guilty, a sentence of reprimand, public or private, a sentence of suspension, definite or indefinite, (in Iowa suspension must be indefinite), a sentence of expulsion, and with the fact of the expulsion advertised, may be passed.

The private reprimand is usually a farce when some officer of the Lodge speaks to the offending brother alone, but a reprimand administered before the assembled brethren is a very solemn and serious matter.

The definite suspension may be for thirty days or one year—seldom beyond the term of the presiding Worshipful Master. The indefinite suspension may continue as long as the Lodge sees fit. Restoration to full membership from an indefinite suspension sentence rests entirely with the brother's own Lodge.

Expulsion severs a brother from all the Rights and Benefits of Freemasonry and carries with it the severance of all Masonic Rights on the part of the offender's family. In aggravated cases, the fact of the expulsion having taken place is printed in the public press so that all may know that

the man is no longer a Freemason.

There are some Jurisdictions that permit a brother to "withdraw" and this action has the same effect as expulsion but without the odium. Restoration to membership after a sentence of expulsion can only be secured by the action of Grand Lodge acting upon the recommendation of the expelling Lodge. There is no restoration after "withdrawal."

From the sentence of the Lodge, you have the Right of Appeal and this is your Seventh Right. You can appeal to the Grand Master who may stay the sentence until the meeting of the Grand Lodge. It is customary for a committee to examine carefully all the details connected with an appeal and report its findings to the Grand Lodge. This report may or it may not be adopted. There is no appeal from the decision of the Grand Lodge. In Masonic matters, this Body is the court of last and final appeal.

Your Eighth Right is that of Assistance and this Right extends to your widow and your orphan. There are five different methods or ways in which this assistance may be extended. The first is in relieving your actual needs for bread, clothing and shelter. Differences of opinion exist regarding the best methods of extending this help. Some Jurisdictions have established splendid Homes for the care of those dependent upon them, and when you are permitted to see such homes as you will find in Kentucky, California, Kansas, Missouri and elsewhere, the Home idea appeals to you. Other Jurisdictions have funds out of which the dependents are cared for, as in Iowa, Colorado, Idaho and elsewhere, and when you learn the care with which these beneficences are handled and meet those in charge of this department, there is something about this method that makes a

strong appeal. But whether the channel is a Masonic Institution or a Benevolent Fund, these represent the heart of Freemasonry in action—foot to foot.

The second kind of assistance is the kindly thought and the heartfelt prayer as sent forth by your brethren toward you and on your account—knee to knee.

The third channel of assistance is being conscious that your secrets and your private affairs are in the breast of a true and trusty friend. Don't you think that in the hour of trial and distress the consciousness that men are true to you will give you the strength needed to meet each difficulty and surmount them—breast to breast.

The fourth means of assistance is very practical and when it is extended, it will help those receiving the same to stand honored and respected in the community when without the strong hand of Masonry a ruined life might have resulted—hand to back.

The fifth kind of assistance is one sorely needed at the present day. The experience of the older brethren in the ways of the world should be placed at your disposal, warning you of the dangers that beset you, guiding you when the road is a little uncertain and winning you back to the way of uprightness when by any chance you may have wandered. When sickness, death and sorrow has invaded your life, this kindly assistance will help you bear your load and meet every experience as a man and Mason should—cheek to cheek with mouth to ear.

This assistance is all within your reach and to it you and yours have a Right.

But say! who is going to extend this assistance—why men like yourself.

And who is going to give this help to others—you are of course. This is reciprocal, and what you expect to receive, then you should be prepared to give the same to others.

Don't you think that there should be just two classes in Freemasonry—those who as individuals give of their time, energy and means to the service of God and a distressed brother and those who are unable to give and therefore are the recipients of the help extended by others? Those who give and those who receive and every Freemason should be in one of these two classes.

Think it over.

In the hour of great danger, you are entitled to receive assistance that may save your life and you are obligated to extend such assistance to others. In the effort that you put forth to save the life of another, it may be that you will lose your own life and it will be said of you that "he gave his life trying to help others." "Greater love hath no man than this to lay down his life for another." Are you willing to do for others what you expect others to do for you?

We come now to the Ninth Right, and the last that shall be discussed at the present time.

This Ninth Right is Masonic Burial and every Freemason in good standing is entitled to be laid to rest by the hand of the Fraternity. This subject is so important that I have written a special article about it and to this article you are referred, but I desire to lay emphasis upon the fact that if you expect Masonic Burial at the hands of your brethren, then you should help to give Masonic Burial to those brethren who have "gone over" ahead of you.

It is conceded that there are other Rights possessed by you but these have been drawn to your attention because of their undisputed character

and it is felt that if these are understood and practiced that the other Rights will be cared for in their own way. Let me draw close to you now and whisper a few words of admonition. All these Rights that you are entitled to receive you are entitled also to give to others. Selfishness is the mortal enemy of Fraternity and that man who like an open grave cries continually for more, more, more and is never satisfied, is he not selfish to the core and is not his greed, his inclination and his comfort always com-

ing between him and any kindly brotherly act he could do?

You are young in Masonry. Begin early to show forth the traits of a Masonic character and when you are old you will not depart therefrom. The man who as an old man is sour, sore, disgruntled and mean, as a young man had the same characteristics. "The ears of an Ass do not grow shorter as the Ass grows older." Get on the right road early and often.

Seventy-Eighth Annual Communication of the Grand Lodge of Iowa.

The 78th annual communication of the Grand Lodge of Iowa was held at Waterloo June 14th and 15th. David R. Tripp and John T. Ames opened the Grand Lodge School of Instruction on Friday, June 10th which continued until Monday, June 13th. In many ways it was one of the best schools held in many years. It was largely attended, more interest was shown and an unusually large number of brethren passed the examination in the Ritual.

On Tuesday morning the brethren assembled at the Waterloo theatre at nine o'clock. Brother Amor H. Sargent, Deputy Grand Master, called the assembly to order and requested Brother James D. Gamble, the oldest Past Grand Master in point of service present, to present the Grand Master, Brother Jesse A. West who on being thus presented was received with the public grand honors. The Grand Master, after a few preliminary remarks, requested Brother Guy N. See, Worshipful Master of Waterloo Lodge No. 105, to take charge of the opening exercises, which were carried out as follows:

Invocation—Rev. J. R. McCartney.

Address of Welcome on behalf of the

Masons of Waterloo—Hon. C. E. Pickett.

Response to the Address of Welcome—Amor H. Sargent, Deputy Grand Master.

The gavel was then returned to the Grand Master who introduced Mrs. Etta Carpenter, Most Worthy Grand Matron of the Order of the Eastern Star of Iowa. Mrs. Carpenter in a few well chosen words expressed her appreciation of the reception accorded her and said she brought with her the greetings of fifty-five thousand members of the Eastern Star of Iowa.

Those not members of the Order were then invited to retire, after which the Grand Master opened the Grand Lodge in ample form.

The Credential Committee reported that there were 388 Lodges represented; 322 Masters and Wardens and 207 Proxies. There were 14 Grand Officers; 34 permanent members and 54 District Lecturers; a total of 631.

Telegrams of fraternal greetings were sent to the Grand Lodges of Vermont, Saskatchewan, Oregon and South Dakota, who were holding their annual communications on the same dates as we

were.

The Committee on Chartered Lodges reported a net increase in membership of 6,189, the largest in the history of the Grand Lodge. They also reported that for the first time in our history the number of Raisings exceeded the number of Passings and the number of Passings exceeded the number of Initiations.

Brother Thomas Lambert, after presenting the usual interesting report of the Trustees of the Grand Charity Fund, said that the responsibilities of the office of Chairman of this Board had increased to such an extent that he could no longer carry them and that he was compelled to tender his resignation. Brother E. G. Williams offered the following resolution which was adopted unanimously by a rising vote:

"The brethren of the Grand Lodge of Iowa, in session at Waterloo, this fourteenth day of June, 1921, have heard with regret the announcement by Past Grand Master Thomas Lambert that it is his determination to retire from the active work of the Board of Trustees of the Grand Charity Fund.

"For some two score and odd years Bro. Lambert has labored indefatigably in the interests of this vital and important part of the work of Iowa Masonry. The Grand Charity Fund represents the concrete efforts of Iowa Masons to fulfill a sacred obligation to their brethren who have met with the unfortunate vicissitudes of life. No more sacred task could command the strength of Iowa Masonry; and in all his connection with the administration of this Fund Brother Lambert has justified the trust imposed upon him by the Craft. Loyally assisted by his associates upon the Board of Trustees of the Grand Charity Fund, he has witnessed the growth of this fund to its present prosperous and efficient stature. He has labored faithfully and with true Masonic appreciation of the responsibilities of his position and has

oftimes discharged his duties at the cost of personal sacrifice.

"No appreciation could match that which is his in the hearts of aged and suffering Masons and the widows and orphans to whom he, with his associates, have brought the helpful and loving ministry of the Masons of Iowa. But this Grand Lodge does now and here record our regret that he should find it necessary to be released from this specific task and our heartfelt appreciation of his long and faithful service. This Grand Lodge rejoices that by reason of his past eminent service in the Grand East we are still privileged to retain the wisdom of his counsel and the helpfulness of his fellowship in the Grand Body."

Brother Williams then presented Brother Lambert with a beautiful bouquet of rose buds, saying as he did so: "Brother Lambert, it will ever be one of the privileges of memories to this young Mason that I have been given the pleasure of being permitted to announce to you that this Grand Lodge has passed this resolution of appreciation by a unanimous rising vote.

"I hold in my arms twenty-one fair rose buds, a rose for every year of your devoted service in the cause of the suffering and needy Mason. These roses will fade and wither, their leaves will drop away and their fragrance be but a memory; but the blossoms of our affection for you will ever bloom in the garden of our hearts and their fragrance will ever be yours as the years come and the years go."

Brother Lambert was deeply affected and responded briefly by saying, "I cannot tell you how I appreciate this. There have been moments of embarrassment in my life, but never anything like this moment. No man has ever been treated by this Grand Lodge as I have. You have always granted everything I asked of you. I have also tried to do my duty

in the trust imposed upon me. It has been our business to protect this fund and at the same time see that justice is done and every worthy claim receive proper attention."

Brother F. W. Craig, Past Grand Master, was appointed to succeed Brother Lambert. Announcement of the change is given in another part of this issue of the Bulletin.

The Grand Lodge voted to hold an evening session on Tuesday and that the election of officers should take place at this session. The names of the officers elected and appointed, with the committees as well as the amendments to the Code which were adopted at this communication, will be found in another part of this number of the Bulletin.

The Committee on Lodges Under Dis-

pensation recommended the chartering of eight new Lodges, as follows:

Radium Lodge No. 629, Cumberland.
East Gate Lodge No. 630, Des Moines.
Cobia Lodge, No. 631, Council Bluffs.
Acanthus Lodge No. 632, Des Moines.
Moingona Lodge No. 633, Des Moines.
Workman Lodge No. 634, Stockport.
Becker Lodge No. 635, Liscomb.
Logic Lodge No. 636, Ankeny.

All the sessions were noted for strict attention to business and while some of the proposed amendments were well debated, perfect harmony prevailed throughout.

Des Moines and Boone extended an invitation for the Grand Lodge to meet in their respective cities next year and a ballot being taken, resulted in the selection of Des Moines.

GRAND LODGE OFFICERS AND COMMITTEES

1921-1922

ELECTED

M. W. Grand Master

AMOS NORRIS ALBERSON (Washington 26) ----- Washington

R. W. Senior Grand Warden

BURTON HAMILTON SAXTON (Tyrian 508) ----- Sioux City

R. W. Junior Grand Warden

EARL PETERS (Nodaway 140) ----- Clarinda

R. W. Grand Treasurer

ACE WEBSTER (Standard 351) ----- Waucoma

R. W. Grand Secretary

NEWTON RAY PARVIN (Iowa City 4) ----- Cedar Rapids

APPOINTED

R. W. Deputy Grand Master

JESSE RAY NYEMASTER (Roosevelt 626) ----- Davenport

R. W. Deputy Grand Secretary

CHARLES CLYDE HUNT (Lafayette 52) ----- Cedar Rapids

R. W. Grand Chaplain

J. B. RENDALL (Iowa 2) ----- Muscatine

W. Senior Grand Deacon

C. D. JORY (Mistletoe 376) ----- Sheldon

W. Junior Grand Deacon

F. J. WELLS (Lookout 395) ----- Sumner

W. Senior Grand Steward

J. C. ROSS (Triumph 479) ----- North English

W. Junior Grand Steward

GUY ROOF (Toleration 236) ----- Fremont

W. Grand Marshal

J. W. COOK (Silentia 371) ----- Shelby

W. Grand Tyler

RALPH BUNCE (Washington 26) ----- Washington

Custodians of the Work

DAVID R. TRIPP (Riverside 389)—Term expires 1923 ----- Colfax

CHAS. C. CLARK (Malta 318), P. G. M.—Term expires 1925 --- Burlington

JOHN T. AMES (Hesperia 340)—Term expires 1927 ----- Traer

Trustees Grand Charity Fund

J. D. GAMBLE (Oriental 61), P. G. M.—Term expires 1922 ---- Knoxville

F. W. CRAIG (Capital 110), P. G. M.—Term expires 1924 ---- Des Moines

C. W. WALTON (Metropolitan 49), P. G. M.—Term expires 1926--Dubuque

Trustees Grand Lodge

W. S. GARDNER (Western Star 100), P. G. M.—Term expires 1923--Clinton

LOUIS BLOCK (Trinity 208), P. G. M.—Term expires 1925----- Davenport

CROM. BOWEN (Capital 110), P. G. M.—Term expires 1927---- Des Moines

STANDING COMMITTEES

Credentials

GEORGE L. GARTON (370) ----- Des Moines

HENRY H. DEAN (58) ----- Glenwood

FRANK A. LEE (116) ----- Waverly

Lodges Under Dispensation

AMOR H. SARGENT (25) ----- Cedar Rapids

EARL H. WINDERS (111) ----- Fort Dodge

C. E. SWANSON (71) ----- Council Bluffs

Chartered Lodges

FRED G. HANSEN (100) ----- Clinton

J. E. BROOKS (386) ----- Greenfield

CARL KUEHNLE (507) ----- Denison

Grand Master's Address

MILO J. GABRIEL (93) ----- Clinton

ROBERT TIPTON (238) ----- Belle Plaine

C. S. PERCIVAL (73) ----- Bonaparte

Appeals and Grievances

CURTIS B. CLOVIS (271) ----- Atlantic

CHAS. A. DEWEY (26) ----- Washington

CHAS. R. SUTHERLAND (25) ----- Cedar Rapids

Masonic Jurisprudence

WILLIAM HUTCHINSON (537), P. G. M. ----- Alton

And all Past Grand Masters of this Grand Lodge who personally reside within its jurisdiction and are in good standing.

Finance

CARL A. PARKER (145) ----- Mason City

LEROY C. DUNN (110) ----- Des Moines

FREDERIC B. PARKER (406) ----- Rock Rapids

Mileage and Per Diem

WM. L. EHLERS (474) ----- Correctionville

FORREST S. TREAT (22) ----- Davenport

G. C. TAYLOR (329) ----- Spirit Lake

Grand Lodge Library

A. J. WALSMITH (18) ----- Oskaloosa

Fraternal Correspondence

LOUIS BLOCK (208), P. G. M. ----- Davenport

Fraternal Dead

E. G. WILLIAMS (389) ----- Colfax

Masonic Research

REALFF OTTESEN (208)—Term expires 1922 ----- Davenport

BOHUMIL SHIMEK (4)—Term expires 1923 ----- Iowa City

WM. A. WESTFALL (145), P. G. M.—Term expires 1924 ----- Mason City

HENRY S. NOLLEN (633)—Term expires 1925 ----- Des Moines

FRANK S. MOSES (255)—Term expires 1926 ----- Cedar Rapids

Grand Lodge Recognition

THOS. ARTHUR (420), P. G. M. ----- Logan

H. H. STILWELL (154) _____ Waukon

AMENDMENTS TO THE CODE.

Adopted June, 1921.

The following amendments to Sections 21-a, 24, 24-a-b-c-d, 71, 76, 96, 121, 146, 146-a, 196, 230-a, 250, and 297 of the Grand Lodge Code, were adopted at the recent communication of the Grand Lodge (1921) and are now a part of the law of this Grand Jurisdiction.

(Two sets of gummed slips have been mailed to each Secretary for pasting in copies of the code. Extra slips may be had upon application to the Grand Secretary.)

SEC. 121. Petition, Form Of—(As Amended 1921)—Petitions for the degrees shall be in writing, signed by the applicant's own hand and substantially in form as follows:

PETITION FOR THE MYSTERIES OF MASONRY

To the Master, Wardens and Brethren of _____
Lodge, No. _____, of Ancient Free and Accepted Masons:

The subscriber, residing in _____,
of lawful age, (_____ years), by occupation a _____,
born in _____, _____, I _____,
settled in this State _____, I _____, begs leave to
state that, unbiased by improved solicitation of friends and uninfluenced by mercenary motives, he freely and voluntarily offers himself as a candidate for the Mysteries of Masonry, and that he is prompted to solicit this privilege by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to his fellow citizens.

*He avers that he has never before petitioned a Masonic Lodge for initiation.

**He has heretofore petitioned _____ Lodge,
No. _____, located at _____, for initiation,
but on or about the _____ day of _____, I _____, he was rejected.

Should this petition be granted, he will cheerfully conform to all the ancient established usages and customs of the Fraternity.

NOTE: Cancel one of the paragraphs marked (*) and (**) according to the facts in the case.

QUESTIONNAIRE.

(Answer Questions Fully)

1. Full name _____
2. Residence address _____
3. Business address _____
4. Bus. phone No. _____
5. Res. phone No. _____
6. Are you a citizen of the United States? _____
7. What has been your occupation during the last ten years? _____
8. If employed, give employers' names and addresses for the last ten years _____

9. Single, married, divorced or widower _____
10. Wife's name _____
11. Names and ages of children _____

12. Names, ages and relationships of other dependants, if any -----
13. Are you living with your wife? -----
14. Have you been married before? -----
15. Have you any physical disability? -----
16. To what organizations or associations, (religious, fraternal or otherwise) do you belong? -----
17. Have you made provision for yourself and family in case of your disability or death? -----
18. Do you understand that Free Masonry is not primarily a charitable or insurance organization? -----
19. State your reasons for seeking admission into the Masonic Fraternity -----
20. Give names and addresses of three men to whom you can refer, other than those already on the petition.
Name ----- Address -----
Name ----- Address -----
Name ----- Address -----
Dated at -----, this --- day of -----, 19---
Fee enclosed \$-----

This certifies that we, the subscribers, being personally acquainted with Mr. -----, for ----- and ----- years respectively, and from a confidence in his integrity and uprightness of his intention, do cheerfully recommend and propose him as a proper candidate for the Mysteries of Masonry.

Recommenders.

SECTION 21-a—Grand Secretary's Bond—*(As Amended 1921)*—The Grand Secretary shall be required to make and execute with good and sufficient sureties his official bond each year in the sum of Twenty-five Thousand (25,000) Dollars, made payable to the Trustees of the Grand Lodge of Iowa, for the faithful discharge of his duties. Said bond shall be approved by the Trustees of the Grand Lodge, and when executed and delivered shall be filed with the Chairman of the Board of Trustees of the Grand Lodge, and in case a surety bond is given, the Finance Committee shall make appropriation to pay the reasonable and necessary charges for securing the same.

SECTION 24.—Recognition of Grand Bodies—*(As Amended 1921)*—A Committee on Recognition of other Grand Bodies, whose province it shall be to examine and report upon all matters that should appropriately be referred to such Committee.

SECTION 24—Masonic Service Committee—*(As Amended 1921)*—(A). A Committee on Masonic Service, whose province it shall be to promote, foster and encourage research and study in the field of Masonic tradition, literature, law and philosophy by the lodges and their members, in order to bring about among the

Craft a better understanding and appreciation of Masonic symbolism and the application of Masonic principles to the life of the individual Mason, such Committee to co-operate with the Board of Custodians, the Grand Lodge Librarian and the Masonic Service Association of the United States.

(B). The Grand Master shall select for membership upon this Committee Masons who are qualified by their Masonic learning and culture to impart information upon the subjects named and to awaken enthusiasm for such study among the Craft.

(C). When first appointed, one member of such Committee shall be selected for five years, one for four years, one for three years, one for two years and one for one year, and thereafter one member shall be appointed annually to serve for a term of five years.

(D). The Masonic Service Committee shall be authorized and empowered to establish a Speakers' Bureau, and when established, the same shall be under the management and control of the Masonic Service Committee, and they shall have authority to make and adopt rules for the regulation thereof and putting the same into operation.

Provided: That the establishment thereof and the operation thereof, and all work done and performed in connection therewith, shall be done and carried out without any expense to this Grand Lodge other than such sum as may be expended by the Committee out of the usual appropriation for the Committee and in no case shall the speakers therefor be at the expense of this Grand Lodge.

SECTION 71—Meetings—*(As Amended 1921)*—The meetings of a Lodge are Stated (or Regular), Called and Festival.

Stated—Times.—The Stated Meetings shall be held at such times as the lodge may prescribe by its By-laws or its proceedings entered of record, provided that the time fixed for Stated Meetings shall be upon a certain week day of the calendar month, but not oftener than once in each calendar month.

Called—When.—Called Meetings may be held at any time at the discretion of the Worshipful Master, as provided by law and the usages of the Craft.

Festival.—Festival Meetings for social intercourse and pleasure may be called by a vote of the Lodge at all suitable times and places, observing therein the teachings and welfare of the Institution.

SECTION 76—Election of Officers—*(As Amended 1921)*—

1. The election of officers of the lodge shall be annual, at the last stated meeting before the 24th day of December of each year. In emergent cases the Grand Master may, in his discretion, by dispensation, authorize the annual election or installation of officers at other times than as provided by law. If authorized at a special communication it shall be upon notice, and the Grand Master may prescribe the manner and terms of such notice which, in no case, shall be less than five days.

SECTION 96—(*As Amended 1921*)—Officers elected or appointed to fill vacancies must be installed as soon as practicable thereafter. The Master of each lodge shall have full authority to install such officers of his lodge without a special dispensation.

SECTION 146—**Proficiency in the Third Degree Required**—(*As Amended 1921*)—Every Mason hereafter raised to the degree of Master Mason in this Jurisdiction shall become proficient therein as required in the former degrees, and give proof thereof by examination in open lodge, which fact shall be entered of record. *Provided*, however, that such examination may be made and record entered in any lodge which may be designated for such purpose by the lodge in which the Master Mason was raised, and, until such proof is given, no such Master Mason shall be allowed to vote or hold office in such lodge or demit therefrom except as hereinafter provided.

SECTION 146-a. All Master Masons who received the Third Degree previous to January 1, 1918, are hereby declared proficient and entitled to all the privileges of Masonry. All Master Masons who received the Third Degree between the 1st day of January, 1918, and July 1, 1921, are hereby given six months in which to pass their examination, and upon failure to do so shall be automatically suspended until such examination is passed. Every Master Mason raised in this Grand Jurisdiction after July 1, 1921, shall be required to pass his examination within six months from the date of raising and upon failure to do so shall be automatically suspended from membership until such examination is satisfactorily passed, *provided* the Master may authorize his posting and examination after suspension for this particular case.

In all cases the Secretary of the lodge shall give such brother sixty days' previous notice of date of expiration and of the penalty attached for failure to comply with this section.

SECTION 196—**Grand Lodge Dues**—(*As Amended 1921*)—Each chartered lodge in the jurisdiction of the Grand Lodge shall collect from its members annual dues, exempting none except on account of inability to pay, and shall pay into the Grand Lodge Treasury the sum of One Dollar (\$1.00) for each person who is a member of a lodge during the whole or any part of the preceding fiscal year, and shall also pay the further sum of Five per cent on all moneys charged for the degrees, to be payable at the time of initiation for each initiate who became an Entered Apprentice of the lodge during said fiscal year; *provided*, that no Grand Lodge dues shall be charged against any lodge for any member who has once paid said Grand Lodge dues for said year in a lodge of this jurisdiction, or for any one who has been properly reported in the returns of the lodge as exempt from the payment of subordinate lodge dues on account of inability to pay, or for one who is exempt under Section 3, Article XIII, of the Grand Lodge Constitution.

Provided, further, that each chartered lodge in this jurisdic-

tion shall transfer and pay to the Grand Secretary out of the last installment money paid for the degrees in addition to the sum of One Dollar and 5% hereinbefore provided for, the sum of Ten (\$10.00) Dollars for each petitioner, the same to be payable to the Grand Secretary at the same time as provided for Grand Lodge dues. And the same shall be paid over by the Grand Secretary to the Grand Treasurer for Trustees of the Grand Charity Fund and become a part of the permanent fund in the hands of said Trustees, and shall be used by the Trustees in the cause of charity and the education of orphans and children of Master Masons.

SECTION 230-a—Special Representatives—*(As Amended 1921)*—The Grand Master may appoint such Special Representatives as he may deem necessary, whose duty it shall be to visit, instruct and inspect the several lodges to which they may be accredited. His title shall be "Special Representative of the Grand Master"; his term shall expire with the term of the Grand Master appointing him, and his commission shall issue under the seal of the Grand Lodge.

Where practicable the appointees shall be District Lecturers and in any event they must be specially qualified in the Ritual and Laws. Their choice shall be made after consultation with, and upon advice of, the Board of Custodians. The Grand Master shall make his appointments as soon as practicable after his installation, and the inspection shall be concluded, and report to the Grand Master made, prior to April 1st succeeding.

The Grand Secretary under the direction of the Grand Master shall furnish the blanks necessary to make a complete report of each inspection.

The expense of inspection, when approved by the Grand Master, shall be paid from Grand Lodge funds, and the Finance Committee shall from year to year recommend such appropriation as may be necessary to carry into effect the provisions hereof.

SECTION 250—Dancing and Card Playing—*(As Amended 1921)*—Dancing and card playing can not be allowed in any lodge room, ante room, preparation room, banquet rooms, reception rooms, parlors and other rooms exclusively occupied and used by lodge or lodges except by a majority vote of the lodge or lodges.

SECTION 297—8th—Soliciting for Degrees in Recognized Bodies—*(As Amended 1921)*—It shall be unmasonic for any Master Mason to solicit any Entered Apprentice, Fellowcraft or Master Mason to petition for the degrees in any of the bodies recognized in this Grand Jurisdiction, and as set out and enumerated in Section 425 of the Code, until after he has passed his examination in the Third Degree; and that it shall be unmasonic for any Master Mason to petition any body which requires the petitioner to be a Master Mason, before he has passed his examination and been found proficient in the Third Degree.

Incidents in Connection with Grand Lodge Session.

By HARRIETT HUGHES

Very little entertainment was prepared by the local brethren of Waterloo for the 78th Communication of the Grand Lodge, owing to the fact that plans were laid ahead of time for a strictly business session. One thing, however, which is never eliminated, business or no business, is the Grand Master's dinner, or breakfast as Grand Master West's proved to be. To this function only those who have served in the official capacity of Grand Master, together with the present Grand Officers are invited. It is always a most pleasant gathering and is rather an initiation of the present Grand Master into the "Order of Has Beens." The breakfast was served at the Country Club this year, the tables being beautifully arranged for the occasion. Grand Master West proved a delightful host and the summons "to labor" was unwelcome indeed.

The Masonic Veterans' Banquet was served Tuesday evening at five o'clock at the Masonic Temple, a splendid delegation being in attendance. The ladies were again favored with an invitation and enjoyed most thoroughly the opportunity of breaking bread with the "Old Timers." It is a splendid idea, this annual dinner for the Veterans who are most deserving of all that can be done for them. They look forward to it each year as one of, if not the most enjoyable, feature of the Grand Lodge Communication.

It does one much good to see at the Grand Lodge sessions each year the friendly faces of those who wouldn't let anything but death keep them away. One of the most familiar faces is that of Nathan Schofield, member of Strawberry Point Lodge No. 130, but now a resident of Pocahontas, Iowa. This Brother has not missed a Grand Lodge Communication in years. He is now ninety-four years of age and has been

a member of the Masonic Fraternity since 1854. His interest in Masonry has never waned through all the years, and in speaking of his attendance upon the Grand Lodge session, he says: "I wouldn't miss it for all the world." We hope Mr. Schofield will be spared to attend the Grand Lodge meetings for many years to come. Space does not permit the mention of all the "Old Faithfuls" to whom this annual Grand Lodge meeting means so much—the chance to renew old acquaintances; the fellowship of mingling with the crowd of brothers and the friendly feeling on all sides. All glory to them and may we have the pleasure of meeting them all at the 1922 session at Des Moines.

At the Iowa Picnic held in Los Angeles, California, Feb. 22nd, there was present nearly one hundred thousand former Iowans. As usual a large section of the park was laid out in the form of a miniature State of Iowa, ninety-nine counties having established separate headquarters while some thirty-five colleges and universities also opened headquarters. Some four hundred record books were placed at different points, upon which the Iowans were asked to register.

Among the noted guests present was Hon. Frank O. Lowden, for many years a resident of Iowa and a former student at the State University; Dr. Thos. H. McBride, for forty-five years connected with the State University; Dr. T. H. Main, President of Grinnell College, and many other prominent Iowans.

State days are becoming very popular with the people of California. Some twenty states hold reunions at Los Angeles, while quite a number have similar gatherings elsewhere in California. Seattle, Washington, has inaugurated a similar custom. It would seem that Iowa was pretty well represented all over the west from the reports of these gatherings coming back to us.

The Broken Column

By C. C. HUNT

This emblem has usually been considered as an invention of Brother Jeremy L. Cross and doubtless he is largely responsible for its present form in our work. Brother Robert B. Folger in the *Masonic Newspaper* of May 10, 1879, giving Cross's account of its introduction into the work says: "The causes which led him first to devise the plan of such a work were as follows: He was passionately fond of Masonry, studied under Thomas Smith Webb, Gleason, and others, became perfect under them in the lectures and work, and then started through the country as a lecturer in the year 1810. He was a man of excellent appearance in early life, very fluent in language, and, withal, a very fine singer. As a matter of course, he became very popular, the business of lecturing flowed in upon him very fast, and he had as much to engage his mind in that line as he could well attend to. Wishing to take advantage of all the business that offered, he found the work slow of accomplishment by reason of delays caused by imperfect memories. He wanted something of an objective kind, which would have the effect of bringing to mind the various subjects of his lectures, and so fixing the details in the mind, as, with the sets of objects presented to the sight, the lectures in detail would be complete.

"There was not at that time any guide for Lodges except the so-called Master's Carpet and the works of Preston and Webb. The Master's Carpet was deficient, being without many of the most important emblems, and those which it displayed were very much 'mixed up.' The work of Preston did not agree with the 'adopted work.' That of Webb agreed perfectly, but still was wanting in its most important part, viz., the hieroglyphics, by which the work is

plainly and uniformly presented to the learner, rendering it easy of acquirement, and imprinting it upon the mind in such a manner that it will not readily be forgotten.

"He considered the matter for many months, and finally attempted to draw various plans, taking Webb's *Monitor* for a guide. Part of the work he accomplished satisfactorily to himself. This included the first and second degrees, and although there was but little really original in the emblems which he produced, yet the classification and arrangement was his own. He went on with the third degree very well, as far as the *Monitor* of Webb goes, when he came to a pause.

"There was a deficiency in the third degree which had to be filled in order to effect his purposes, and he became wearied in thinking over the subject. He finally consulted a brother, formerly a Mayor of New Haven, who at the time was one of his most intimate friends, and they after working together for a week or more, could not hit upon any symbol which would be sufficiently simple and yet answer the purpose. Whereupon the copper-plate engraver, also a brother, who was doing his work, was called in. They went at the business with renewed courage, and the number of hieroglyphics which had by this time accumulated was immense. Some were too large, some too small, some too complicated, requiring too much explanation, and many not at all adapted to the subject. Finally, said the copper-plate printer: 'Brother Cross, when great men die, they generally have a monument.' 'That's right,' said Cross; 'I never thought of that,' and away he went.

"He was missing from the company, and was found loitering around the burying-ground in New Haven in a maze. He had surveyed all that was there, but did not seem satisfied. At

last he got an idea, whereupon the council came together again, and he then told them that he had got the foundation of what he wanted—that while sojourning in New York City he had seen the monument erected over Commodore Lawrence in the south-west corner of Trinity Church yard; that it was a glorious monument to the memory of a great man who fell in battle. It was a large marble pillar, broken off. The part broken off was taken away, but they had left the capital lying at the base. He would have that pillar for the foundation of his new emblem, but would bring the other part of the pillar in, leaving it resting against the base. Then one could know what it all meant. The other part of the pillar should be there. This was assented to, but more was wanted. They needed some inscription describing the merits of the dead. They found no place on the column, and after a lengthy discussion they hit upon an open book, placed upon the broken pillar. But there should, in the order of things, be some reader of the book, so they selected the emblem of innocence in a beautiful virgin, who should weep over the memory of the deceased while she read of his heroic deeds.

"It would be proper to state that the monument erected to the memory of Commodore Lawrence was put up in the southwest corner of Trinity Churchyard, in the year 1813, after the fight between the frigates Chesapeake and Shannon, in which battle Lawrence fell. It was a beautiful marble pillar, broken off, and a part of the Capital laid at its base. The monument remained there until 1844-45, at which time Trinity Church had been taken down and rebuilt as it now stands. When finished, all the debris was cleaned away, the burial grounds trimmed and fancifully decorated, and the corporation of the church took away the old and delapidated monument of Lawrence from that

spot and erected a new one of a different form, placing it in the front of the yard on Broadway, at the lower entrance of the church, where it now stands. Brother Cross and myself visited the new monument together, and he expressed great disappointment at the change, saying 'it was not half as good as the one they had taken away!'"

The claim of Cross to having originated the emblem is, however, disputed. Oliver speaks of the monument but does not assign to it an American origin and the idea itself is very old. In the Barney ritual of 1817, formerly in the possession of Samuel Willson of Vermont, which was the work adopted by the Grand Lodge of Iowa in 1860, there is the marble column, the beautiful virgin weeping, the open book, the Sprig of Acacia, the Urn, and Time standing behind. The only part lacking is the Broken Column and the words referring to this were added later. Samuel Willson says: "Previous to 1826, but the date or circumstances of their getting in I cannot recall." Thus it would seem that everything in the present emblem except the reference to the Broken Column was in use prior to the publication of Cross's work and in fact the emblem in somewhat different form is frequently found in ancient symbolism.

With the Jews the column symbolized the princes, rulers or nobles, and a broken column denoted that a pillar of the state had fallen.

In Egyptian mythology Isis is sometimes pictured weeping over the broken column which conceals the body of her husband Osiris while behind her stands Horus or Time pouring Ambrosia on her hair.

In Hastings' "Encyclopedia of Religion and Ethics," Isis is said to be sometimes represented standing. In her right hand is a sistrum, in her left a small ewer and on her forehead is a lotus, emblem of the resurrection.

In the Dionysiac Mysteries Dionysus is represented as slain, Rhea goes in search of the body. She finds it and causes it to be buried in due form. She is sometimes represented as standing by a column holding in her hand a sprig of wheat, emblem of immortality, since though it be placed in the ground and die it springs again into newness of life. She was the wife of Koronus or Time, who may fittingly be represented as standing behind her.

While, therefore, it may be true that Cross gave to the emblem its present form it cannot be said that he gave expression to an entirely new idea. The greater part of it is an adaptation rather than an invention.

Program of Masonic Service.

The following program adopted by the Grand Lodge, A. F. & A. M., of North Dakota is well worthy of consideration by our Iowa Brethren:

The Grand Lodge of Ancient Free and Accepted Masonry of North Dakota recognizes and reaffirms its belief that the two great Masonic principles, the Fatherhood of God, and the Brotherhood of Man form the only basis upon which social order can exist; the happiness of the individual and the welfare of the State depends upon the definite application of these principles to human conduct.

Therefore, it is the purpose of this statement to bring to the Craft in a concrete way, the means by which Masons, individually and collectively can properly serve their fellowmen.

1st. Loyalty to country is a Masonic principle, yet too frequently this is construed to refer only to times of war and national crises. The Grand Lodge of North Dakota believes that loyalty carries with it the highest obligation of citizenship; obedience to law, respect for constitutional authority, a recognition of

the right of every human being to the enjoyment of life, liberty and the pursuit of happiness. The rights we enjoy as citizens carry with them corresponding duties. Among these duties is the proper exercise of the franchise, the careful and intelligent consideration of men and measures coming before the people for approval. No good Mason will fail to be a good citizen and to be found on the side of Decency, Civic Righteousness and Public Order.

2nd. Masonry believes in Democracy. Democracy depends upon the widespread intelligence among the people. Intelligence depends in America upon the Free Public School System. The Grand Lodge desires to record again its unswerving devotion to the American ideal of education; equality of opportunity for all children from kindergarten to University. We demand that in all elementary education one language only shall be used and that the English as spoken by Americans, also that both private and parochial schools shall be subject to the supervision of the educational authorities, local and state. We record our unequivocal support of the Smith-Towner Bill, now known as the Towner-Sterling Bill, providing for national recognition and leadership in American education,—not national control, and we pledge the efforts of the Master Masons of this Grand Jurisdiction to secure the enactment of this measure into law.

3rd. This Grand Lodge believes that the hope of any nation lies in its youth. In these days when there are so many ways of corrupting our youth, Masonry must stand back of any constructive effort to furnish the boys of our various communities the right kind of ideals and leadership, whether it be through the Order of DeMolay, the Boy Scouts movement, or the effective work for boys done by city or county Y. M. C. A.'s. Where there are Chapters of the

Order of DeMolay, care must be taken to have them properly sponsored. In large communities the boys' work of the Y. M. C. A. and of the Boy Scouts is well organized. Masons should be generous supporters. In the small towns, Masonic Lodges should not hesitate to take the lead in these splendid enterprises. Any Masonic Lodge could with profit and propriety, get back of a "Father and Son Banquet" and make it an annual affair. The boys of today are to be the men and Masons of tomorrow, and in saying this for boys, we recognize also the special need of the same right ideals and leadership as well for our girls. The future of the race depends upon the character of the boys and girls of today.

4th. The first sentence of the Ancient Charges of a Free-Mason is that "A Mason is obliged by his Tenure to obey the Moral Law." The principle tenets of our Order are Friendship, *Morality* and Brotherly Love. There can be no misconstruction or misunderstanding of the meaning of these Masonic Fundamentals. Therefore, the Grand Lodge of North Dakota knows of no better way to serve, than to summon its members to that high conception of personal and moral conduct which alone means stability in human society. Men and Masons must recognize that the same standards of conduct are expected of them as are demanded of our women, and if Masons fully realize the importance of high moral character, they will not condone the conduct or retain the membership of the profligate or the libertine.

5th.. The Grand Lodge of North Dakota believes in the doctrine of the square deal; in social justice as opposed to the socialistic ideas of no God and no law. Any theory, economic or governmental which fails to recognize the Supremacy of Almighty God and the rule of law, is inimical to the welfare and

happiness of mankind and ought not have the approval of intelligent Master Masons.

6th. Brotherly love,—the last of that great Trinity of Tenets of our Order, is not exclusive,—it is inclusive. Brotherly love includes all mankind; it carries with it Good Will, Justice, Tolerance, Forbearance and high regard for the rights of others. With this thought in our minds we deprecate the spirit of mob-violence that has flamed up in our country so often in the recent past. We are opposed to all efforts to stir up class or race hatred. We believe that any effort that would involve this Nation in war with a friendly Nation or Nations, is un-American and calls for most vigorous protest and denunciation. America has problems of her own to solve without attempting to solve the internal problems of other nations.

We have just come through a great World War,—its cost in blood and treasures to us has been enormous, but only a fraction of what it has cost other friendly nations. America is not too proud to fight for a great principle, but she is too just and too honorable to wage war for mere gain.

The Grand Lodge of North Dakota desires to record its unqualified approval of any and all efforts designed to bring about World Peace and the reduction of the crushing burdens of armament which are now taking the very life-blood of the people of every nation. There will be no reconstruction, no return to normal life so long as the greater portion of the revenues of the Nations of the World are absorbed by huge armies and navies. Let us see and think straight. No one is so visionary as to believe that the world has reached the stage when force is no longer necessary, yet the fact remains, that as Masons, we can at least show the power of Love,—Brotherly love among men.

7th. "Masons are to work and re-

ceive Master's Wages", therefore it naturally follows that as a body of Masons the Grand Lodge recognizes the dignity of labor. No Mason is worthy of that title unless he is making a real contribution to the upbuilding of his community, his state and his nation. We do not recognize any artificial distinctions, neither do we differentiate between those who work as the common laborer, the skilled mechanic, the professional man, the farmer, or the business man. So long as each acts on the square and is honestly striving to take his part, that is sufficient.

8th. Community betterment is a general term. It includes the best schools, opportunities for wholesome recreation, the spirit of co-operation and good will. Masons and Masonic lodges ought to identify themselves with any movement which means the improvement of the community of which they are a part, and where Masonic lodges have Temples or commodious lodge rooms, these should, so far as consistent with the necessary work of the lodge, be offered in service to the community. The more closely a Masonic lodge identifies itself with the highest welfare of the community, the less will be the misunderstanding of and opposition to our great Fraternity.

9th. Leadership, not boss control is the crying need of our day. Public service needs *real* men. The Grand Lodge of North Dakota calls upon its membership to stand forth and lead the way to a better day. Any Mason who would refuse the call to serve has not learned the lesson which Masonry has to offer. The challenge to every Mason is clear-cut,—it is Service. We can best serve our God by serving His children,—our brothers.

Announcement Masonic Service Committee

At the Annual Communication of the Grand Lodge of Iowa held at Waterloo, June, 1921, Section 24 of the Code was amended to provide for a change of name from the "MASONIC RESEARCH COMMITTEE" to that of the "MASONIC SERVICE COMMITTEE" of the Grand Lodge of Iowa, and the number of members thereof increased from three to five.

The specific duties of this committee are "to promote, foster, and encourage study in the field of Masonic tradition, history, literature, law and philosophy, by the lodges and their members, in order to bring about among the Craft a better understanding and appreciation of Masonic symbolism, and the application of Masonic principles to the life of the individual Mason." "The Masonic Service Committee shall be authorized and empowered to establish a Speaker's Bureau, and when established the same shall be under the control of the Masonic Service Committee." (Section 24 of the Code as amended 1920 and 1921.)

The general duties of the Committee are to co-operate with and assist all the officers and committees of the Grand Lodge and those of the several constituent lodges, in every possible manner.

You will note that this Committee has been re-christened "SERVICE" instead of "RESEARCH". The latter word never expressed properly the functions proposed and now required. This Committee has no program of intensive digging into the dusty past, or suggesting a line of "philosophical disquisition which far exceeds human inquiry." It proposes to co-ordinate and put at the service of every lodge and every brother in Iowa, the knowledge and talents of a host of well informed brethren, the store of Masonic lore contained in our unequaled Library, and every modern adjunct that

will assist in solving any problems that they may have relating to exoteric Masonic study, preparation for festival or special meetings, and presentation to the Craft of a practical and inexpensive outline of general Masonic education and entertainment.

This Committee will (as authorized) proceed immediately to organize a Speakers' Bureau, and are happy to announce that they already have the hearty and voluntary co-operation of a goodly number of competent brethren of Iowa, who are distinguished both as Masons and as citizens. In this connection we propose to immediately arrange for a series of illustrated addresses or talks, with moving pictures or lantern slides, which will present the application of our Masonic principles and obligations to the current problems of our personal duties, as comprehended under our recognition of "The Fatherhood of GOD and the Brotherhood of Man."

We find an interest and enthusiasm among the Craft for this additional instruction and "work." We desire that every lodge should avail itself of the opportunity to broaden the horizon of its Masonic activity in its own community, by arranging for some special meetings for entertainment and education, during the ensuing year. It is our intent that there shall be no expense for the speakers and operators except that for their traveling expenses and entertainment. Small lodges, and those of concurrent jurisdiction should arrange to hold joint meetings for such addresses. Excellent results and sincere satisfaction are reported from the limited number of such meetings as were held during the past Masonic year. It is our desire and aim to greatly extend the number and influence of the meetings under the auspices of this Committee during the coming year.

This Committee recognizes that the Ritual of Symbolic Masonry is "the

chief corner-stone of the building" and that through the careful and efficient efforts of our Board of Custodians, the corps of District Lecturers, the earnest and proficient officers of the various lodges, and the requirement of examination before advancement, this jurisdiction provides and maintains an unusually high standard of knowledge of "the work."

With this foundation, it is the intention of the Grand Lodge and the aspiration of this Committee, to interest the Craft of Iowa in the further unfolding of the mysteries of Masonry that can only come through the consideration of its symbolism reaching back to the time when the memory of man runneth not to the contrary, its profound influence on many of the great events of history, including the realization of its principles written into the Constitution of the U. S., and the necessity that at this present day these same principles must be upheld and lived up to by those who claim the rights, lights and benefits of Freemasonry, if it is to fulfill its rightful destiny and not shame its glorious heritage.

The Masonic Service Committee of the Grand Lodge of Iowa as at present appointed and organized, is

Realf Ottesen, (205) Davenport, 1922, Chairman.

B. Shimek, (4), Iowa City, 1923.

W. A. Westfall, P. G. M., (145), Mason City, 1924.

Henry S. Nollen, (633) Des Moines, 1925, Treasurer.

Frank S. Moses, P. G. M., (255), Cedar Rapids, 1926, Secretary.

The Secretary has been selected to act as the executive or directing officer of the Committee, and as such will hereafter have his office at the Iowa Masonic Library at Cedar Rapids, in order to co-operate with the officers and other committees of the Grand Lodge with greater efficiency.

Requests for particular information in regard to subjects or dates for addresses to lodges, or for speakers for any special Masonic occasion, should be sent to

Frank S. Moses, P. G. M.
Secretary Masonic Service Committee,
Iowa Masonic Library,
Cedar Rapids, Iowa.

Right of Visitation--Objection

By C. C. HUNT.

Continued from January, 1921, Bulletin.

In the July, 1920 issue of the Quarterly Bulletin we called attention to the fact that while the Grand Lodge of England and other authorities recognized the right of a Master Mason in good standing to visit any other lodge, they also held that this right might be forfeited or made to yield to higher rights. Because of the fact that this right must sometimes give place to other rights, some authorities claim that the right itself does not exist. They say it cannot exist if it can be denied under any circumstances. This argument is not good. They might as well say that the force of gravitation does not exist because other forces can overcome it. Would they say that a member of a family would not have the right to associate with the other members because under certain circumstances he may be confined in a room by himself? In the case of a child this may be done as a punishment for misconduct, or with any member of the family it may happen if he has taken a contagious disease and his presence would be dangerous to the other members. His right to associate with the others has not been annulled but is simply temporarily in abeyance. When he ceases to be dangerous to the health of the others he can again mingle with them. His right to so mingle is the usual and normal condition of affairs. The suspension of the right,

while it may sometimes occur, is an abnormal or unusual condition.

So it is with the right of visitation. The normal and usual practice is to permit the visit. It is an unusual and abnormal situation of affairs when a brother who has proven himself to be a member in good standing of a Masonic lodge is refused admission to any other lodge which he may wish to visit. However, such a condition sometimes arises, the most common cause being an objection raised by some member of the lodge. It is our purpose in this issue to consider the effect of such an objection. The right of a member to so object is based upon the principle expressed in rule No. 151 of the Grand Lodge of England—"It is within the power of the Master of every private lodge to refuse admission to any visitor whose presence he has reason to believe will disturb the harmony of the lodge, or to any visitor of known bad character." In order that the Master may know whether or not a visitor's presence will disturb the harmony of the lodge, it is customary to recognize that a member of the lodge may object to the admission of such visitor. However, when we come to the question of the effect of the objection there is considerable diversity of opinion and practice among the Grand Lodges of this country. Many of them, and Iowa is one, hold that the Master shall decide upon the validity of the objection. Others hold that the objection is absolute and that the Master *must* exclude. At the present time in most of the states which hold that an objection is absolute it is held that the objection is operative only while the objector is present and at the particular meeting where made. To be effective at a subsequent meeting the objection must be renewed. This very provision implies that the right of visitation is recognized and that it is only temporarily suspended by an objection. The

Iowa law is contained in Section No. 97 of the Grand Lodge Code and is as follows: "Visitation—The right of an affiliate Master Mason to visit a lodge other than his own is discretionary with the Master thereof, having in view the usages of the Craft and the interests of the particular lodge. If objections are raised, he shall investigate the reasons given and seek other information at his pleasure, and his decision is conclusive."

The strongest arguments on both sides of this question are found in the correspondence of the Grand Master of the District of Columbia in 1870 which grew out of the following circumstances: "A. alleged that B. was a 'bogus Mason.' B. demonstrated that he had been regularly made a Master Mason in Scotland, and was there affiliated and in good standing. A. then made an effort to keep B. out of the lodges, by getting some member to object to his (B's) presence as a visiting brother, alleging as a reason for so doing that B. had wronged him (A.) in some business transactions.

"This produced the inquiry: 'Why does not (A.) prefer charges?' He did so. A trial ensued. A., the accuser, was assisted by counsel. B., the accused, conducted his own case, which resulted in an unanimous verdict of 'not guilty,' at a very full lodge. The commissioners who tried the case closed their report by rebuking A. for the unmasonic spirit which he had manifested throughout the whole proceedings.

"Friends of A., in one or two of the lodges, still continued to object to the admission of B. as a visitor, although he had in the meantime demitted from his lodge in Scotland and affiliated with a lodge in this jurisdiction. Under these circumstances the Master of a lodge addressed a communication to then M. W. Grand Master B. B. French, submitting for his decision the following questions:

"1. Does a Master Mason in good standing in his lodge possess the inherent right of visiting any Masonic lodge wherever he may go?"

"2. It has been claimed that a Master Mason may object to a visiting brother, the reasons to be determined solely in his own conscience. Does a Master Mason possess the unqualified right of objecting to the presence of a visiting brother in his lodge?"

"3. If a Master Mason objects to a visiting brother sitting in the lodge, is he accountable to the lodge, and is it his duty to give reasons for such objection?"

"4. If a Master Mason has sufficient reason for objecting to a brother visiting his lodge, is it not his duty to prefer charges, so as to bring the objectionable brother under discipline, and give him an opportunity to vindicate his character?"

"5. If a Master Mason shall hear the statement of his friend, affecting the character of a brother Master Mason, would he be justified in objecting to the presence of such brother in his lodge upon an ex parte statement?"

The Grand Master decided these questions as follows:

"'Landmark Fourteenth.—The right of every Mason to visit and sit in every regular lodge is an unquestioned landmark of the Order. This is called the 'right of visitation.' This right of visitation has always been recognized as an inherent right, which inures to every Mason as he travels through the world,' etc.

"Every writer of any eminence on Masonic subjects, whose works have come under my notice, express the same idea; and I believe it is not questioned anywhere. I have, therefore, no difficulty in replying affirmatively to that question.

"To your second question I reply as follows:

"A Master Mason who is a member of a lodge has an unqualified right to object to the admission of a visiting brother into the lodge of which he is a member:

"The great object of all Masonry," says Bro. Mackey, 'being the preservation of harmony among the brethren, which our ritual properly declares to be 'the support of all well-regulated institutions,' it has been deemed by many excellent authorities to be the prerogative of any member of a lodge to object to the admission of a visitor when his relations to that visitor are of such a nature as to render it unpleasant for the member to sit in the lodge with the visitor.'

"This principle in Masonry has been settled by some of the most learned and reliable Masons in the United States, as well as by Bro. Mackey.

"To your third question I reply:

"That, in my opinion, the objecting brother is accountable to the Worshipful Master of the lodge for his objections, and is bound, if required, to give his reasons therefor.

"In the article from which I have already quoted (Mackey's Jurisprudence, P. 29) he says, speaking of the right of visitation: 'This right may of course be impaired or forfeited on special occasions by various circumstances; but when admission is refused to a Mason in good standing, who knocks at the door of a lodge as a visitor, it is to be expected that some good and sufficient reason shall be furnished for this violation of what is in general, a Masonic right, founded on the landmarks of the Order.'

"In addition to this, the fact is well known to all well-informed Masons that the entire responsibility of refusing admission to a visiting brother rests on the Master of the lodge; for, when a brother objects it is for the Master to decide whether the objection shall deprive the

visitor of his right.

"Brother Mackey says 'the right is a positive right, which inures to every affiliated Master Mason always. * * * It may be forfeited for good and sufficient cause; while for the Master of any lodge to deny it without such cause is to do a Masonic wrong to the brother claiming it, for which he will have his redress upon complaint to the Grand Lodge,' etc.

"To bring this dictum of Bro. Mackey to the case under consideration, I will state it: Bro. G—, who, it is admitted, is a regular Master Mason, affiliated with a lodge in Scotland, knocks at the door of Lebanon Lodge, and asks to be admitted as a visitor. A member of the lodge rises and objects to his admission, and Brother G—, is informed, outside of the door, that he cannot be admitted. The onus of refusal, so far as Bro. G— is concerned, rests entirely on the Worshipful Master, and he is amenable to the Grand Lodge, if Bro. G— thinks proper to make complaint to that Body.

"Can it then be that the Master is not to know the reasons of objection, so as to be able to show sufficient cause for denying the applicant his inherent right to visit?

"An affirmative answer to this question would clothe any member of any lodge with arbitrary power to cause the rejection of every visitor who applies for admission! It cannot, with any reason be for a moment sustained!

"To your fourth question I reply:

"That, when the objecting brother gives his reasons, if the lodge deem them of sufficient weight to sustain charges, it is its duty to direct the Junior Warden to prefer them to the Lodge, that the brother may be dealt with.

"The fifth question propounded by you is, in my opinion, one to which no general principle can be applied; it must depend entirely on the nature of the

statement made by the friend."

This decision was not accepted by one of the Masters and the next year the same questions were asked of the new Grand Master who endorsed the decision of his predecessor and also wrote to the Grand Masters of all the other Grand Jurisdictions as to their practice in such matters. Out of the twenty-one replies received, question No. 1 was answered "Yes" by seventeen, "No" by four; question No. 2 "Yes" twenty, "No" one; question No. 3 "Yes" fourteen, "No" seven; question No. 4 "Yes" two, "No" thirteen, "No answer" six. Practically all answers to question No. 5 were to the effect that it depended entirely upon the circumstances in each case and that it could not be definitely answered generally. The decisions of the Grand Masters were referred to the Jurisprudence Committee which approved them. One member, however, disagreed and brought in a minority report. The Grand Lodge postponed action until the next stated Communication, at which time the following resolution was adopted—"Resolved, That it is the right of a brother in good standing to visit all regular lodges; but, if objections are made, it is the right of the Master to determine the validity of such objections, he alone being responsible to the Grand Lodge." When this action was taken the correspondence with the other Grand Lodges was before the Grand Lodge for their guidance. The reasons assigned by the advocates of the different positions in that correspondence are the reasons which govern today and we may, therefore, profitably consider the arguments offered. There was practically no difference in the answers to question No. 1. Those who answered "Yes" admitted that the right of visitation was modified by the right of objection and those who answered "No" did so because it was thus modified.

Bearing in mind, therefore, the fact

that the temporary suspension of a right does not work its annulment, we may say that it is generally held that a Master Mason in good standing has the right to visit any other Masonic Lodge, subject, however, to the right of a member of that lodge to object. It is only when we consider the effect of the objection that Masonic authorities differ. It is generally conceded that a member has a right to object, but it is not admitted, as some claim, that the objection is in all cases of itself sufficient to exclude.

Possibly in a future issue of the Bulletin we will give some of the reasons advanced by the advocates of the two positions.

Retirement of John R. Parson

Brother John R. Parson, who for the past seventeen years has been the faithful and efficient Grand Secretary of the Grand Lodge of Missouri, recently resigned his position and was succeeded by Brother Frank R. Jesse as Grand Secretary for the unexpired term.

This Grand Lodge has been very fortunate in having during the last seventy years of its history only four Grand Secretaries, all of whom were men of great ability. Anthony O'Sullivan served for fifteen years and died in office. He was succeeded by George Frank Gouley who served for ten years when he was a victim of the great fire which occurred at the Southern Hotel in 1877. Dr. John C. Vincil succeeded him and occupied the position for twenty-seven years, dying in office shortly after the adjournment of the Grand Lodge in 1904. John R. Parson was his successor and remained up to the present time. Brother Parson also had a unique record, having presided over all of the Grand Bodies of Freemasonry in the State of Missouri. We shall miss the correspondence we have had for many years

with our good Brother and hope he may be spared to go in and out among the Brethren for many years to come.

Historical Sketches

The following historical sketches of Capitular and Cryptic Degrees is taken from the circular of the Seventy-fifth Annual Convocation of the Grand Chapter of Missouri, held at Sedalia, April 26-27, 1921:

The Degree of Mark Master is the first in the Chapter series, and was conferred in England as early as 1769 and in Scotland in 1778. It was introduced into the United States about 1791, and became officially a part of the Royal Arch Chapter in 1853. The story of the degree is founded upon the ancient customs of Operative Masons, who placed a distinguishing mark upon each piece of finished work, that the Craftsman might receive credit accordingly. The degree illustrates the Fellowcraft lesson concerning the payment of wages.

The Past Master's Degree—In former times no one was deemed worthy of reception into the Royal Arch who had not actually "passed the Chair" in his Lodge. In order that other deserving Masons might not be debarred from exaltation, this degree was instituted creating "virtual" Past Masters. As an indispensable prerequisite to exaltation in the Royal Arch the degree of Past Master teaches a necessary lesson of obedience, and contains elements of great effectiveness.

The Most Excellent Master is a degree designed to mentally and spiritually prepare the candidate for the Royal Arch, but was not originally held to be obligatory. It has been conferred in this country since the Mark degree was introduced (1791) and has had a regular place in Capitular Masonry since 1800. Given the rich setting and solemnity it deserves, this degree becomes truly

a sublime ritual of spiritual "preparation."

The Royal Arch first appeared in the Masonic system of England about 1740 and in America in 1758. The "idea" of this sublime degree is attributed to the Chevalier Ramsay, who is also credited with having invented some of the degrees of the Scottish Rite. Mackey says of it, "No event in the history of speculative Freemasonry has had so important an influence upon its development as a system of symbolism as the invention of the Royal Arch degree. 'It is evident that the limitation of the system to three degrees left the cycle of symbolism in as incomplete a condition as would be a novel with the last chapter unwritten.'"

For many years the Royal Arch was conferred as the fourth degree of the Blue Lodge, but its importance finally caused it to be incorporated in its fitting place at the summit of the Chapter degrees. Here the TRUE WORD, and all that it symbolically signifies, is revealed. The degree is therefore really indispensable to every earnest seeker after Masonic light, and he who attains it is truly "EXALTED."

The Council of Royal and Select Masters

Only Royal Arch Masons are eligible to membership in the Council, but it is not obligatory to join the Council before taking the Commandery. A Grand Master of Massachusetts has said: "The Cryptic Rite stands on its Masonic merits. We glory in a companionship which is the result of Masonic love—not compulsion." A New York Grand Master asserts: "Only Royal Arch Masons who love Masonry for itself, and not as a means to attain some end, should be invited to join the Council."

Albert Pike states that the two degrees of Royal and Select Master came

to America from France about 1766. They also existed as "detached" degrees in the Masonic system of Frederick the Great. Their history in this country is unusually interesting. No less than three branches of Freemasonry claimed jurisdiction over them, namely: The Supreme Council of the 33d degree, A. A. S. R., various Grand Chapters of the Royal Arch and various Grand Councils, R. and S. M. Throughout more than 100 years discussions frequently arose as to whether the degrees should precede or follow the Royal Arch. No longer ago than 1850 the Supreme Council of the Scottish Rite for the Northern Jurisdiction U. S. A., published a decree, which was concurred in by the Southern Jurisdiction, claiming supremacy over these degrees as "their exclusive property from time immemorial," but since 1870 all such claims have been very properly surrendered to Grand Councils of the York Rite.

Terms Used By Masons

The Grand Master opens a Lodge in *ample form*; his Deputy in *due form*; a Worshipful Master in *form*.

Meetings of Grand Lodges and Lodges are called *Communications*. Those of Grand Lodges may be either Annual (in some states Quarterly) or Special (Emergent), and those of Lodges, Stated, Called or Festival.

Meetings of Grand Chapters and Chapters are called *Convocations*; of Grand Councils and Councils, *Assemblies*; of Grand Commanderies and Commanderies, *Conclaves*, and of Anointed High Priests, *Conventions*.

The Degrees of the Blue Lodge are termed *Symbolic*, of the Chapter, *Capitular*, of the Council, *Cryptic*, and of the Commandery, *Templar*.

The period during which a body meets without adjournment (in most Masonic Bodies "calling to refreshment") is called

a *Session*, as the Morning Session, Second Day, of the Seventy-eighth Annual Communication of the Grand Lodge.

Life's Portal Past

"Ah! Never on earth shall we find the best!

But it waits for us in the land of rest;
And a perfect thing we shall never behold

Till we pass the portal of shining gold."

The following named brethren have been called home within the last three months:

Edward D. Beauchamp, Bloomfield, April 11.

John Edward Beal, Eagle Grove, March 26.

Charles A. East, Des Moines, April 21.

Francis M. Epperson, Eddyville, May 19.

Frank N. Fowler, Nevada, June 4.

Joseph M. Griffiths, Des Moines, June 22.

Edmund H. Gifford, Davenport, June 19.

Morton Howard, Sioux City, Mar. 25.

Allen Meader, Eldora, March 18.

Sam L. Moore, Boone, May 30.

Carsten N. Petersen, Davenport, June 22.

Isaac Petersberger, Davenport, May 30.

Edward W. Roth, Burlington, May 22.

Jacob B. Smith, Lake City, May 6.

Edmund Thomas Scott, May 21.

J. E. Tusant, Des Moines, March 25.

C. C. Wolfe, Parkersburg, May 20.

Frank F. Wood, Des Moines, May 14.

Louis S. Willenburg, Remsen, May 8.
Cyrus H. Phelps, Akron, Colorado, March 27.

Jacob R. Bates, Long Beach, Calif., June 7.

In this list are many who have been prominent in the Grand Bodies of Iowa

Masonry.

Brother Frank N. Fowler was Grand Master of the Royal and Select Masters of Iowa in 1908-9 and Grand High Priest of Royal Arch Masons in 1915-16. He was born in Searsport, Maine, June 11, 1858 and died at his home in Nevada, Iowa, June 4, 1921. On May 17, 1894, he was made a Master Mason and since that date to the time of his death he had been an active Masonic worker.

Brother Frank Wood of Des Moines, who died at his home in that city May 14, 1921, was Junior Grand Warden of the Grand Lodge of Iowa in 1908-9.

Cyrus H. Phelps, who was Junior Grand Warden of the Grand Lodge of Iowa in 1876-7, died at Akron, Colorado, March 22, 1921.

Jacob R. Bates, who died at Long Beach, California, June 7, 1921, was Grand Treasurer of the Grand Lodge of Iowa in 1895-96.

Col. Joseph M. Griffiths, believed to be the oldest Mason in Iowa, if not in the world, (oldest that is in point of service) died at his home in Des Moines, June 22, 1921. Brother Griffiths was made a Master Mason February 20, 1851, at Bridgetown, New Jersey. He was Master of Pioneer Lodge No. 22 in 1855. He demitted from this Lodge and organized Capital Lodge No. 110 in 1857 and until the last few years had been an active member of this Lodge as well as of the other Masonic Bodies of Des Moines. In 1859 he was made an Honorary 33° Mason in the Scottish Rite. In 1861 he was elected Junior Grand Warden of the Grand Lodge of Iowa and in 1867 he was Grand Generalissimo of the Grand Commandery of Iowa. Brother Griffiths was buried with Masonic honors by Capital Lodge No. 110 of Des Moines. The Grand Master appointed Brother Crom. Bowen as his Special Representative to attend this funeral. Temple Commandery No. 4 acted as escort.

Gen. LaFayette

A letter was received by the selectmen of this town on Thursday, from the agent of LaFayette, in New York, mentioning the receipt of an order for a hogshead of earth from the Bunker-Hill Battle Ground to be placed over the body of LaFayette at his decease. It is to be accompanied by a certificate, to be signed by three of the oldest veteran soldiers in the town, and shipped to Havre from New York or Boston. A reply has been forwarded to the agent, that the request will be implicitly complied with by the authorities of this town. The earth will be taken from near the spot where General Warren fell; and the earth that drank the blood of Warren will surround the body of LaFayette. It has been thought that General LaFayette, whose fondness for his adopted country is apparent in every act and every wish of his heart, would return and end his days with us. This question seems to be determined by the above circumstances.

—*Bunker-Hill Aurora.*

(This taken from "The Craftsman," Rochester, N. Y., June 2, 1829.)

We trust that each brother will carefully read the amendments to the Code given in another part of this issue of the Bulletin. They affect every member of the Order and since ignorance of the law does not excuse its violation, it behooves every brother to thoroughly inform himself as to these changes. We would especially call attention to the new laws relating to proficiency in the lecture of the Third Degree, soliciting for membership in recognized bodies, and to the time for holding the stated meetings of the Lodge.

The Brotherhood of Man

"As the member of an infant empire, as a philanthropist by character, and, if I may be allowed the expression, as a citizen of the great republic of Humanity at large, I cannot help turning my attention sometimes to this subject, *how mankind may be connected, like one great family, in fraternal ties.* I indulge a fond, perhaps an enthusiastic idea, that as the world is evidently much less barbarous than it has been, its melioration must still be progressive; that nations are becoming more humanized in their policy; that the subjects of ambition and causes for hostility are daily diminishing; and, in fine, that the period is not very remote when the benefits of a liberal and free commerce will pretty generally succeed to the devastations and horrors of war."—George Washington.

Letter of Brother Thos. Lambert P. G. M.

At the last session of the Grand Lodge I tendered my resignation as Chairman of the Board of Trustees of the Grand Charity Fund of the Grand Lodge of Iowa, A. F. & A. M., to take effect on and after July 1st, 1921.

For twenty-one years I have officiated as Chairman of the Board, and the labor and responsibilities have increased each year until they have reached a point where I can not possibly carry them longer. It is like severing the heartstrings to part with a work that I have loved and made a part of my life for so many years, but nature will no longer be denied and I must find relief from some of my responsibilities and pass the work to other hands.

Our Most Worshipful Grand Master Amos N. Alberson, has named as my successor a Brother known and loved by all—Past Grand Master F. W. Craig, of Des Moines, who will take charge of

the work on and after July 1st, 1921.

It is with a feeling of deep sadness and regret that I am severing connections of long years standing with many of my good Brethren, in the Grand Charity work, and I desire to express to them, one and all, my sincere and heartfelt appreciation of their good will and helpful assistance.

In the future kindly address all communications for the Chairman of the Board of Trustees for your Grand Charity Fund, to Brother F. W. Craig, Chairman, Capitol City Bank Building, Des Moines, Iowa.

Very sincerely and fraternally yours,
THOS. LAMBERT.

Grand Master Jesse A. West of Des Moines, in speaking of the Order of DeMolay in that City, says: "On Friday, we had a class of 217 in our DeMolay. The Kansas City boys, twenty-eight of them, came up and exemplified the work and it certainly was beautiful. I think not less than four hundred Masons witnessed this work and I have heard nothing but praise for the manner in which the work was exemplified and for the real merits of the Order."

The Loom of Life

Life is a loom which we feed with our thread,

Feed with the deeds of the days we have led—

Cotton or woolen or silken the skein,
Always we weave it with pleasure or pain!

What of the cloth that we weave, you and I?

What of the texture and what of the dye?

Shall it be woven of gladness and song?
Shall it be fed with the good thread and strong?

Or, with a careless, indifferent gray,
Shall we produce just a shoddy—alway?

Death

"In the whole course of our observation there is not so misrepresented and abused a personage as Death. Some have styled him the King of Terrors, when he might, with less impropriety, have been termed the terror of kings; others have dreaded him as an evil without end, although it was in their own power to make him the end of all evil. He has been vilified as the cause of anguish, consternation and despair; but these, alas, are things that appertain not unto death, but unto life. How strange a paradox is this, that we love the distemper and loathe the remedy, preferring the fiercest buffetings of the hurricane to the tranquility of the harbor. The poet has lent his fictions, the painter his colors, the orator his tropes, to portray Death as the grand destroyer, the enemy, the prince of phantoms and of shades. The dark domain of Death we dread, indeed, to enter, but we ought rather to dread the ruggedness of some of the roads that lead to it; but if they are rugged they are short, and it is only those that are smooth that are wearisome and long. Tyrants can sentence their victims to death, but how much more dreadful would be their power could they sentence them to life! Life is the jailer of the soul in this filthy prison, and its only deliverer is death; what we call life is a journey to death, and what we call death is a passport to life. True wisdom thanks Death for what he takes and still more for what he brings. Let us, then, like sentinels, be ready, because we are prepared. There is nothing formidable about death but the consequences of it, and these we ourselves can regulate and control. The shortest life is long enough if it lead to a better, and the longest life is too short if it do not."

—Colton.

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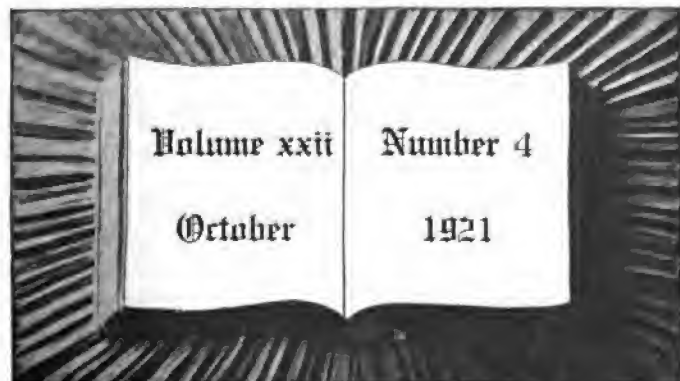


Quarterly

Bulletin



Iowa Masonic Library



Summer's Farewell

All in the time when Earth did most deplore
The cold, ungracious aspect of young May,
Sweet Summer came, and bade him smile once more;
She wove bright garlands, and in winsome play,
She bound him willing captive. Day by day
She found new wiles wherewith his heart to please;
Or bright the sun, or if the skies were gray,
They laughed together under spreading trees,
By running brooks, or on the sandy shores of seas.

They were but comrades. To that radiant maid,
No serious word he spake; no lover's plea.
Like careless children, glad and unafraid,
They sported in their opulence of glee.
Her shining tresses floated wild, and free;
In simple lines, her emerald garments hung;
She was both good to hear and fair to see;
And when she laughed, then Earth laughed too, and flung
His cares behind him, and grew radiant and young.

One golden day, as she reclined beneath
The arching azure of enchanting skies,
Fair Summer came, engirdled with a wreath
Of gorgeous leaves, all scintillant, with dyes.
Efulgent was she; yet within her eyes,
There hung a quivering mist of tears unshed.
Her crimson mantled bosom shook with sighs;
Above him bent the glory of her head;
And on his mouth she pressed a splendid kiss, and fled

—*Ella Wheeler Wilcox.*

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C. C. HUNT Associate Editor

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

THE SCIENCE OF FREEMASONRY

SECOND SERIES

By ROBERT D. GRAHAM, President, International Association of Masonic Students

Masonic Burial

There is no subject connected with the activities of Freemasonry that needs more attention at the present time than that of Masonic Burial.

The "Right" of burial at the hands of his brethren belongs to every Master Mason in good standing and there are some things connected therewith that you should know.

A Freemason not in good standing has no right to Masonic Burial and this is also true of a Fellow-Craft or an Entered Apprentice. The deceased must have been a Master Mason. While it is true that every Master Mason eligible to receive Masonic Burial should be so interred, at the same time Freemasonry is not a Burial Society and this should be clearly understood by every Master Mason and his family. In some local

Lodges, the brethren have organized what is called a Low Twelve Club for the purpose of rendering immediate financial assistance to a bereaved Masonic family. This is a splendid idea and should be fostered by the Craft, but this is only an incident to the life of Freemasonry.

The deceased should have personally expressed the wish that his brethren carry his remains to their last resting place and this wish should be expressed in writing at a time when death is not expected. The family will nearly always comply with the wishes of the departed when these wishes are known and many an anxious and worried hour could have been saved on the part of the family if the brother had only said what he wanted done. All controversy would

cease on the production of a written request.

The brother having made his request, the Worshipful Master should let the family know that such condition exists and proceed to arrange accordingly.

The Masonic Lodge cannot unite with any other organization in a funeral. The Lodge must bury the body or let it alone as a Lodge. After such services as the family may desire at the home or at a public meeting place, the brethren will assume charge and continue in charge until committal has been accomplished.

The Fraternity not being a Burial or other Beneficiary Organization, I am sure you will pardon me for drawing your attention to conditions that have been known to arise. Brethren sometimes give the impression that the Lodge will care for them and families have been known to act upon the impression they received by incurring large funeral expenses out of all reason and far from being in keeping with the circumstances of the departed brother because they expected the Lodge to pay the bill. The conducting of a funeral service does not carry with it the obligation to pay the expense of the funeral. Should the expense be met by the Craft, it will be an act of Benevolence and not because of a Beneficiary condition.

We have known cases where families have called to their assistance undertakers who were not Freemasons but who were opposed to Freemasonry, and when they learned that the deceased was a Freemason and the family expected the Lodge to pay the expense, they seem to have made charges higher than was right.

"Death, as a necessary end, will come when it will" and "cowards die many times before their death." You are travelling to the grave; there is no escape. Why put off attending to

those things that are imperative and throw added burdens upon those already weighted down with sorrow and grief.

Attend to these matters and do it now.

We counsel you to adhere strictly to simplicity. Many families, at the advent of death, load themselves with a debt it takes years to pay off. Do what you can and do all you can for the living. As for the dead, their record is closed on earth and God has taken them to be with Himself.

The average Freemason in our large towns and in the cities seems to think that it is entirely unnecessary for them to help bury the dead and the neglect has reached such limits that it has, in some cases, been necessary to issue a summons in order to get the brethren to do their duty. I have a Lodge in mind that divided the membership into three sections and summoned one section to each funeral so that at least one-third of the available membership was present at each funeral conducted by the Lodge. What is the matter that our officers find it necessary to summon us to do our duty to the dead?

These things ought not so to be. Our respect for the departed; our desire to help and comfort the afflicted; our zeal for the honor of the Fraternity—all of these should impel us to make a sacrifice, if necessary, and attend the last rites of this Craft.

Some day it will be said of you—"he is dead." I am sure, as you look forward to that hour, you are helped when you think that your family will not be neglected but that they will be visited and consoled and that your remains will be taken care of properly.

My brother, as the Right of Masonic Burial belongs to you, so this same Right belongs to others and they are entitled to receive such at your hands.

Masonic Citizenship

At various times inquiry has been made as to the reasons why Masonry requires such strong pledges of allegiance to the several countries and the governments thereof in which it holds forth, when, since its universality throughout the world has been established, it supposedly owes its highest allegiance to humanity.

Internationalism has never been especially successful in the promotion of ideals. It has proven itself a fallacy, and in only one particular might it be said to have operated successfully. That is in an organization which presumes to commercialize the favors of the Supreme Being, and as a consequence, demands and receives the primary allegiance of its disciples; for which reason it has been a continual cause of strife, war and bloodshed, and will remain a source of friction among the peoples of the earth as long as it is permitted to exist.

Masonry, on the contrary, demands of its membership, first a belief in the Supreme Being, and then unqualified allegiance to the government of the country under whose laws it is permitted to thrive. It aids and abets every peaceful and legal move that can be made by the people of its country for progress in the welfare of the human race. By means of education it develops the individual to behold his environment with a broader vision, with a capacity to understand and appreciate a larger field in the every-day affairs of life, and thus to thoroughly inculcate in him the responsibility of his duties to his country, his neighbor and himself. Peaceable, law-abiding and intelligent citizenship is exemplified by the individual who yields temporarily or permanently those personal prerogatives, privileges or rights, the exercise of which would intrude upon the peace and happiness of his neighbor. Lawful society brings the

greatest contentment to the greatest number; it is the one thing that establishes the intelligent human being so far above the savage, who in his state of barbarity is not far removed from the beast of the field. Society must maintain its authority and complete mastery over the individuals in order to prevent a reversion to the bestial state; therefore, an authority must be established—an authority which we in republics voluntarily vest in certain of our chosen individuals in whom we repose the control of the masses. So long as society can retain its properly constituted government, just so long will progress in the enlightenment and increase of intelligence continue in the human race. The moment it fails, that moment peace has fled and bloodlust taken its place.

We need go no further than carefully to follow the events of the present day as they are now recorded and compare these events, the proceedings among law-abiding peoples, with those where law and order have been overthrown.

The establishment of an individual nation, and requiring the loyalty of its citizenship as we do in Masonry, will bring to humanity the highest pinnacle of success to make the nation strong; to make all nations strong will benefit the constituent peoples, and while enjoying this benefit, why cannot nations be and act toward each other without hypocrisy and deceit, but with a friendly spirit and sincerity promote each other's happiness and prosperity?

Imagine a family of seven adult brothers, each the father of a family of his own, who owes to the latter his first unqualified and absolute allegiance. He is their protector and their supporter. He is responsible for the peace and contentment of the wife; for the health, happiness and proper education of the young; he must first perform his duty to them, yet a friendly spirit and feel-

ing of good-will promoted among the seven heads of their respective families will make lighter the burden which each of them has to carry.

So it is or should be with nations; each nation the protector of its own people; responsible for their health, happiness and prosperity. So, also, each nation can help the others—assist them in bearing their burdens and freeing humanity from the last remaining shackles of autocracy, as well as from the danger and exposure to lawless anarchy.

It is therefore fit and proper that Masonry, as the chief exponent of the principles of brotherly love, which means humanity; of relief, which means to aid and assist one another; and of truth, which means enlightenment and intelligence, should and does insist upon the highest type of citizenship in those seeking admission to the Craft, in order that its present high standard may be maintained and continued.—*New Age*.

Masonic Obligations

There has always been an impression among some that a Mason cannot be convicted of any crime. This is an error. There is no obligation taken by a Mason to shield another from the consequences of his wrong-doing. It is the duty of every Mason to warn his brother against the results that necessarily follow a certain course of living and improper acts—if possible, to prevent crime of all kinds, and never to shield it or hide it. In law all men are presumed to be innocent until proven guilty; hence, it is the privilege and duty of a Mason to stand by and aid a brother charged with crime but this is as far as duty goes. This is a duty incumbent on all, whether Masons or not, and is always guaranteed by the constitution. That it is not always the case is possibly true.

Masonry was never intended to abet crime by its concealment after it has been committed, even by a brother. The

requirement to warn a brother against approaching danger extends only so far as may serve to prevent his doing a wrong act. It is no part of a Mason's duty toward a brother to warn him that the sheriff is approaching, armed with a writ for his arrest, but if by counsel we can prevent the commission of a crime, it is our duty to do so. After a crime has been committed our duties only extend to seeing that the accused has a fair and impartial trial, and is given an opportunity to make a full defense. If it were a fact that Masonry required its members to aid criminals it would be a dangerous menace to the public welfare and would fall from its high place in the popular estimation.

We are not to dig pits for our brethren to fall into or to let them fall into those which others dig to entrap them, but if they persistently do wrong we are under no obligation to aid them in the wrong or to escape from the consequences of their folly. It is the prevention of crime and not to aid escape from it that Masonry seeks to shield its membership. The warning, then should come before the wrong act is performed.—*Masonic Chronicler*.

Questions for the Inactive Mason

1. What induced you to become a Mason?
2. Was it for the good you might do the order?
3. Was it for information and benefits you might derive from the order?
4. Can you reasonably expect to accomplish much in either instance if you do not attend meetings of your lodge?
5. Is the order worthy of your help?

If not, then suppose you discard your emblem. If it is, then why not help to promote its interests by your efforts and occasional attendance.—*Exchange*.

The Perfect Ashlar

By C. C. HUNT

Our Modern monitors describe the perfect Ashlar as a "Stone made ready by the hands of the workmen, to be adjusted by the working tools of the fellow craft," but they do not say what it is to be made ready for, nor to what purpose it is to be adjusted. We do not find the term in the old monitors, but we do find the rough Ashlar, and associated with it, the Perpend Ashlar. This latter term is defined by the Standard Dictionary as "An Ashlar long enough to reach through a wall and show a fair face on both sides."

There are many forms of this word, such as Parpen, Parpend, Parpent, Parpine, Parpin, Parping, etc., but they all mean the same thing. The new English Dictionary defines this word and its variants as "In Masonry, a stone which passes through a wall from side to side, having two smooth vertical faces; a stone squared or dressed for this purpose." "Perpentstone, a large stone reaching through a wall so as to appear on both sides of it; the same as what is now usually called a bonder, bondstone or through, except that these are often used in rough-walling, while the term perpent-stone appears to have been applied to squared stones or ashlar; in Gloucestershire ashlar thick enough to reach through a wall and shew a fair face on both sides is called Parping Ashlar."

Thus, it will be seen that the Perpend Ashlar was a binding stone, whose purpose was to hold the other stones in the wall together. All its faces must be smooth and its edges square.

The workman must know the nature of the wall in which it is to be placed, and must make it ready accordingly. In adjusting it to its place in the wall, the exposed faces must be perpendicular, its other faces at right angles to the wall, and its upper and lower surfaces level.

In other words, it must be adjusted to its place by the plumb, square and level.

It should be noted that as one of the jewels of the lodge, it has not yet been adjusted to its place in the building, but it has been made ready and is *to be* adjusted. Because of the fact that it has been made ready for its final resting place, it is now called the Perfect Ashlar. But in order to understand its symbolism, we must keep in mind the original term as it came into our ritual from Operative Masonry. We call it the Perfect Ashlar, but we must remember that it is perfect only because it is completely adapted to the purpose for which it was named, namely: to exactly fit into its place in the building, and act as a binder for the other stones.

In order that it may do this, it must possess certain attributes and through these attributes we are reminded "of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors and the blessing of God." It has two faces to be exposed, and both must be absolutely upright. It does not have one standard for the world and another for the home; the same fair face, square and true, is presented to both the world and the lodge, and it teaches that we should not have one code of morals for one place, and another for another, but that right is the same wherever we are and under whatever circumstances we may be placed.

In becoming the Perfect Ashlar the nature of the stone has not been changed. The workman cannot take a poor stone from the quarries and make it perfect; Masonry cannot take a base man and make him good. The rough can be made smooth, but the stone must be capable of taking the polish or the work will be in vain. The lodge should, therefore, be careful of the material which it accepts. Masonry can give a man what he has not, but it cannot make him what he is not. The Order can bring out the

good that is in a man, but unless he has the germ within him, Masonry can add nothing. Only the grace of God can transform the material, but given the proper material, the working tools of the fraternity will render valuable assistance in bringing it into perfect form.

In the process of making the stone perfect, we should remember that no new material has been added to it. On the contrary, it is the removal of that which is superfluous which makes perfection. And to attain this perfection, much that is disagreeable must be endured. The discipline of the gavel and chisel is often painful, but only thus can the rough edges be knocked off.

Brother John T. Lawrence well expressed this thought when he said "The process of fashioning the Perfect Ashlar is one attended with a certain amount of trouble. There are frequent references to the square; chips and litter and dust lie about helping to conceal the growing perfection of form, just as the scaffolding serves to conceal the perfect form of the temple arising behind it. Still we know that in good time the debris will be removed and the scaffolding pulled down. And as we gaze at the operations of the mason and the builder, it is not the amount of litter nor the extent of the scaffolding that impressed us, nor are we troubled because the scaffolding is unsightly. Herein may we not derive a useful moral lesson? The incidents of daily life, our occupations, our intercourse with the world, oftentimes accompanied with friction, sometimes unpleasant, our various duties in the station of life we have been called upon to fill, not always honorable in public estimation, the trials and losses, the sickness and bereavement which have attended our course, none of these is permanent, and every one of them has its share in the final shaping of the thing of beauty that in the good time of the Great Architect of the Universe will be revealed. God

will not ask anyone at the Judgment Day what he did for a living. For more important will be the question, how he did it. The accidents and trivialities of life are not long remembered."

Another thought suggested by the fashioning of the Perfect Ashlar is that, during the entire process the finished form is in the mind of the workman, who has an ideal toward which he is striving. He does not ruin the work by changing his plan, as many lives are ruined by resolutions but partially carried out. And when at last the Ashlar has been made perfect, the litter, dust and chips are cleared away, the tools are laid aside, and there is nothing to suggest the means by which perfection has been attained. This should teach us that our symbols are but working tools by means of which we are working to form ourselves into perfect stones for that spiritual building which is to be our eternal home.

The fraternity is not an end in and of itself. It is a perfect man we are to form and not a perfect Mason, though it is true that one cannot be a perfect Mason unless he is also a perfect man. Freemasonry, however, is but the means in the end toward which we strive. Another lesson mentioned by Lawrence is "the nearer the Ashlar approaches perfection the sharper and more uncompromising are its edges. It will occupy the space provided for it, but it demands that space to the full and is content with no less. On the other hand, it does not encroach on the rights of its fellows in the slightest degree. And as we progress toward finality does not our sense of the difference between right and wrong become more and more acute? Our sense of what is perfectly just is less and less subject to deviation. Our sense of duty comes to fill our whole capacity, and our conception of the state of life into which it has pleased God to call us becomes more luminous. We are increasingly conscious of our neighbor's claim

to respect and consideration." It is in attaining this recognition of each other's rights as well as our own that the final work is done in the preparation of the stone, but these of themselves cannot give the polish that is necessary to perfection. This can only be done by close association with our fellow men and it is in giving this polish that Freemasonry performs its most important function.

In conclusion we go back to the beginning, and remind ourselves that the Perfect Ashlar is the Perpend Ashlar, which has been designed to support the wall, and bind the smaller stones together. In this connection, let us remember that we are concerned with our brother's welfare, as well as our own, and that only when we perform this function well can it be said that our work is good work, true work, square work.

What Masons Are Doing

Alabama has erected another dormitory at the Masonic Home to cost approximately \$50,000.00. They educate about 150 Masonic orphans. Some are now in high school and it is purposed to give them a collegiate course.

Connecticut has erected, at a cost of more than \$225,000, a large and commodious fireproof building to replace the old wooden Masonic Home at Wallingford. Individual lodges contributed a total of \$1,304.73 to the Armenian relief fund.

Delaware has taken steps to increase the fee from initiates for Masonic Home purposes.

Georgia has raised \$100,000 by voluntary contributions, as an endowment for Masonic Orphans' home.

Idaho's Grand Master visited every lodge. The lodges did little but confer degrees.

Illinois is bringing to increased efficiency its Masonic homes.

Kansas has held district meetings in all seventy-three districts, conducted by

the lecturer, which meetings have been held annually for the past fifteen years.

Kentucky is supporting 365 children, thirty-three aged women and fifty-six aged men in its home.

Louisiana has undertaken to erect a twenty-story Masonic Temple in New Orleans.

Maine says it has kept out of public affairs, ignored the Knights of Columbus and attended to time-honored customs.

Maryland has done nothing radical, but is heartily in favor of the Masonic Service Association, especially the educational program.

Minnesota has made an appropriation of \$4,000 for Masonic Research.

Mississippi has taken membership in the National Masonic Service Association.

Montana made a loan of \$7,300 to Masonic farmers in the drought-stricken district last year on small loans not to exceed \$300 in each case, without interest and payable "when able." Voluntary contributions aggregating \$5,000 were made to one of the smallest lodges which lost its hall by fire. It established a permanent relief fund of \$12,000, which enabled it to do this needed work and to continue it in the future. It also joined the Masonic Service Association.

Nebraska sent a committee to attend the Peace Jubilee of the Grand Lodge of England, thereby giving the Nebraska Grand Lodge some information by the reports of the committee as to Freemasonry in England.

Nevada has done good service in the Masonic Service Association, and points to Grand Master William B. S. Parks' addresses for the public schools.

New Hampshire levied an assessment of one dollar per capita for the George Washington National Masonic Memorial Association.

New Mexico enacted a law requiring lodges to pay to the Grand Lodge \$2.00

annually for all Master Masons of record annually for the Masonic Home fund.

New York is arranging for the erection of a Soldiers' and Sailors' Masonic Memorial hospital.

Oregon has erected a home for indigent members and Masonic orphans.

North Carolina is caring for the Orphan children of the State in the Orphan asylum at Oxford and for indigent Masons, their wives, widows, sisters and mothers in the Masonic and Eastern Star Home at Greensboro, it being run and controlled by the Eastern Star and Masonic orders.

North Dakota has constantly kept before its members their duties as men, as Masons and as good citizens; directing their attention to the essential Masonic dogma of a belief in one God, and its corollary man's brotherhood.

South Carolina raised the minimum fee from \$20 to \$30. No constituent lodge is allowed to charge less than \$30 for conferring the three degrees, except on ministers. The per capita tax paid by the lodge to the Grand Lodge was not raised in any way.

South Dakota supported the George Washington Memorial Association and the Masonic Service Association.

Vermont is making certain a "Benevolent fund" of good account.

Washington has established a Research and Educational Committee.

West Virginia authorized the building of a Masonic home on a site of sixty-two acres near Parkersburg, W. Va.

Wisconsin postponed the building of a new Masonic Home building until prices of material and labor are more favorable.

Ontario, Canada, distributed about \$75,000 among aged Masons, widows and orphans, and is spreading the doctrine of more lodges and smaller membership.

Nova Scotia inaugurated a campaign to raise an endowment fund for a Ma-

sonic Home for aged members, their wives and widows.

Prince Edward Island brought about almost absolute uniformity in the ritualistic work throughout the jurisdiction—*Masonic Voice Review*.

Masonic Service Committee

During the summer months the Secretary of the Committee has been busy preparing necessary equipment, organizing available resources and corresponding with the officers of the lodges and the G. L. officers and committees.

Speakers have been furnished for a number of picnics and other festival occasions, and in general a definite plan of campaign has been inaugurated in close co-operation with the Special Representatives of the Grand Master, and the Board of Custodians and District Lecturers.

Owing to the continued warm weather, but few lodges have requested speakers for September, but from every part of the state have come requests for talks by the speakers volunteering for that service with this committee.

The month of October will bring all the resources of the committee into effect. Over a score of eminent and able brethren have promised their services as speakers upon convenient occasion, and the committee is busy arranging dates to suit mutual convenience of lodge and speaker. We have a volunteer list of such splendid speakers on Masonic topics as Brothers Hutchinson, Westfall, Clark, Schoonover, Rendall, Arthur, Stockley, Shimek, Hogan, Mannheimer, Leamer, Tipton, Williams, Flint, Schaffter, Kuehnle, Bowers, Thompson, Hunt, Avery and others, who can interest and inspire any body of Masons.

The idea is to make available to every lodge, either by itself or in conjunction with the next adjoining lodges, an opportunity to have talks on Masonic topics by well informed brethren from other

places, at the mere cost of the travel and entertainment of the speaker.

The Masonic Service Association of the United States is preparing a series of moving picture films to accompany their topics, which are being used by some of our speakers. As yet but one of these films is satisfactorily completed. A second one will probably be ready for use in November, and a third one in December.

The Service Committee will be glad to assign the moving picture films with its machine and operator as far as practicable. However, the lodges should be advised that at present such assignments must be limited in number and will mean the extra expense of the travel and entertainment of the operator from Cedar Rapids, and may call for longer travel on the part of a speaker than otherwise. In as far as possible, the committee will assign a number of contiguous engagements for the illustrations, to equalize and minimize the expense of transportation.

This service will be extended as fast as practicable. At present the committee will assign speakers to introduce the series of talks on Masonry and Civic Duty, without attempting to furnish illustrations to accompany in every instance.

Masonic Picnics

August 18th was the day of three gatherings of Masons and their families in various parts of the state.

The brethren of Sac County have organized themselves into a Masonic Association, to co-operate in all their Masonic activities, under the leadership of Brother H. C. Hesser, of Sac City. Their first out-door field day was held at Lakewood Park, Lake View, August 18th, and was a huge success. Over 2,000 happy persons gathered there and enjoyed freely all the amusements of the park, baseball and other games among

themselves, and all the usual picnic pleasures of feasting, frolic and friendly association. Brothers Alberson, G. M., Saxton, S. G. W., Webster, G. T., and Parvin, G. S., were in attendance, and a most eloquent and inspiring address was delivered by Rev. E. G. Williams, P. G. C.

The organization of this Association and the splendid handling of all the details connected with the affair may well serve as a model for other localities, and we have no doubt that Brother Hesser and the others who were responsible, will be glad to advise any or all who desire information.

The Association includes the lodges at Schaller, Early, Sac City, Wall Lake, Odebolt, Lake View and Auburn, and they were all there in force.

The Guthrie County Masonic Picnic was held in Mitchell's Park at Guthrie Center, August 18th. Eight lodges were represented by more than 600 persons, who gathered there and enjoyed a perfect day. Community singing, the Casey Glee Club and the Hawaiian stunt of the O. E. S. from Casey, the platform talent of the O. E. S. of Stuart, and a series of thrilling baseball games between the various lodges, in which Bayard won the grand championship, furnished a full entertainment.

Hon. Carl Kuehnle, of Denison, delivered a masterly address on "Masonry and Good Citizenship," which commanded closest attention, and was warmly applauded. Brothers C. H. Nelson, T. E. Grissell, and C. E. Ettinger seem mainly responsible for the success of the occasion.

At Charles City, on the same date, the Masons of that vicinity gathered for a day's picnic together. There was plenty of good music, free lemonade, watermelon and coffee, and games of various kinds to interest every taste for sport. Rev. Bro. Robert Tipton, of Belle Plaine, made an interesting and inspiring ad-

dress on "Masonry and Civics" which was received with the heartiest approval. Everyone seemed to have a good time, and expressed a desire that a Masonic picnic be made an annual affair to cement the fraternity of that community, enlarge their acquaintance, and stimulate their civic spirit.

Low Twelve Clubs

Possibly few of our readers know just how the Low Twelve Clubs originated, and thinking there might be some who would be interested in learning of it, we give herewith a little article which appeared recently in the Masonic Bulletin of Ohio.

"It was late at night when the lodge was closed and the rain was coming down in torrents. Hence it was that a considerable number were gathered around the parlors, spinning yarns and waiting for it to 'clear up.' In the midst of the fun a brother came in, soaked to the hide, and told of a woman he knew whose husband had just died, leaving her and several children penniless and in actual need. They were all sorry, of course, but one brother, jumping into the fray, said: 'Well, just how sorry are you?' Something like two hundred dollars' worth of sympathy was immediately posted. Someone noticed the clock and it was even up 'low twelve.' It was suggested that those present make up a permanent fund for just such purposes and that others, members of lodges, chapters and commanderies, be invited to join. The motion prevailed unanimously, and thus it was that the first 'Low Twelve Club' was founded."

There has recently been called to our attention a case in connection with one of the Low Twelve Clubs in our own state. One of our brothers, who had been fortunate as far as worldly goods were concerned, was asked to join the Low Twelve Club. He replied that there

was no reason why he should join—that if anything should happen to him his wife would be left very well to do and would not need the assistance that his membership in such a Club would give. However, after discussing the matter a little further, he was finally persuaded to join, and at once handed over \$2.00 as a membership fee. The next day, on his way down town, he was accidentally killed. When his body was taken home, his wife had but fifty cents in the house, and while she was his sole heir, she could not touch a cent in the bank until she had an order from the court to do so.

That night one of the members of the Club took \$200.00 up to her and never was a woman more glad to receive this aid. It was a Godsend to her, as it was imperative that she have money at once.

I wish it were possible for more of our lodges to organize Low Twelve Clubs. They do a wonderful work and the expense of membership in the same is very little compared with the benefits derived therefrom. We trust that ere another year has rolled around we may hear of many such clubs being organized throughout the state.

Right of An Entered Apprentice or Fellow Craft to Visit

BY C. C. HUNT

The articles that have been running in the Bulletin on "The Right of Visitation" have called forth considerable comment. Among others the following question has been raised by several brethren, one of whom asks that the answer be printed in this issue of the Bulletin. "Can an Entered Apprentice or Fellow Craft visit or attend any lodge other than the one of which he is a member?" Since an Entered Apprentice or Fellow Craft is not a member of any lodge this question should read, "Can an Entered Apprentice or Fellow Craft visit any lodge other than the one in which he was initiated

or passed?" In former times Entered Apprentices were members of lodges and all business was transacted in the first degree, but in modern Masonic law, a Mason does not become a lodge member until he has been raised. In some cases, in addition to this, he must sign the By-laws of the lodge, but as a rule while the signing of the By-laws or Constitution is required, it does not constitute membership. Section 112, of the Code of the Grand Lodge of Iowa, provides that "the act of raising one who has petitioned for the Degrees therein, or of electing one who has petitioned for membership, constitutes the petitioner a member of the lodge." As thus modified, the answer to this question will depend on the law of the jurisdiction in which the lodge is located. In most cases the answer is "yes, provided he can satisfy the Master that he has attained the degree in which the lodge is open and that he is in good standing in the order." Some Grand Lodges by statute provide that Entered Apprentices and Fellow Crafts may visit other lodges open in the degree to which they have attained, subject to the pleasure of the lodge visited. Most Codes, however, like our own, are silent on this particular point, and in such cases we must look to the general law.

John M. S. McCorkle, in his "Manual of Masonic Jurisprudence," says "A Mason may vouch for another when he has sat with him in a lodge opened in the degree to which the avouchal refers."

C. I. Paton, in his "Freemasonry and Its Jurisprudence," says "An Entered Apprentice has a right to sit in his own lodge when opened in the first degree, but if admitted into another lodge, it can only be by the courtesy of the presiding officer. Formerly, of course, when Entered Apprentices constituted the body of the Fraternity, they possessed the general right of visitation but lost it as soon as lodges began to confer the higher degrees, and now it is confined to Master

Masons, who alone, under modern usage, possess the right of visitation." It will be noticed that Brother Paton denies the right of an Entered Apprentice to visit but admits that he may so visit by the courtesy of the Master of the lodge visited.

Luke A. Lockwood, in his "Masonic Law and Practice," says: "Every person present in a lodge must be known either from examination or avouchment to be a Mason of the degree in which the lodge is open or is about to be opened."

Notice also the following: "The door of Masonry must be opened at the knock of every one who has been duly initiated into its mysteries until he is expelled by competent power from the privileges of the Masonic institution."

"The lodge has the right to determine who shall visit it."

"The worthy affiliated brother has a right to visit any lodge open in any of the degrees which he has had conferred upon him."

"When a visitor is a Mason in good standing he has a right to visit."

"Any brother properly avouched and duly qualified in the degree a lodge is open in, at any meeting, shall, of right, be entitled to admission thereto."

"The right of a Mason to visit can not be denied him unless objections are made on moral grounds purely."

"Every Mason in good standing has a right to visit lodges when at labor."

Notice that in these decisions the right to visit is assigned to "Any Mason in good standing." The right is not confined to Master Masons unless the lodge is open on the third degree. However, I think general Masonic law considers this a courtesy extended by the Master and not a right of visitation as possessed by Master Masons.

The brothers who have raised this question have advanced two arguments for not permitting an Entered Apprentice or Fellow Craft to visit any lodge other than his own, namely: First, he

is not a member of any lodge; second, he can not take the test oath. However, I do not find these objections stated by any authority on Masonic Jurisprudence, and in view of the many decisions to the contrary, I am of the opinion that they are not valid. Let us consider them for a moment. The fact that an Entered Apprentice or Fellow Craft is not a member of any lodge is not in itself a bar to visitation. One who has been granted a demit is not a member of any lodge, but in most jurisdictions he is permitted to visit lodges for a certain time after his demit has been granted. In our own state this time is one year. As to not being able to take the test oath, the difficulty in the minds of the brothers raising it, seems to be in the words "passed to the degree of a Fellow Craft and raised to the Sublime Degree of a Master Mason," and "that I am now a member of the order in good standing." It is true that an Entered Apprentice can not swear that he has been passed and raised, but he can swear that he has been initiated, and on this point that is all that is necessary in order to permit him to visit an Entered Apprentice lodge.

What else is meant by authorities on Masonic Jurisprudence when they say that in order to visit "he must be known either from examination or avouchment to be a Mason of the degree in which the lodge is open?" It should be noticed that the language of the test oath is "a member of the order in good standing," not "a member of a lodge in good standing." A brother may be a member of the order in good standing, but not a member of any lodge. Our own Grand Lodge Code provides that an Entered Apprentice or Fellow Craft is not a member of a lodge and this is the position taken by most Masonic authorities. See Section 153 in support of this view. See also Section 124 as an instance of the term "in good standing" applied to Ma-

sons who are not lodge members. The words "in good standing" as they appear in the test oath when applied to an Entered Apprentice or Fellow Craft simply mean that the brother is not under suspension or expulsion and that no charges are pending against him. Such an Entered Apprentice could swear that he is a member of the order in good standing, and therefore there is no reason why he can not take the test oath modified by the omission of the clauses referring to passing and raising. The Grand Lodge of New York has held that the initiation makes a Mason, but he must receive the Masters' degree before he becomes a member of a lodge. "Entered Apprentices or Fellow Crafts have no right to travel Masonically or visit other lodges, though opened in the degree to which they have attained, but the Master of such lodges may allow them to enter from courtesy." This is, I believe, the position generally held in this country and is a good illustration of the difference between the right of visitation enjoyed by Master Masons and the privileges of visitation which may be extended to an Entered Apprentice or Fellow Craft.

If a Master Mason is denied admission to a lodge it must be for good reason shown, such as his own failure to prove himself entitled to it or because his admission would disturb the harmony of the lodge, while the admission of an Entered Apprentice or Fellow Craft is an act of Courtesy simply, and may be denied without reason.

J. M. Andrews of Tyrrell Lodge No. 116 is now serving in the capacity of Tyler of that Lodge for the 41st consecutive year, also serving in Jephth Chapter, O. E. S., for a like period. He is past eighty years of age and is enjoying good health.

Letter From the Grand Master.

Whereas, it has become known to your Grand Master that a certain "Ku Klux Klan" has been and is now organizing within this jurisdiction an alleged "secret and invisible empire;" and

Whereas, it is reported that its organizers and agents have stated and intimated to members of our Craft that the said "Ku Klux Klan" is in effect an adjunct of Freemasonry and in accord with its principles and purposes; and

Whereas, any such statement or intimation is ABSOLUTELY FALSE and UNTRUE, in that Masonry can not and does not approve of or ally itself with any organization or movement, secret or public, that proposes to subvert or supersede the processes of orderly representative government "of the people, for the people and by the people;" nor one that appeals to bigotry and endeavors to foster hatred of any nationality, class, religious faith or sect, as such.

Therefore, I, Amos N. Alberson, Grand Master of Masons in Iowa, do solemnly charge each and all of the regular Masons in Iowa, now as heretofore when you were made a Mason, that "in the State you are to be a quiet and peaceable subject, true to your government and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live."

Furthermore, I charge each and all, that as our Fathers have framed the truly Masonic principles of Liberty of conscience, Equality before the law, and Fraternity among men into the Constitution of this Nation and State, we as Freemasons and citizens of this republic are obligated to perform our full civic and moral duty, to promote and enforce an orderly administration of justice and equity, acting openly that it may be known of all men.

Furthermore, I charge each and all, that affiliation with any secret organization that purports to establish an invisible, intolerent and irresponsible autocracy within our commonwealth is unwise, unpatriotic, and in direct violation of the teachings and traditions of American Masonry.

Furthermore, I order and direct that this letter to the Craft be read aloud at the next meeting, whether regular or special, of each lodge throughout this Jurisdiction; that it shall be made of record and due notice of the same circulated among the brethren, that it may come to the knowledge of all Masons in Iowa.

In testimony whereof, I have hereunto set my hand, and caused the Seal of the Grand Lodge to be affixed this 22nd day of September, 1921, A. L. 5921.

(SEAL) AMOS N. ALBERSON,
Attest: Grand Master.
N. R. PARVIN, Grand Secretary.

One of the outstanding features of the address of the Grand Master of Missouri, at the recent Grand Lodge meeting of that state, was his vigorous denunciation of the Ku Klux Klan and the Committee to which his address was referred cordially approved his denunciation. He says: "An organization that practices censorship of private conduct behind the midnight anonymity of mask and robe and enforces its secret decrees with the weapons of whips and tar and feathers, must ultimately merit and receive the condemnation of those who believe in courts, open justice and good citizenship."

Grand Lodges all over the country are taking action opposing this organization which seeks to mete out so-called justice according to its own method. We trust that our Masonic Brethren will all take heed of these warnings against membership in the Klan whose principles are so contrary to those of the Masonry.

Reception for Grand Master Alberson

On the evening of Sept. 20th, Washington Lodge No. 26, A. F. & A. M., of Washington, Iowa, tendered a reception to Brother Amos Alberson, present Grand Master of Masons in Iowa, which was indeed a most happy event.

It was the privilege of Ye Editor to be numbered among those who sat in at these doings and we are right here to state that we have never seen a more perfectly appointed or a better carried out program from the entrance, to music, of the ladies of the O. E. S. who served the excellent dinner, to the closing words of the presiding Officer, Worshipful Master Ellitt Grayson.

In spite of the inclement and threatening weather, the event was attended by large numbers of the Craft from Washington and the surrounding territory and when the call to order came, the seats were all filled with a splendid gathering of Masons, each and all of whom were bent on paying the utmost homage and honor to one of their number who, for upwards of fifty years has been an outstanding leader among men and Masons in all Iowa as well as in Washington.

Following the dinner came an interesting and appealing program with Brother Grayson, W. M., presiding as toastmaster, the speakers being presented as follows: Brother W. W. Bowers responded to the subject of "Amos" and gave a number of anecdotes of his acquaintance with the Grand Master in connection with the Church of which Brother Bowers is pastor, and well may Amos be proud of the record he has attained if Brother Bowers was adhering to the truth, and we think and believe he was. Past Grand Master Louis Block, of Davenport, gave one of his characteristic talks with "The Citizen" as his subject and he drew many fine word pictures of the life and

acts of Brother Alberson in the role of a good every-day American citizen whose every act in public life stands out as a shining guidance to the young men of today. The life of Brother Alberson as "The Mason" was reviewed by Brother Alex Miller, a life long friend and companion whose ready wit spiced the program with many a hearty laugh, but whose sentiments of love and reverence for his life-time friend and Brother were of the sort uttered from a loving heart. "The Man" was the subject of a most powerful and elevating tribute which Brother J. B. Rendall, Grand Chaplain, a master of word and thought, contributed to the joy of the occasion and which belittles our poor ability to describe it. Past Grand Master F. S. Moses presented some fine matter for thought along the lines of the activities of the Masonic Service Association and gave a brief review of the proposed program for Iowa for the coming winter. Brother K. D. Slocum, apparently nonplussed by the brilliant array of talent preceding him, confined his remarks to the presentation of a hearty and sincere fraternal greeting to the Grand Master from all of the Masonic bodies of Clinton.

The subject of "Reminiscences" was fully and amply covered by Judge C. A. Dewey and if there were any amusing events in the past life of our Grand Master that Brother Dewey overlooked, those knowing of the same should call them to his attention. On behalf of the Brethren of Washington Lodge, Brother Dewey presented to Brother Alberson a fine likeness of the Grand Master, appending a provision that the same should drape the walls of the lodge room.

Brother Ralph Bunce, Grand Tyler, representing Amos' Boys, offered some sentiments that are a fitting tribute to the labors of our Grand Master in con-

nection with his influence on younger men.

At the conclusion of a set program the Grand Master, filled with emotion, his eyes brimming and his heart overflowing, in a few well chosen sentences expressed his joy and gladness and gratitude, gave all his blessing, and the most wonderful gathering was dismissed, long to be remembered by those present as a most happy occasion and a fitting acknowledgment of the deserving qualities of a true man and Mason.—*De Molay Bulletin, Clinton, Iowa*

Centennial Communication of the Grand Lodge of Missouri

On September 20, 21 and 22, the Grand Lodge of Missouri held its Centennial Communication in St. Louis. Iowa was ably represented by Deputy Grand Master J. R. Nyemaster, who, we are informed by the Grand Master of Missouri, made a very good impression on the Brethren of our Mother Grand Lodge. His address is well worth preserving, and we give it herewith, in full:

"It is a privilege for any man to attend this centenary of the Grand Lodge of Missouri. Any man would count it an honor to address this gathering. I count myself doubly fortunate that I come before you as a representative of the Masons of Iowa, to bring you not only our congratulations on your long and honored record, and your promise for the future, but also to express to this body Iowa's appreciation of the debt she owes you.

"Masonry in Iowa is the daughter of this Grand Lodge of yours, and proud indeed to claim such parentage.

"In 1838 the territory of Iowa was organized. In 1840, just two years later, the first Masonic Lodge was organized in this new territory. First came the building of homes and the achieving of positions. It is recorded that as the

Brethren labored to accomplish these purposes they found comfort and enjoyment in making plans for the establishing of our fraternity on this new soil.

"It is just 81 years the twenty-ninth day of this November since the first Masonic Lodge in Iowa received its dispensation from the Grand Lodge of Missouri. On the following day Burlington Lodge, U. D., was organized. Its charter dated October 20th, 1841, conferred the name of Des Moines Lodge No. 41. On the same day you gave another charter to Iowa Lodge No. 42 at Bloomington, now Muscatine. Thus Masonry was born in Iowa.

"For three years more the Masons of Iowa looked to this Grand Lodge of Missouri and during this period you chartered lodges at Dubuque and Iowa City. These lodges have all remained strong in the faith and have grown in strength as they grew in years. Though today we Iowa Masons all look to the Grand Lodge of our state, we still are mindful of this Mother Lodge and our debt to it. At the same time, we Iowans feel that the Grand Lodge of Missouri may well take satisfaction in its parenthood.

"The first territorial governor of Iowa was active in organizing the first lodge in Iowa. As from the beginning so the history of Masonry in Iowa has continued to parallel the history of the state. As Brother Parvin, Secretary to Iowa's first territorial governor, and one of Masonry's great figures, once said, 'The Masons and they alone permeated all and every rank and position in society; Governors, Judges, Legislators, Congressmen and Senators, Foreign Ministers, all the learned professions; and the bone and sinew of the state life, the agriculturist, among whom the Masons have been the most efficient and distinguished workers.'

"Since, with eleven other men, he organized the new territory's first Masonic

body, our membership has grown to more than 75,000.

"Yet we are conscious that, as Brother Parvin puts it, 'The institution does not rest its value upon the number of lodges, nor yet upon the number of its members, but upon the strength which they embody within themselves, and which they exemplify in their daily walks in life and experience with men. As men they look upon your institution and see what manner of men you are, and what are the works of your hands.'

"The Grand Lodge of Iowa, and the subordinate lodges have endeavored to always live up to this ideal.

"In Iowa we recall with pleasure the visit of that distinguished band of men and Masons who brought into being that organization which is striving to interpret the present day meaning of Masonic service.

"In these days when 'Service' seems to take on a new meaning, and we view with a larger vision the Fatherhood of God and the Brotherhood of man, the Craft in Iowa believes that if our institution is to fulfill its rightful destiny and be true to its glorious heritage, Masonry must be made an active working force, teaching its membership to apply the Masonic obligations and principles to the problems and duties of our every-day life.

"The Grand Lodge of Iowa has ever been mindful of its duty to the sick and needy. At the first session of the Grand Lodge of Iowa a 'Grand Charity Fund' was created by a per capita assessment of twenty-five cents. From this humble beginning has grown a substantial fund, ably and lovingly administered. Many hearts have been gladdened by this assistance that came in the hour of need, 'not as a bounded duty faithfully performed, but rather as prompted by a spirit of brotherly love and relief.'

"Started with a single volume and supported by an appropriation of \$5.00 au-

thorized at the first meeting of the Grand Lodge, the Iowa Masonic Library has grown until today it is the largest Masonic Library in the country. It is an institution of priceless worth to the Masonic Craft and to the people.

"The broad educational plans of the Grand Lodge of Iowa, its growing charity fund, its library—all these are evidences of the spirit of service which actuates the organization, a spirit which is our heritage from you.

"The Masons of Iowa are proud of their origin, of their record of achievement, of their ability and their opportunity for service in the future. They bid me bring you, on this occasion of your centenary, their filial greeting, and their pledge that the Grand Lodge of Missouri shall always have ground for honest pride in the fact that it made possible the growth of Masonry in Iowa."

Lincolnian Wisdom

Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, in seminaries, in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice, and in short let it become the political religion of the nation.—From an Early Address.

The Masonic News—Feb., 1921.

"To sleep little, and to study much; to say little, and to hear and think much; to learn, that we may be able to do; and then to do, earnestly and vigorously, whatever is required by Duty, by the interests of our fellows, our country and mankind—these are the duties which Masonry prescribes to its initiates."

Vice President Marshall's Valedictory

Following is the text of the address of Vice President Marshall on his retirement from office:

"Very shortly I shall have ended my official life as the constitutional presiding officer of this body. That moment, when it arrives, will not mark my demotion into the ranks of the average American citizen, for I never rose above them.

"I sprang from the loins of men who helped to lay the foundations of the Republic. At my birth my father placed upon my baby brow the coronal of a free-born American citizen. In my youth I was taught that if I wore it worthily no prince nor potentate nor electorate could add to or detract from the honor of that royal coronet.

"I may have failed, but I have tried to keep the faith. I have never doubted that so far as the principles of civil government are concerned, the pillars of Hercules rest upon the Declaration of Independence and the Constitution of the United States. To my mind there is no beyond. The forms under which the principles of the republic are administered may need changes to meet changing conditions, but the underlying idea does not, for truth is unchanging and eternal. What was so when the morning stars sang together will be so when the Angel of the Apocalypse appears.

"I venture to express this much of that idea: A government dedicated to the inalienable rights of man to life, to liberty and to the pursuit of happiness can find its perfect accomplishment only in representatives brave and strong enough to rise above the ambitions, passions and prejudices of individuals and groups. Representative government was intended to guarantee these inalienable rights of men through the enactment and enforcement of laws calculated to preserve and promote equal and exact jus-

tice to all men. Religions die because priests mumble their creeds but have no faith in their gods. Governments go to wreck because their statesmen shout aloud their shibboleths but let a friendly enemy pass the ford.

"I freely grant the right of this people to change our form of government and to adopt their basic principles, but if it is to be done let it be done decently and directly, so that all of us may know it. The old faith has already too many sleek and smiling Joabs asking of it, 'Is it well with thee, my brother?'

"While the old order endures let representatives represent the old ideals; let it be understood that they are not mere bell boys, subject to calls for legislative cracked ice, every time the victims of a debauch of greed, gambling, or improvidence feel the fever of frenzied need.

"The life is more than meat and the body more than raiment. It is of minor importance who holds the wealth of the nation if the hearts of all its people beat with true historic American throb. The clothes may mark, but the clothes cannot make the gentleman. The economic rehabilitation of America is of vast moment, but the rehabilitation of the ancient faith which upheld the ragged Continentals, emerged in pristine glory from the throes of civil war and hurled its smiling and undaunted face against the grim engines of tyranny upon the fields of France is a far greater work.

"It is enough—perhaps too much. Who am I to suggest even with shame-faced timidity, anything to you? For eight long years, crowded with events which have forever changed the currents of the world's history, I have been with you. I come to the end of them with a feeling of heartfelt gratitude to you all for those little, nameless, unremembered acts of kindness and charity which have marked your friendship and good will. You have been good to me. The odor of your friendship will sweeten any

air that I may breathe. Not one of you can wish for himself a kindlier fate than I would give you if I were omnipotent.

"I go, but you remain. I leave with the same inarticulate cry in my soul with which I came to you. My country. It is no new nor unusual cry for the American; but it has, I fear, myriad concepts. To some it means broad acres and fertile fields; to many opportunity for personal preferment; to a thoughtless few the right to utter every vagrant word which finds lodgment in a mind diseased; to the half-educated that democracy should be governed as soon by the infant's cry as by the prophet's warning. But to me it is but the composite voice of all the good and wise and self-sacrificing souls who trod or tread its soil, calling for that liberty which is law-encrowned, preaching that doctrine which seeks not its own but the common good and, above all, warning us, by the memory of the dead and the hope of the unborn, to close our ears to the mouthings of every peripatetic reformer who tells us that the way to sanctify the Republic is to remove every landmark which has hitherto marked the boundaries of national and individual life.

"It is no new religion we need. Our creed should be: One Lord, One Faith, One Baptism—the Lord of Justice, who was with Washington at Valley Forge, Grant and Lee at Appomattox, Pershing on the fields of France; the Faith that under a republican form of government alone democracy permanently can endure; the Baptism of that spirit which will not be content until no man is above the penalties and no man beyond the protection of our laws.

"Let him who goes and him who stays remember that he who saves his life at the loss of his country's honor, loses it; and he who loses his life for the sake of his country's honor, saves it."—*Brotherhood*.

Warning

This office, recently received a communication from the Grand Secretary of the Grand Lodge of Colorado, Brother W. W. Cooper, which we have thought best to print in full in the columns of our Bulletin.

"I write you at the request of our Grand Master for the protection of the brethren of your jurisdiction, leaving you to take such action thereon as seems advisable.

One Charles H. Betts, temporarily residing in Boulder, Colorado, and claiming membership in Des Plaines Lodge No. 890, at Des Plaines, Illinois, is sending out letters from Post Office Box No. 482, Boulder, Colorado, bearing the heading:

'Masonic Tuberculosis Sanitarium Association, Organized Not for Profit.

'Free health camps in Colorado and New Mexico under strict supervision of Master Masons, for the benefit of all Master Masons and their families.

'P. O. Box 482, Boulder, Colorado.'

"We are conducting some investigations concerning this alleged Masonic institution; but suffice it to say that, at the present time, it has no Masonic standing in this state, and no camps, buildings or equipment of any kind known to us. Moreover, under our law, solicitation of this kind would not be tolerated in the jurisdiction of Colorado without the approval of the Grand Lodge or Grand Master, and no such approval has been granted. The circulars generally seem to solicit the sum of \$25.00 and contain the request that they be read in open lodge. With information as we now have at hand, we would not countenance the contribution of a penny to this alleged Masonic institution.

"Faternally yours,

"W. W. COOPER, "Grand Secretary."

Be governed accordingly.

Should Make Better Masons

During the last few years, candidates all over the country have presented themselves in ever increasing numbers for Masonic degrees. But while the craft may grow numerically, the cause of Masonry will not be advanced unless the membership is conscious of the purpose to which it is dedicated. Masonry is not a mere fraternal society, the benefits of which may be derived by all who pay the fees. It is a society dedicated and devoted to the advancement of the highest and noblest aims and aspirations of humanity. To accomplish its purpose its membership must be of the highest order and quality. This should be borne in mind by all recommending petitioners and by every member of an investigating committee. The present age is one of efficiency. The weak and inefficient must needs fall by the wayside, while to the strong and determined belong victory and success—even the right of existence. The only apology for the existence of an institution such as the Masonic Fraternity is that its existence is necessary for the preservation of human and humane civilization, or, because of the invaluable services it can render in the transformation of existing chaotic social conditions. Such lofty ends can never be attained by a mere numerical increase in membership. The object should not be so much to make more Masons, but to make better Masons, for the force and effectiveness of the fraternity is in a direct ratio with the quality and not the quantity, of its votaries. This again should be remembered by all who have to do with bringing new material into the lodge—*Masonic Chronicler*.

The New England Craftsman for September has the following to say regarding the unpleasant situation existing in Pennsylvania between the Grand Lodge and the Grand Chapter O. E. S., which

article expresses exactly our sentiments in this regard:

"A distressing situation exists in Pennsylvania by reason of the edict of the Grand Master of Masons in that jurisdiction forbidding any Pennsylvania Mason from holding membership in the Eastern Star and other organizations in that state, a prerequisite to membership in which is membership in Masonic Craft.

"It is most unfortunate that this situation exists and, to be perfectly sincere, we do not quite see how it can be materially changed or remedied at present.

"Such sweeping edicts as that enunciated by the G. M. are not made without deep reflection and careful consideration. The justification must have been evident, and yet we hesitate to believe that the great body of the membership of the Eastern Star, comprising, as it does, the wives, mothers and sisters of many worthy Masons, has done anything inimical to the best interests of the Masonic Fraternity in that state, to deserve such severe punishment.

"If, through influences and bad judgment, certain members of the O. E. S. were prompted to indiscretions and, despite warnings, persisted in a course that could only result in disaster, then the thing to do, it seems to us, if the desire to be vindicated exists, is to discipline those individuals and by that act show proof of a desire to follow along in true companionship with the greater order on which the Star is patterned.

"We believe that time will demonstrate that the present unfortunate situation is the result of mistakes and we feel that while the future seems dark to loyal members of the Eastern Star in Pennsylvania, the fundamental principle of Freemasonry will prevail and justice be rendered the great Sisterhood in Pennsylvania and a new order issued from the Grand Master, whose office is in the city of brotherly love."

Masonic Duty

In the South Australian Freemason we find an article regarding that country which we feel is just as applicable in America, for which reason we reprint it, under the above title.

"In these days of political and industrial unrest and of rapid drift to world disorder and chaos, Freemasons are called upon to assert themselves for the proper observance of the laws of their country and the maintenance of good government. This is not concerning themselves with politics. It is simply discharging the Masonic duty of good citizenship by not "countenancing any act that may have a tendency to subvert the peace and good order of society." Our attitude cannot be of a negative character, though it can be quiet and undemonstrative. The influence of Freemasonry must be felt by every Freemason individually doing his duty in upholding the laws of his country. He must discountenance revolutionary agencies that are at work in this fair land of Australia. These are not constructive, but destructive forces that would pull down the social and constitutional fabric. Unfortunately they have in themselves no elements for building up, nothing indeed to take the place of the well-tried substantial structure if it were demolished. Freemasonry has always stood for allegiance to the Sovereign and for obedience to the laws of the State which has become the place of a Mason's residence and which affords him protection. True to their principles and pledges, Masons can on no account support disintegrating and disloyal elements. It therefore behooves us to be loyal in a real sense, and to display that spirit of patriotism which animated the brave in the great war. So long as that spirit lives we have nothing to fear. It is the soul of our race."

Two Notable Corner Stone Layings

On October 5th Grand Master Amos N. Alberson opened an emergent communication of the Grand Lodge of Iowa, and laid the corner stones of two Junior High School buildings in Cedar Rapids.

The corner stone of the Roosevelt building was laid at 10:00 A. M. and that of the McKinley building at 2:30 P. M. Nearly all the civic societies and fraternal orders in Cedar Rapids participated in the procession, thus manifesting their interest in the cause of Public Education. A very impressive feature was the long line of school children marching with United States flags in their hands.

Brother H. F. Milligan, of Cedar Rapids, delivered the address in the morning and Brother Walter A. Jessup, of the State University of Iowa, that of the afternoon. Both these addresses touched a responsive chord in the hearts of the people, all who attended were impressed with the important work which the public school is doing in the interests of true Americanism, and each one in his heart pledged continued support of that great institution.

It was Wm. McKinley, a Mason, who said: "We must, with the zeal of our forefathers, encourage the sphere of knowledge and free education." And Masonry will ever be faithful in the discharge of this duty.

The Sac County Masonic Association has recently issued their Constitution and By-laws which we think is a model in every respect. The President of the Association, Brother H. C. Hesser, of Sac City, has forwarded copies of the same to this office for our files. We have had a number of copies made from the same, thinking that some of our other County Associations might find them helpful. Copies will be gladly furnished upon request made to this office.

Rights of Honorary Members

By C. C. HUNT

We have been asked the question, "What right has an honorary member in the lodge which conferred the honor?" This question came up in 1911, and Grand Master F. W. Craig held as follows:

"There appears to be nothing in the law to prevent giving such an honor to a brother who is a member of another lodge, and oftentimes that is a most pleasing way to pay honor.

"There are many occasions when a visiting brother of prominence, for some favor done to the lodge, may very graciously be made an honorary member thereof. Such membership carries with it no duties, responsibilities, or obligations, and no rights outside of the right to sit, when in good standing in his home lodge, and the usual rights of a visiting brother."

The Committee on Jurisprudence, however, brought in the following report, which was adopted by Grand Lodge:

"The Grand Master expresses the view that there may be honorary membership in subordinate lodges, and has defined, to some extent, the rights of such membership, and you have referred the subject to this committee, and we assume that your purpose is to have some expression as to the legal status of such membership.

"The Constitution of this Grand Lodge provides that: 'The subordinate lodges shall be composed of those named in their charters and all who are members at the date of granting the same, and such as they shall admit by regular affiliation, or shall raise to the sublime degree of a Master Mason, and retaining membership therein.'

"The membership of a subordinate lodge is thus clearly defined by the Constitution, by stating expressly the kinds of membership that shall compose a lodge, and to permit any other kind of

membership, as that which is merely honorary, is to add another kind, and the language of the law is against it. To specify what membership shall compose a lodge is to just as specifically exclude all other kinds of membership.

"Your Committee also think the bringing into a subordinate lodge a membership without express legal sanction and definite rights and privileges is likely to involve a lodge in difficulties and embarrassments that might prove highly detrimental to lodge harmony and prosperity because of different views among the members as to Masonic duty toward such members.

"Your committee conclude that honorary membership in subordinate lodges would be both illegal and undesirable and should not be permitted."

If the question asked had reference to the law in Iowa only, this ruling of the Grand Lodge would be the final answer, but the brother who asked the question wished the answer based on general rather than local law. I have, therefore, examined the law of 55 Grand Jurisdictions and find that 26 permit local lodges to confer honorary memberships. Five, including Iowa, do not, and in 24 no law or decision could be found on this subject.

Nearly all of the 26 Grand Lodges which permit honorary memberships have provisions defining membership similar to ours; but the language thus used is held to refer to active members only. In fact, in another case, our own Grand Lodge has held along the same line.

Section 3, Article 2 of our Grand Lodge Constitution provides that every member of the Grand Lodge must be a member of some lodge within its jurisdiction. Our Grand Lodge has held that this refers to active members only, and have, in several instances, conferred honorary membership on distinguished brethren who were members of lodges

in other jurisdictions. The decision of Grand Master Craig is, therefore, in fact the prevailing opinion in the Masonic world.

Where honorary membership is recognized it is considered simply an honor and does not convey any rights as such. In some states the law definitely provides that honorary members may have certain rights, such as visiting, speaking, etc., but in general it is considered that such a member has no right other than that expressly conferred by the laws of the jurisdiction granting the right.

Consider the following authorities: Mackey says:

"It is a custom in some lodges to invest distinguished Masons with the rank and title of honorary membership. This confers upon them, as the by-laws may prescribe, sometimes all the rights of active membership and sometimes only the right of speaking, but always without the exaction of annual dues. Nor does honorary membership subject the person receiving it to discipline of the lodge further than to a revocation of the honor bestowed. The custom of electing honorary members is a usage of very modern date, and has not the sanction of the old Constitutions. It is common in France; less so, but not altogether unknown, in America and England. Oliver, in the title of one of his works, claimed honorary membership in more than nine lodges. It may be considered unobjectionable as a method of paying respect to distinguished merit and Masonic services, when it is viewed only as a local regulation and does not attempt to interfere with Masonic discipline. A Mason who is expelled forfeits, of course, with his active membership in his own lodge, his honorary membership in other lodges."

The Grand Lodge of England recognizes the right of a local lodge to grant honorary membership, but holds that the honorary member is unknown to the

Constitutions, and has no recognized Masonic existence. It is a compliment paid by a lodge to a brother, and is on a par with granting him a jewel. They also hold that for a brother to be eligible to honorary membership he must be an active member of some other lodge than the one which confers the honor.

Lockwood says:

"Honorary membership, if there be any such, as distinguished from membership, confers no right of voting or of holding office."

Consider also the following. Chase says:

"There are two classes of honorary members. The first includes those cases where brethren residing in foreign places are, in compliment to their distinguished character or abilities, made honorary members; and the second class includes those who are made honorary members of the lodge to which they are already affiliated.

"The first is entirely complimentary, and confers no other privileges than those of visiting the lodge at pleasure; of occupying a seat in the east; and of participating with the members in their social enjoyments, and in their private lodge meetings, on more equal terms than any ordinary visitor.

"In the second case, the favor is usually bestowed upon aged and faithful brethren, as a reward for long and faithful services. In this case it exempts them from the payment of all dues or assessments, and from all obligation to unite in the labors of the lodge, but deprives them of no privilege which they before enjoyed as a member. They are still eligible for office, and may serve on committees, and vote on all questions as heretofore. In either case, honorary members are exempt from the payment of dues or assessments."

"Although the practice of having honorary members is continued by some Grand Lodges, as New York and Massa-

chusetts, it is strongly objected to, and we think justly, by others, as an innovation and a practice incompatible with Masonry."—*C. F. C. of R. I.*

"An honorary member has no vote in the lodge on any subject."—*Morris, Am. F. M.*

"An honorary member cannot be chosen into office, speak, vote, or otherwise concern himself with the business of the lodge."—*Calcott's Disq.*

"I do not believe it strictly proper to make anyone an honorary member."—*J. S. W. Mitchell.*

"Honorary Membership, carrying with it no right to vote on the financial or other business concerns of a lodge—it being of a complimentary character merely—can be conferred on a brother by any number of lodges."—*Heard, Mass.*

Sailed Away

Some time at eve, when the tide is low,
I shall slip my moorings and sail away
With no response to a friendly hail,
In the silent hush of the twilight pale,
When the night steps down to embrace
the day
And the voices call in the water's flow.

Some time at eve, when the water is low,
I shall slip my moorings and sail away
Through the purple shadows that darkly
trail
O'er the ebbing tide of the unknown sea,
And a ripple of waters to tell the tale
Of a lowly voyager, sailing away
To mystic isles where at anchor lay
The craft of those who have sailed before,
O'er the unknown sea to the unknown
shore.

A few who have watched me sail away
Will miss my craft from the busy day;
Some friendly barks that were anchored
near,
Some loving souls that my heart held
dear,
In silent sorrow will drop a tear.

But I shall have peacefully furled my
sail,
In moorings sheltered from storm and
gale,
And be greeting the friends who have
sailed before
O'er the unknown sea to the unknown
shore.

—*Lizzie Hardy Clark*

Word has reached us that the following named Brethren of our subordinate lodges have "sailed away to the unknown shore":

Winslow C. Tompkins, Clear Lake,
June 24, 1921.

John Severin, Cedar Rapids, June 25,
1921.

Craig K. Miller, Keosauqua, June 26,
1921.

J. S. Bellamy, Knoxville, July 2, 1921.

John R. Mattes, Odebolt, July 7, 1921.

Cyrus L. Schlichter, Burlington, July
8, 1921.

George N. Davy, Pomeroy, July 8,
1921.

Dr. C. M. Paschal, Bedford, July 15,
1921.

Dr. T. D. Ford, Plainfield, July 19,
1921.

Seth F. Hanchett, Des Moines, July 24,
1921.

William Wilson, Davenport, July 27,
1921.

W. A. Lapham, Sioux City, July 26,
1921.

Edwin T. Lester, Ottumwa, July 29,

Geo. F. Sargent, Keokuk, July 29, 1921.

J. B. Weil, Baltimore, Md., July 31,
1921, member of Keokuk Lodge.

George Volger, Muscatine, July 31,
1921.

H. S. Thomson, Earlham, August 3,
1921.

J. E. Decker, Mason City, August 11,
1921.

Hugh Munro, Sioux City, August 14,
1921.

Cleve C. Huff, Iowa City, August 14,
1921.

Lyman H. Thorne, DeWitt, August 10, 1921.

Ross C. Bright, Preston, Minnesota, August 19, 1921, member of Waucoma Lodge.

Elmer E. Johnston, Iowa City, August 21, 1921.

William E. Means, Boone, August 21, 1921.

Elmer E. VanAuken, Mason City, August 23, 1921.

Ambrose Lyman, New London, August 27, 1921.

Edward Vlask, Ottumwa, August 28, 1921.

Arthur Brown, Des Moines, September 5, 1921.

Vern F. Wikert, Manson, September 3, 1921.

G. W. Marquardt, Des Moines, September 8, 1921.

W. M. Jackson, Bedford, September 9, 1921.

H. K. Horming, Des Moines, September 11, 1921.

Dr. W. P. Penfield, Conrad, September 12, 1921.

William Burgess, Des Moines, September 15, 1921.

Rha F. Miller, Des Moines, September 20, 1921.

John G. Buckton, Dowe, September 25, 1921.

Allan Peterson, Creston. Funeral September 18, 1921. Death occurred in France on July 14, 1918, while in action.

W. A. Mohrbacher, Cedar Rapids, October 7, 1921.

Word has also come to us that Brothers Freeman McCarty, Grand Secretary of the Grand Lodge of Utah, and O. L. McKay, Grand Secretary of Mississippi, have recently been called to "the Unknown Shore." Brother McCarty was a native of Indianola, Iowa, but has lived in Utah for the past thirty years.

Some U. S. Masonic Deeds

The Scottish Rite Brethren in Texas are erecting dormitories at the State University for Brethren and for the daughters of Brethren attending the University, to provide for them suitable living quarters at a moderate cost, and to surround them while thus housed with a social and moral environment, and, as near as may be, with the associations and influences of home life, in addition to its comforts and conveniences. Every Consistory in Texas has unreservedly endorsed the movement, pledging for its support one-half of the gross revenues derived from admission fees for three years. The sum thus available for this purpose, conservatively estimated, will amount to one million dollars. The University of Texas, with a comfortable capacity for about 2,500 students, has an enrollment of nearly 4,000, and dormitory accommodation under proper management for the hundreds of young girls in attendance is a pressing need.

Ungainly and Meaningless Headgear

Grand Master Daniel G. Fitzgerald, of Illinois, dropped a verbal bomb in a Chicago lodge by voicing the hope that some Grand Master in some Grand Jurisdiction would have the courage to issue an edict eliminating the silk hat which Masters of American Lodges are required to wear while presiding.

In all probability, Brother Fitzgerald's suggestion will be approved by 99 per cent of the incumbent Masters, especially those located in the central and eastern states who sit and swelter and silently denounce the custom that requires them to suffer beneath this ungainly, undecorative and meaningless headgear during the time the lodge is in session.

It must be remembered that the Master's hat is neither a landmark nor any particular kind of a symbol. It is mere-

ly a custom adopted in American lodges in much the same manner that women wear furs in summer and don the gauze covering when the temperature hits freezing. The only possible explanation of the origin of the custom of the Master wearing a hat is the European habit of peasants and commoners uncovering in the presence of their lords. But as Masonry is a democratic institution in which the Master is no better than the youngest member of the lodge, and as his emblem of authority is the gavel, with which he is able to rule his lodge, there seems no good reason why this silk-hat custom should be retained—*Masonic Chronicler*.

American Public Schools

The American public school is the bulwark of the republic. The school system and the conditions surrounding it are of vital interest to Masons, for our Masonian fathers nurtured the public school in its infancy. It is important, therefore, for brethren of the craft to realize that more than 18,000 schools throughout the United States were closed last year for lack of teachers, and other thousands were closed for want of funds to pay adequate salaries. There is a shortage of school houses, children are being housed in shacks, and in Chicago and other larger cities, classes are being doubled up or put on half time, for want of room, while nearly 50,000 are being taught by teachers below standard.

Despite all this, American education is a modern marvel. It has long been the most efficient popular education in the world. The public school has its weaknesses and short-comings, but it can make every boy and girl a keener and better citizen. And it is the greatest melting pot. Those who would destroy the American public school would destroy the nation."—*Masonic Chronicler*.

Juvenile Depravity and Parochial Schools

We have before us two items from good authority, and putting them together we wonder if the one explains the other. Judge Collins, of the Juvenile Court, a Roman Catholic, spoke in a Roman Catholic church recently in New York and said: "In the Children's Court 145,000 cases are brought up each year. Sixty per cent of these are Catholic children, thirty per cent Jewish, and the remainder (ten per cent) of all other faiths, and this, despite the fact that one-fourth of the population of this city is Catholic. Sixty-five per cent of the boys in the reformatories are Catholic"—who are only twenty-five per cent of the population.

The other item is taken from Roman Catholic literature, Code of Canon Law, and other sources, and we wonder whether or not this latter item doesn't explain the other, and accounts for the determined opposition to the Smith-Towner bill, and similar measures, and explains the reasons for trying to dump the Educational Department into the uncongenial surroundings of a welfare bill. The code mentioned states the legislative hostility of the papal throne to public schools.

"Catholic children shall not attend non-Catholic, indifferent schools that are mixed, that is to say, schools open to Catholics and non-Catholics alike." "The religious teaching of youth in any school is subject to the authority and inspection of the Church." And further from a Bull: "This we declare, affirm, define and pronounce, that it is necessary for the salvation of every human creature that he should be subject to the Roman pontiff."—*Duluth Masonic Calendar*.

"If you never turn out for a Brother's funeral,

How can you have the nerve to ask that the lodge conduct yours?"—*Detroit Masonic News*.

Writings of Albert Churchward

The latest volume by Albert Churchward is entitled "The Origin and Evolution of Freemasonry" connected with the origin and evolution of the human race.

This author has written several volumes of special interest to Masons. His work "Origin and Antiquities of Freemasonry," his "Arcana of Freemasonry" as well as his "Signs and Symbols of Primordial Man" which has been printed in a second edition, are all well known to members of the Fraternity.

In the volume above referred to, Brother Churchward has shown much research and study. His second chapter, "Life and What It Is—Material, Spiritual and Evolutional" is a splendid chapter closing with "Knowledge of man's being is the highest of all possessions, the highest of all knowledge and the knowledge the world needs most today. It is the knowledge with which men can do the most good in all the activities of life."

We are in hopes we may be able to reproduce the closing chapter of this volume on "Universal Brotherhood of Freemasonry—The Only Effective means for Permanent Peace Throughout The World." It contains just the information that Freemasons of today should know. Truer words were never written than these: "If Freemasonry is not to be a failure, the Brethren must follow and practice those teachings outside the Lodge that they are taught inside." He says, "If the peace of the world and universal brotherhood is to be attained, it will be done through and by Freemasons and not by Socialism and Bureaucracy, for these latter are responsible for the destruction of every great nation that has perished, without an exception, as the past history of the world proves."

He again says: "The majority of Freemasons know nothing of what Freemasonry represents. To them it is a charitable brotherhood, a kind of semi-

religious social club" and then he goes on and gives us what he considers the true conception of Freemasonry and what its mission in the world is and shows how by following out the true principles of Freemasonry we may aid in forming our great universal brotherhood which will have much to do with procuring the peace of the world, which can only be accomplished by following out the laws of the universe which are God's immutable laws since the creation.

He shows that only by being true to our obligation, true to the principles of morality, true to our tenets and ever fighting against those evils which impose tyranny, thralldom of body and mind, and oppression in every form can we ever hope to bring about results that will make for universal peace.

We have written the author requesting permission to reprint this last Chapter for distribution among our members and trust this permission may be granted as it will enable many to enjoy this Chapter who may never have the opportunity of reading it.

Who Goes There?

Are you a Knight of the K. K. K.,
An Eagle, an Elk, or an A. P. A?
A Mason free or a Loyal Moose,
A White Rat sly, or just a Blue Goose?
An Oddfellow or a White Horse Scout,
A Columbus Knight? Have you tried 'em out?
Sing ho for this land of the Brave and Free,
Where every man loves A MYSTERY!
Now, the ladies have their secrets, too.
Indeed they do. INDEED THEY DO!
But some of their secrets now lie bare—
("O, What to Do")—in this chilly air?
My chivalry offers this gentle hint
To the gentler sex who give this a squint.
In this land of the Brave and the also Free

The mere male man loves A MYSTERY!

—J. B. C.

Like As A Father

A father sits, at an eventide,
With his darling on his knee;
With soft caress of tenderness
He swings his babe, and she
With dimpled smiles the hour beguiles—
An earthly father he.
But list! I hear in a voice so clear,
A voice of praise arise:
"Like as a father pitieth his children,"
Floats upward to the skies.

O father there, with a heart of care,
With her eyes of peaceful blue.
You read of love, in your little dove
Your babe is trusting you;
She rides your knee, as happy she
As a princess and as true.
But, tired heart, list! the song, I wist,
To you its burden brings:
"So the Lord pitieth them that fear
Him"—
Creep close beneath His wings!

Why worry so? He feels the snow—
Each crystal, O, how fair!
And the feathery throng with joyous
song
Fills all the waiting air.
And there above, with heart of love,
He waits to hear your prayer.
Ah! nestle where sings, 'neath the shade
of his wings,
The caroling bird of June.
"Like as a father!"—let love with its
praises
Your spirit put in tune.

Be thou the child on Father's knee—
Look to the Face Divine,
And let the Fatherhood of God
Down in thy spirit shine.
O, touched by love's all-kind caress
What peace, what joys are thine!
While ages swell o'er plain and dell
The sleepless anthem grand:
"Like as a father pitieth his children"—
Love's promises shall stand.

—From *The Methodist Protestant*

Three Notable Masonic Meetings

In the beautiful city of Asheville, N. C., last month were held three Masonic meetings of national importance. The Fourteenth Triennial Assembly of the General Grand Council, Royal and Select Masters of the United States, was held on the 26th and 27th of September. The General Grand Chapter, Royal Arch Masons of the United States, held its Thirty-eighth Triennial Convocation on the 28th and 29th, and the Grand Secretaries' Guild held its Triennial meeting on the 27th. The latter is an organization of the Grand Secretaries of all the Masonic Bodies in the United States. It meets every three years, at the same time and place as the General Grand Council and the General Grand Chapter.

A number of Brethren from Iowa attended these meetings; A. H. Conn, Cedar Rapids, Grand Master of the Royal and Select Masters of Iowa; H. E. Virden, Mt. Pleasant, and C. C. Hunt, of Cedar Rapids, as delegates to the General Grand Council; N. R. Parvin, Grand Secretary, as a member of the Grand Secretaries' Guild; and F. W. Craig, Des Moines, General Grand High Priest of the General Grand Chapter, Royal Arch Masons of the United States, was accompanied by the delegates of the Grand Chapter of Iowa, consisting of C. B. Whelpley, Cedar Rapids, Deputy Grand High Priest; R. T. Warner, Hampton, Grand King; George E. Masters, Glenwood, Grand Scribe; H. E. Virden, Mt. Pleasant, Grand Captain of the Host, and Past Grand High Priests A. N. Albersson, of Washington; Cromwell Bowen of Des Moines; E. M. Willard, of Atlantic, and C. C. Hunt, Cedar Rapids.

The entire delegation met in Chicago, where they joined the Illinois Companions in a special car to Cincinnati. At the latter place delegations from other States joined together, and a special

train was secured for the rest of the trip to Asheville.

From the moment of arriving at Asheville until the time of departure, no effort was spared, either by the citizens or hotel management of Asheville, to make the guests feel at home and to contribute to their pleasure. One very unusual feature was that the hotel management, after quoting rates which were accepted by the delegates and rendering service which justified the rates agreed to, voluntarily reduced these rates when the guests settled their accounts.

Time and space are lacking to speak of the beautiful scenery and the many points of interest in and around Asheville. Many of the events planned for the entertainment of the delegates had to be declined because the Grand bodies had important business to transact and they believed that this business should receive their first attention.

In the General Grand Chapter, our own friend and Brother, Frederick W. Craig, presided with marked ability and we have every reason to be proud of the record there made.

The attendance at this Convocation was the largest in the history of the General Grand Chapter. Forty-four of the forty-seven Grand Chapters were represented by over 275 members.

Among other important business, the following is especially worthy of mention:

"The Towner-Stirling Bill as now prepared, the Overseas War Record of the Y. M. C. A., the Educational Work of the several Grand Chapters, the Order of DeMolay for Boys' Movement, and the Near East Relief Work were severally commended and indorsed.

"The Grand Chapter of Missouri presented an exemplification of the new ritual for the Royal Arch degree in a masterly manner, which seemed to meet with general approval as a correct interpretation of the new ritual for that degree.

Many received new impressions of the possibilities of this ritual. The Royal Arch Orpheus was ordered published.

"The Revision of the Constitution, together with a form of Statutes, Rules of Order, By-laws, Forms and Ceremonies, for the use of Subordinate Chapters, were "indefinitely postponed."

William F. Kuhn, of Kansas City, Mo., was elected General Grand High Priest for the ensuing triennial term. The meeting for 1924 is to be held at Portland, Maine, the time to be determined by the General Grand officers.

Death of Rollo S. Granger

We have but recently learned of the death of Rollo S. Granger, son of our beloved Past Grand Master Granger, which occurred at Eureka Springs, Arkansas, in December of 1920, but even at this late date we feel that we would like to saw a few words regarding this prince of men.

Born at Waukon, Iowa, in 1874, he moved to Eureka Springs, Arkansas, in 1904, to which place both he and his father had come seeking health. While Rollo was a graduate in law, he never practiced his profession, but engaged in the lumber business in Eureka Springs. He retired from this business in 1913, removing to Harrison, where he again became identified with a lumber firm, at the same time becoming associated with several banking institutions in his own and neighboring counties. He soon distinguished himself as an able financier, becoming within a short time president of the largest banking institution at Harrison. In 1919 he again removed to Eureka Springs, at which place he passed away, having been taken with that dread disease pneumonia.

While Brother Granger has been removed from our midst for a number of years, yet he has always been a great friend of the Library. It will be remembered that his father started an al-

cove of poetry in the Library quite a number of years ago, the collection being a wonderful selection of works by the best of the English, Irish, Scottish and American poets. Since his death, Rollo has added to this collection quite materially as a monument to his father's memory.

Brother Granger was a man of very quiet demeanor, one of the most unassuming men that one could hope to meet. He had a wonderful faculty for weighing people in his mind and never lost interest in one in whom he reposed confidence. He was always ready with financial backing and counsel and the friends who came to him for both were legion. Although he was a man of considerable wealth, those closest to him would never have known it from what he told them. He felt it was enough for them to know that was always ready to give assistance when desired.

One man, in speaking of him, says: "In him we had the embodiment of essentials to real manhood. He was a prince—a man among men—a philanthropist, financier, patriot and philosopher. His honesty was of the most rugged type and his confidence in manhood limitless. No living man appealed to me more fondly as a friend indeed."

His death will be a great loss to the community in which he lived and has occasioned a great sorrow. We can truly say that the world has been made better by his having lived in it.

We are expecting the proceedings of the Grand Lodge communication of last June in a few days, and as soon as they are received from the printer, they will be mailed to the Lodges. There has been a serious delay in printing these proceedings this year through no fault of the Grand Secretary's office.

The True Test

No institution, however true its principles, lofty its character, or grand its mission, can hope to leave its impress upon the world to any greater extent than its principles are expressed by the lives of its members. Masonry, with her beautiful symbols, glowing liturgy and divine truths, having for her mission the upbuilding of humanity—its rescue from the base and sordid influences of evil, and placing it upon higher planes of useful, happy living, will fail to impress, not because of the mystery in which she sits enthroned, but by our failure to let the mysterious light to shine out in the world. The usefulness of Masonry at this place—the esteem in which she is held by those among whom you move, will be measured, not by the inherent glory of her principles, the boundless scope of her efforts in behalf of suffering humanity, or the grand and glorious harvest of usefulness she has reaped in other times and in other places, but by the faithful manner in which each of you shall exemplify by your lives those grand principles and beautiful lessons taught within her sacred walls.—*Masonic Herald*.

Several Lodges have asked for extra copies of Grand Master Albersson's letter in regard to the Ku Klux Klan, copy of which appears in this issue, and have requested quotations in lots of 100 or more. We have therefor ordered another edition of this letter printed and can furnish them at the rate of \$1.00 per hundred, and any orders sent to the Grand Secretary's office will receive prompt attention.

ONLY A BUILDING

You may delve down to rock for your foundation piers,
You may go with your steel to the sky;
You may purchase the best of the thought of the years
And the finest of workmanship buy;
You may line with the rarest of marble each wall,
And with gold you may tint it, but then
It is only a building, if it, after all,
Isn't filled with the spirit of men.

You may put up a structure of brick and stone,
Such as never was put up before;
Place therein the costliest woods that are grown
And carve every pillar and door;
You may fill it with splendors of quarry and mine,
With the glories of brush and of pen,
But it's only a building, though ever so fine,
If it hasn't the spirit of men.

You may build such a structure that lightning can't harm,
Or one that an earthquake can't raze;
You may build it of granite and boast that its charm
Shall last to the end of all days.
But you might as well never have builded at all,
Never cleared off the bog and the fen,
If after it's finished its sheltering wall
Doesn't stand for the spirit of men.

For it isn't the marble, nor is it the stone,
Nor is it the columns of steel,
By which is the worth of an edifice known,
But by something that's living and real.

—Edgar Guest.



Quarterly

Bulletin



Iowa Masonic Library



The Lord Had a Job for Me.

The Lord had a job for me, but I had
so much to do;

I said "You get somebody else, or wait
till I get th'oo."

I don't know how the Lord came out,
though He seemed to get along,

But I felt kind o' sneakin' like, for I
knowed I'd done Him wrong.

One day I needed the Lord myself—
needed Him right away,

And He didn't seem to answer me, but I
could hear Him say

Down in my accusin' heart, "Niggah, I
got too much to do,

You get somebody else, or wait till I
get th'oo."

So now, when the Lord has a job for me,
I never tries to shirk;

I drops whatever I has on hand, and does
the Good Lord's work.

And my affairs can run along, or wait
till I get th'oo,

For nobody else can do the job that
God's marked out for you.

—Paul Lawrence Dunbar

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

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A VALUABLE PAPER

By JOHN T. THORP

In 1914 we published a paper on Freemasonry, prepared by Brother John T. Thorp, of England, an Honorary Member of the Grand Lodge of Iowa. The supply of this paper has long since been exhausted and recent requests for same have been so frequent that we have thought best to republish the article in full for circulation among members of the Craft. We feel certain that all receiving a copy will find same of interest and instructive as well.

Freemasonry—Whence It Came, What It Once Was, and How It Became What It Is Now.

Synopsis.—The Brotherhood of Masons. Its origin in the East. Its primary objects. Travels westward. Its achievements. Roman Collegia. The Comacine Masters. Arrival in England. Athelstan. Guilds, their privileges and restrictions. Masons and Freemasons. The Golden Age of Operative Masonry. The decline and its causes. Speculative and Philosophical Masonry. Its rapid development. The Grand Lodge of England. Continuity of English Freemasonry through five centuries. The Old Charges. Retrospect. Conclusion.

I am to speak to you this evening about the past of Freemasonry, and I want you therefore to accompany me back through many centuries, in order that we may ascertain some details of the History of Freemasonry which are fairly well authenticated.

Just when the Brotherhood of Masons took its rise we do not know, its beginnings are lost in the mist of the ages; but we do know that it originated somewhere in the East, and thence travelled slowly Westward.

Its foundation was probably due to two causes:

1. The dangerous character of the employment.
2. The necessity for excellence of work.

These would naturally tend to draw together the various members of the Craft for mutual assistance.

Starting then as a purely operative body, possibly from India or Egypt, the Masons travelled westward, traversing Phœnicia, Asia Minor, entering Europe by way of Constantinople, and on through Greece to Rome, where already several centuries before the Christian era we find them bound together in corporations called *Collegia*, which in some respects resemble the Freemasons' Lodges of later years. These *Collegia* flourished in all parts of the great Roman Empire, traces of their existence having been discovered in England as early as 50 A. D.

In due time Rome was taken and pillaged by the Goths, the *Collegia* were suppressed and their members scattered. A remnant of the Masons took refuge among the hills of Northern Italy, and through several centuries handed down from generation to generation the secrets of their Craft.

When law and order had been re-established, the Masons set about restoring the ravages of the Goths, after which they set out once more on their journey to the West. On they went through Lombardy, Germany, France, and over to England, where, by the time of Athelstan (925-940) we find them strongly established for mutual assistance and protection under the name of Guilds. In many respects these Guilds were similar to the old Roman *Collegia*, and were probably founded upon their ruins.

Athelstan, the grandson of Alfred the Great, was a wise and pacific prince; in the words of one of the Old Charges, "He brought the land to rest and peace, and builded many great buildings of castles and abbeys, for he loved Masons well." What wonder then that the Guilds flourished, establishing themselves in almost every town, and becoming very powerful. They continued for several centuries, being eventually suppressed in the reign of Edward VI.

Guilds Had Many Privileges

The members of these Guilds of Masons had many privileges. They were allowed to frame their own rules and regulations, and to enforce obedience thereto. They had the monopoly of all the building in the town in which they were established, and no Mason could obtain employment at his trade unless he were a member of the local Guild. On the other hand, they had serious responsibilities, limitations, and restrictions. No member of the Guild could undertake any work outside the town, but was compelled to hold himself in constant readiness for the repair or strengthening of the castle or town walls, which was an urgent necessity in those troublous times.

The year 1375 is a very important date in the history of our fraternity, for in the records of the Company of Masons of the City of London of that year, we first meet the word "Freemason".

Now, who and what were the Freemasons of those early days? Many explanations of the origin and meaning of this word have been suggested, but the following seems the most feasible of all.

After the Norman Conquest, England was invaded by a perfect army of ecclesiastics, and churches, monasteries, cathedrals, and abbeys were commenced in every part of the country. Where these buildings were being erected in towns, the work could be undertaken by the local Guilds, but when they were far from the populous

places a difficulty was experienced in procuring sufficient skilled labour. To meet this, it is supposed that many experienced members of the Guilds were induced to sever their connection with the local body, and accept service under the new ecclesiastical authority, thus becoming *free* from the restrictions and limitations to which they had previously been subject, and henceforth designated *Freemasons*.

There were thus from the fourteenth century, and perhaps even earlier, two distinct classes or bodies of Masons working almost side by side, viz., the Guild Masons and the Church building Freemasons, from the latter of which the Freemasons are descended.

Although similar in some respects, these two bodies of Masons differed in others. Thus the Church building Freemasons, from their constant association with ecclesiastics, were a particularly religious body, permeated with religious ideas and symbolisms, a fact which comes out prominently in their later history. On the other hand, the Guild Masons were not eminently a religious body. Besides this, the Guild Masons were a strictly local body, their operations being restricted to the area within the town walls, while the Church building Freemasons were a national organization whose members travelled throughout the length and breadth of the land, wherever employment was obtainable.

From this latter fact, reference to their late employers for their character and qualifications was oft times impossible, hence arose the necessity for sign, token, and word, with which our ancient brethren travelled to and fro in the land for several centuries, beautifying and adorning it with stately and superb edifices.

Whence came this sign, token, and word?

Title Deeds of Freemasonry

We do not know. We read of an Assembly at York, 926, A. D., of which, however, no records remain. But there must have been a meeting held somewhere, at which regulations were adopted, which served to bind the Brotherhood together for many generations. Many copies of these regulations, called "Old Charges," are still in existence, ranging over nearly four centuries, and are justly considered the title deeds of Freemasonry.

The twelfth, thirteenth, fourteenth, and fifteenth centuries were the golden age of Operative masonry in England, and then came the decadence, due in great measure to three causes, viz.,—

1. The impoverishment of the country in consequence of the long continued civil wars.
2. The dissolution of the monasteries.
3. The rise of Puritanism.

The Lodges thus lost their best clients, and in consequence turned to the nobility and gentry of the country for support, undertaking the erection of their castles, mansions, and country residences, many of which, dating back to the sixteenth and seventeenth centuries, are still in existence. Some of these gentlemen who were antiquarians or archæologists, and attracted probably by the antiquity and the mystery of the Order, joined the various Lodges, being "accepted" as Masons, although they had no connection whatever with the Craft, hence the designation of the Freemasons as "Free and Accepted."

This gradual reception of non-operatives became general, until by the end of the seventeenth century there were probably few Lodges composed exclusively of Operative Masons.

In 1717 the members of four London Lodges met and established the first Grand

Lodge, the original body from which all Grand Lodges throughout the world are directly or indirectly descended.

These Lodges were—

1. The Lodge meeting at the "Goose and Gridiron."
2. The Lodge meeting at the "Crown." Both Operative and Speculative.
3. The Lodge meeting at the "Appletree." Principally Operative.
4. The Lodge meeting at the "Rummer and Grapes." Speculative.

Thus it will be seen that at this time, 1717, the two parties were equally balanced. The first Grand Master, Anthony Sayer, was an "Operative," and of his Wardens one was an "Operative" and the other a "Speculative," the proportion thus being two Operatives to one Speculative. In 1720 the proportion changed to two Speculative against one Operative, while in 1723 the Grand Master and Wardens were all Speculatives, after which the Operative element decreased rapidly and the Fraternity became almost exclusively speculative.

Up to the year 1723, the "Old Charges," with their quaint combination of operative regulations and moral rules, had bound the Masons together, but in that year Anderson's Book of Constitutions superseded the "Old Charges," and still remains in many respects the code of regulations which governs the Fraternity today. In comparing the "Old Charges" with the new "Constitutions," it will be seen that the moral rules which stood in the front with the old operatives in mediæval times are equally prominent in the new code. These may be expressed in the apostolic language thus—*Fear God, Honour the King, Love the Brotherhood.*

The Transition Period.

To the student of the history of Freemasonry, the period of transition between operative and speculative Freemasonry which covers the year 1717, when the foundation of the Grand Lodge system as known to us today was laid by the four (or, as some authorities say, five) old Lodges which met at the Goose and Gridiron in St. Paul's Churchyard, on St. John's Day, 1717, is full of interest. The records are, however, unfortunately of the most meagre kind, and it is only by piecing together evidence from many quarters labouriously gathered by literary brethren, mostly of the present era, that we can form any idea at all of the conditions prevailing. Unlike the old Scottish Lodges which existed in the seventeenth century, and carefully recorded their proceedings and membership, the English bodies either did not trouble to note them or the record has been lost. Only from the engraved lists published soon after the creation of the Grand Lodge of England, and continued year by year for a considerable time, can the dates of the constitution of Lodges antedating the era of speculative Freemasonry be discovered, and two only are given.

One of these may be dismissed in a few words. The Lodge then meeting at Rooks Hill, Chichester, Sussex, is stated to have been constituted in the reign of Julius Cæsar, thus taking us back to about the year 55 B. C. Needless perhaps to say, no details of the Lodge's proceedings are known to be available, except it is listed as meeting only once a year, viz., on the first Tuesday in Easter week. Perhaps we have here a shadowy evidence of the annual assembly of Craftsmen referred to in many of the old Charges. It seems highly improbable that beyond the bare record, made no doubt by the compiler of the list in all seriousness, anything further will ever be known.

With the other Lodge we are on safer ground, however, the date of constitution being given as 1691, that is, during that stormy political period, the troublous events of which culminated in the final banishment of the Stuart line from the throne

of Great Britain. This Lodge, now known as the Lodge of Antiquity, but at earlier times under two or three other distinctive appellations, has had a long and honourable career (for a short period merging even into a Grand Lodge itself), and it is to be hoped has an equally bright future before it. For some years the Duke of Sussex, an uncle of Queen Victoria, presided as Master, and later the Duke of Albany, uncle of the present King, also held that position. Under such circumstances, the usual custom was to annually elect and install a Deputy Master, who exercised all the privileges of the chair. Patronage of this kind has always been esteemed an honour to the Craft, especially in English eyes. Unfortunately, at the settlement of seniority of the union of the two Grand Lodges in 1813, the Lodge of Antiquity lost the draw, and had to be content with second place, the Grand Master's Lodge taking the proud position of No. 1, although probably quite sixty years the younger of the two.

Sir Christopher Wren is said to have been a member of the Lodge, and there seems little improbability in the statement. Nothing is more likely than that an architect so renowned, and with so much work on his hands of such varied character, should value the opportunity of meeting his craftsmen in council, especially those upon whom he must in great measure rely for the proper carrying out of his plans. During the years occupied in the erection of that stately edifice, St. Paul's Cathedral, many conclaves must have been held amongst those engaged in the work, and the Goose and Gridiron, the home of the Lodge, being in the immediate vicinity, afforded a convenient place for such absolutely necessary purposes. Remember, it was the day of the tavern, and no other place was thought of or available. Amongst the Lodge's effects are treasured a gavel said to have been used by Sir Christopher Wren on an historic occasion, also a pair of candlesticks presented by him.

The Haliwell Manuscript.

This old Masonic poem, referred to frequently in the two articles published, is rich in ancient usage, and by some of our Masonic jurists is considered as containing the landmarks. It was probably transcribed in 1390 from an earlier copy. The manuscript is in the King's Library of the British Museum. Bro. Robert Morris gives a synopsis of the fifteen articles and fifteen points as follows:

(1) "The master must be a trusty man, an honorable and impartial medium between his employers and his employees, between the lords who hire, and the operatives who labor.

(2) He must be punctual in his attendance at Grand Lodge.

(3) He must take no apprentices for a less term than seven years.

(4) He must take no apprentices, save the free, and well born.

(5) He must take no mutilated person for an apprentice.

(6) He must not defraud his employers by taking Journeyman's wages for apprentice's labor.

(7) He must not take immoral or depraved persons for apprentices.

(8) Finding that an employe is inexpert or incompetent, he must discharge him promptly.

(9) He must undertake no work that he cannot finish.

(10) No Master shall supplant another in his business.

(11) He shall not cause his workmen to work by night, unless it be in the acquisition of Masonic knowledge.

(12) He shall speak no evil of his fellow's work.

(13) He must instruct his apprentices in the Masonic science.

- (14) He shall take no apprentice, unless he have sufficient work for him to do.
- (15) He shall make no false representation, nor compromise his fellows in their sins for any profits."

He likewise gave a synopsis of the fifteen points or moral duties as follows:

- (1) The Mason must love God and his Brethren.
- (2) He must work in working hours that he may lawfully refresh himself in the hours of rest.
- (3) He must keep the secrets of his Master and Brethren with fidelity.
- (4) He must be true to his craft.
- (5) He shall receive his wages without murmuring.
- (6) He shall not turn a working day into a holiday.
- (7) He shall not carnally lie with his Master's or any Brother's wife.
- (8) He must be just and true to his Master and Brethren in whatever capacity he may be called to.
- (9) He shall treat his brethren with equity and in the spirit of brotherly love.
- (10) He must live peacefully and without contention with his Brethren.
- (11) Seeing his Brother about to commit an error in his work, he must, with words of loving kindness, set him aright.
- (12) He must maintain every ordinance of the Grand Lodge.
- (13) He shall be under the pledge to commit no theft, nor to tender succor to one who is dishonest.
- (14) He must be steadfast and true to all these laws and to the laws of his country.
- (15) He shall submit to the lawful penalty for whatever offences he may commit.

The Old Charges.

Bro. W. J. Chetwode Crawley, LL.D., D.C.L., before the Quatuor Coronati Lodge, presented the following translation of "The Old Charge" from Anderson's second version, written in 1738:

1. Charge. Concerning God and Religion.

A Mason is obliged by his Tenure to observe the moral Law, as a True Noachida; and if he rightly understands the Craft, he will never be a Stupid Atheist, nor an Irreligious Libertine nor act against Conscience.

In Ancient Times the Christian Masons were charged to comply with the Christian Usages of each Country where they travell'd or work'd: But Masonry being found in all Nations, even of divers Religions, they are now only charged to adhere to that Religion in which all Men agree (leaving each Brother to his own particular opinions) that is, to be Good Men and True, Men of Honour and Honesty, by whatever Names, Religions or Persuasions they may be distinguish'd. For they all agree in the 3 great Articles of Noah, enough to preserve the Cement of the Lodge. Thus Masonry is the Center of their Union and the happy Means of conciliating Persons that otherwise must have remain'd at a perpetual Distance.

2. Charge. Of the Civil Magistrate Supreme and Subordinate.

A Mason is a peaceable Subject, never to be concern'd in Plots against the State, nor disrespectful to Inferior Magistrates. Of old, Kings, Princes and States encourag'd the Fraternity for their Loyalty, who ever flourish'd most in Times of Peace. But tho' a Brother is not to be countenanced in his Rebellion against the State; yet if convicted of no other Crime, his Relation to the Lodge remains indefeasible.

3. *Charge. Concerning Lodges.*

A LODGE is a Place where Masons meet to work in: Hence the Assembly, or duly organiz'd Body of Masons, is call'd a LODGE; just as the Word Church is expressive both of the Congregation and of the Place of Worship.

Every Brother should belong to some particular Lodge, and cannot be absent without incurring Censure, if not necessarily detain'd.

The Men made Masons must be Freeborn (or no Bondmen) of mature Age and of good Report, hail and sound, not deform'd or dismember'd at the Time of their Making. But no Woman, no Eunuch.

When Men of Quality, Eminence, Wealth and Learning apply to be made, they are to be respectfully accepted, after due Examination: For such often prove Good Lords (or Founders) of Work, and will not employ Cowans when true Masons can be had; they also make the best officers of Lodges, and the best Designers, to the Honour and Strength of the Lodge: Nay, from among them, the Fraternity can have a Noble GRAND MASTER. But those Brethren are equally subject to the Charges and Regulations, except in what more immediately concerns Operative Masons.

4. *Charge. Of Masters, Wardens, Fellows and Prentices.*

All Preferment among Masons is grounded upon real Worth and personal Merit only, not upon Seniority. No MASTER should take a Prentice that is not the Son of honest Parents, a perfect Youth without Maim or Defect in his Body, and capable of learning the Mysteries of the Art; that so the Lords (or Founders) may be well served, and the Craft not despised; and that, when of Age and Expert, he may become an Enter'd Prentice, or a Free-Mason of the lowest Degree, and upon his due Improvements a Fellow Craft and a Master-Mason, capable to under take a Lord's Work.

The WARDENS are chosen from among the Master Masons, and no Brother can be a Master of a Lodge till he has acted as Warden somewhere, except in extraordinary Cases; or when a Lodge is to be form'd where none such can be had: For then 3 Master-Masons, tho' never Masters or Wardens of Lodges before, may be constituted Master and Wardens of that New Lodge.

But no Number without 3 Master-Masons can form a Lodge; and none can be the GRAND MASTER or a GRAND WARDEN who has not acted as the Master of a particular Lodge.

5. *Charge. Concerning Masons Behaviour.*

BEHAVIOUR after the Lodge is closed and the Brethren not gone.

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess; not forcing any Brother to eat or drink beyond his own Inclination (according to the Old Regulation of King AHASUERUS) nor hindering him from going home when he pleases: For tho' after Lodge Hours you are like other Men, yet the Blame of your Excess may be thrown upon the Fraternity, tho' unjustly.

6. *Charge. Concerning Law-Suits.*

If a Brother do you Injury, apply first to your own or his Lodge; and if you are not satisfy'd, you may appeal to the Grand Lodge; but you must never take a legal Course till the Cause cannot be otherwise decided: For if the Affair is only between Masons and about Masonry, Law-Suits ought to be prevented by the Good Advice of Prudent Brethren, who are the best Referees of such Differences.

But if that Reference is either impracticable or unsuccessful, and the Affair Must

be brought into the Courts of Law or Equity; yet still you must avoid all Wrath, Malice and Rancour in carrying on the Suit, not saying or doing any Thing that may hinder either the Continuance or the Renewal of Brotherly Love and Friendship, which is the Glory and Cement of this antient Fraternity; that we may show to all the World the benign Influence of Masonry, as all wise, true and faithful, Brothers have done from the Beginning of Time, and will do till Architecture shall be dissolved in the general Conflagration.

AMEN! SO MOTE IT BE!

BOYS' ORGANIZATIONS

Order of De Molay for Boys

This Order originated in a boy's club of a dozen members, fostered by Brother Frank S. Land of Kansas City, Missouri, in March, 1919. It swept over Kansas City so swiftly that within two years it numbered almost two thousand members. In the meanwhile this far-seeing brother, from his knowledge of boys' problems, knew that such an organization, to be successful, must have more than a mere organization. He conceived the idea of a ritual and his ideas were utilized by Brother Frank A. Marshall in the splendid ritual which they now use.

During this formative period the attention of neighboring cities was attracted and with it came a demand for similar chapters. The Scottish Rite Bodies of Kansas City, proud of its success, as they might well be, generously gave every encouragement to its spread until 1921 when they felt the movement should become national in scope and asked that it be relieved from the management and that it be turned over to some organization which could make it national in character. The formative period of De Molay here ends.

The purpose of the Order of De Molay is to make better boys, better men, and better citizens. The degrees teach reverence, patriotism, filial love, clean living, and good citizenship. Surely one could ask no more.

The ritualistic work is embodied in two degrees—the initiatory and the De Molay. The first inculcating the cardinal virtues of the Order, which are deeply impressed upon the minds through a symbolic journey splendidly portrayed. The latter degree is historical and spectacular, affording opportunity to the boys with dramatic ability to display their talent. The whole is embellished with tableaux and effects calculated to make a permanent impression.

Sons of Master Masons and their chums, between the ages of sixteen and twenty-one are eligible to membership. Naturally good morals and other fundamental requirements are insisted upon.

Any recognized Masonic Body of either York or Scottish Rite may sponsor a Chapter of the Order. It has not been found feasible for lodges to act as sponsor in cities where there are more than one lodge. The organization must agree to give moral and financial support, if necessary, and supervise its operations, through an advisory committee of nine men, nominated by them. Many matters of local

difficulty have to be solved and methods that work in one locality may fail in another, hence, the necessity for a strong local Advisory Council.

The Order of De Molay is not a Masonic organization; its rules prohibit the addressing of these young men along the line of their future affiliations. Freemasonry is interested in its success, just as it is interested in the success of schools, churches and good citizenship. If a Chapter of De Molay contributes one good citizen, it is well worth the expense of organization.

What young man with good red blood in his veins but what has a desire to join a club, a lodge, or social organization? De Molay provides this organization; its Advisory Council insuring its character. The value of any organization depends upon the quality and quantity of its membership. De Molay offers both of these requisites. It has its own distinctive pin, its emblems, its colors, flowers and songs, just as larger and older fraternal orders. With chapters already formed at a number of our largest universities, it is placed in a position to afford opportunity for the forming of acquaintances with a choice selection of manhood. In this order, all Master Masons are welcomed as visitors; when a member becomes twenty-one, he becomes a non-active life member, exempt from dues but not entitled to vote or hold office.

The Order derives its name from Jacques De Molay, the last military Grand Master of the Order of Knights Templar, an eminent martyr of Freemasonry, who on the evening of May 18, 1314, as the bells of the Cathedral of Notre Dame tolled the hour of seven, was burned at the stake on an isle in the Seine River. Modern names might have been employed. Scenes from American history might have been utilized but with the prospect that De Molay might become universal it was believed best by its founders not to do so. The name of Jacques De Molay is closely associated with the Masonic Orders of Knighthood, and the selection of his name seems eminently proper. Our boys should be taught that our forefathers fought for all our inalienable rights; that our freedom was purchased with blood, fire and sword; that forces are existent today which would destroy all that we now have and that eternal vigilance is the price of liberty.

The expense of organization is nominal; local Masonic bodies are already furnished with most of the necessary paraphernalia; most of it, in fact, can be made at home. Detailed information will be furnished when desired. Letters temporary are granted upon payment of \$15.00. Should charter be issued \$25.00 additional is required. \$1.00 is collected upon each member receiving both degrees, 50c for patent, and 40c per capita annually on all members. This money goes into the hands of the Grand Council and is used by them in extension work and supervision. But one salaried officer is employed by the Grand Council. Far-sighted Masonic leaders need not hesitate to get behind this great boys' movement; men with wide vision are behind it. Boys delight in ceremonials and ritualistic work and no one who has witnessed the work and the activity of the Order could for a moment doubt it worthy of the support of all members of the Craft.

Inquiries regarding the work of the organization should be addressed to Ray V. Denslow, National Supervisor of the De Molay, Kansas City, Missouri.

Order of the Builders for Boys

For some years an organization of Masonic service, maintained by the Masonic lodges and bodies of the Chicago district and known as the Masonic Bureau, in connection with its many characters of service to the unfortunate, has been interested in providing counsel and assistance for boys and sons of members of the fraternity,

brought before the courts on various charges of delinquency; and in most instances has been enabled to be of constructive fraternal service, and through its resources to aid and direct these boys into higher paths of morality and good citizenship.

It was natural with the success of its primary efforts in behalf of boys, that this Bureau should seek broader fields of service, and to individualize its efforts in this same direction, in order to both insure its permanency and to make it of constructive value to the widest possible number.

Early in the year of 1920, through the cooperation of the Honorable Victor P. Arnold, Judge of the Juvenile Court of Cook County, Illinois, the opportunity was presented for the Bureau to assume supervision over the boys of Protestant parentage brought before the Juvenile Court on various charges of delinquency, where the nature of the offense, or the surroundings and conditions of the boy or his parents, did not warrant or indicate the immediate advisability of confinement in one of the county institutions—provided that constructive supervision over his welfare and moral guidance might be fully assured. In other words, these boys were through the Masonic fraternity to be offered another chance.

In accepting this responsibility and assuming supervision over these boys, and particularly of individualizing its work, each case, with its full history, was passed along by the Bureau to the master of the lodge located nearest the boy's home, for individual assignment to one of the lodge's membership; and in each case the member to whom the boy was assigned was specifically charged, for an unlimited period, with the boy's moral guidance and development; to currently visit the boy at his home, to entertain him at his own, and to report periodically to the Bureau on the boy's progress.

The success of this fraternal undertaking was beyond the widest expectations of both the Court and the officers of the Bureau; and fully assured from its inception. The boys needed and wanted a friend and a big brother; Masons individually were anxious for something to do; and it is a significant fact that out of hundreds of boys assigned only three were reported back as incorrigible, while with the majority the highest success was attained in leading them to higher and better paths. Lasting friendships were formed between men and boys which are of the highest constructive values—not alone to the boys, but to the men as well; and many cases have been reported to the Bureau indicating that not alone had the boy—and the Mason—been materially and morally benefitted, but that through the Mason's efforts, the boy's entire family had been placed upon higher planes of respectability, good citizenship and morality.

In the continuance of this undertaking and the broadening of its scope it was natural that again the question of a broader field of service should present itself; that if the lives of those boys, brought under destructive influences, might be directed into constructive paths through the guidance and interest of the membership of the Masonic fraternity, how much greater would be the constructive results were the same forces directed as well toward aiding our own boys, already surrounded by uplifting influences, to develop morally, socially, physically and spiritually, as a preventative of those conditions which in the present day are ever confronting them, and which too frequently lead, without proper guidance, to the moral, social, physical and spiritual degeneration of our otherwise best and most dependable young manhood.

It being for many reasons impracticable for the Bureau to undertake the tremendous scope of the work indicated, the President of the Bureau, then in the official line of Van Rensselaer Lodge of Perfection, A. A. S. R., Valley of Chicago,

upon his advancement to the office of Thrice Potent Master, presented the entire subject to the lodge's membership, at a meeting held on June 3rd, 1920; with the suggestion that plans be set in motion for the formation of an organization or association, made up of sons and brothers of members of the Masonic fraternity, and their intimate friends, between the ages of fourteen and twenty-one, which would aid the boys under the guidance of their Masonic elder brothers, in the development and betterment of all that pertains to their moral, mental, social, physical and spiritual welfare.

Further, that such organization or association, with the co-operation of the membership of Masonic lodges and bodies, be multiplied into as many units or groups as might seem desirable, and perpetuate itself with a ritualistic form of ceremony embodying the purpose aimed for and indicated.

The suggestion made met with the unanimous and enthusiastic endorsement of the Lodge of Perfection membership, and a committee was appointed to consider the subject and make recommendations accordingly.

As a result of the meeting and the committee's later report, plans were set in motion for the promotion of an organization to be made up of boys between the ages of fourteen and twenty-one, sons of members of the Masonic fraternity, and their immediate boyhood companions, and grouped into Chapters, the Chapters to be governed by a representative central body; each Chapter formed to be under the guidance and supervision of a volunteer advisory council of Master Masons, chosen or appointed from the interested membership of Masonic lodges and bodies willing to give the Chapters' maintenance and progress their individual attention and continued supervision, and which, reaching the greatest number consistent with the volunteer Masonic forces at its disposal, should aid in no uncertain manner in building up the mental, moral, physical and spiritual development of the boys grouped in its membership.

With this an additional organization made up of volunteer members of Van Rensselaer Lodge of Perfection, was formed for the promotion and financial maintenance of the boys' Order, and to function as a Central Council for its government, until such time as it could be made self-governing and self-supporting; a Constitution and Statutes, and an impressive ritual exercise, made up in two degrees, were provided, and the Order of the Builders for Boys became an established institution.

The first ceremonial or ritualistic exercises of the Order were conferred by the elected officers of the Central Council upon a group of thirty-three boys, sons of members of Van Rensselaer Lodge of Perfection, at a meeting held in the Masonic Temple at Chicago on the second day of March, 1921, at which time a limited and honorary Chapter was instituted and its officers installed under the name of Van Rensselaer Lodge of Perfection Chapter Number One, Order of the Builders for Boys.

The second ceremonial exercises were conferred upon 43 boys making up Nelson D. Ellwood Chapter Number Two, at Joliet, Illinois, on Saturday evening, March 19th, 1921, by their Advisory Council of Master Masons, made up from the membership of Mount Joliet and Matteson lodges, A. F. & A. M., at Joliet.

On Wednesday evening, April 6th, 1921, the first ceremonial exercises to be conducted by a degree team of boys were held in the preceptory of Oriental Consistory, and the degrees of the Order were conferred by Van Rensselaer Lodge of Perfection Chapter Number One, before a large audience of Master Masons, upon

165 boys representing 8 Chapters formed by the membership of various lodges and bodies in and about Chicago.

At the present, August 1st, 1921, 45 Chapters representing approximately 4,500 boys are in active operation, while many others are in process of formation.

Such, in brief, is the history of the Order of the Builders for Boys in this, its earliest infancy. Its work, its exercises, its ideals and their binding force, speak for themselves; while the genuine enthusiasm with which it has been welcomed, both by the boys and their parents, indicates that it is built upon the soundest of foundations, and demonstrates the need of an allegiance to which its members may turn when in doubt, through the impressive teachings of a simple faith and rule of conduct which the boys can understand and apply.

The Order solicits no membership and has no other organization force than the testimony of those who, seeing and hearing, bear witness to its merit; it welcomes, however, into the bonds of fellowship and brotherhood those boys qualified for membership. It welcomes the formation of new Chapters, wherever they may be located; and freely offers its plans, its co-operation, its fraternal relationship, and, with a brother's greeting, opens wide the gates of its organization to all Masons, who, imbued with the spirit of progression, interested in the constructive development of the boys of today, the men, the Masons, the fathers and citizens of tomorrow, co-operate in binding boys into fraternal association and bonds of righteousness, and in them unselfishly builds for the ever living present and for a higher and better future; for a present standard of high Masonic ideals and a future fulfillment of Masonry's constructive purpose.

In the Order of the Builders for Boys, Masonry has "opened the gates," and lo, the advance army of the builders of a new, a more righteous manhood, of a better and mightier nation have crossed their boundaries; and, spreading in ever widening circles, like the ripples produced when a pebble is cast into the deep, the Builders, through the very force and influences of its teachings will be welcomed universally; for to these boys will be allotted the task of completing that work upon which as Masons our hands have been permitted to labor for a season.

The ritual exercises are made up in two impressive degrees—the Apprentice Builder and the Builder—the Apprentice Builder outlining the lessons and pathway of life; the Builder being historical and patriotic; combined, they impart in a forceful manner the principles outlined in the Order's object.

Interspersed as they are with appropriate music and singing the conferring of the degrees occupy about one and one-half hours.

Master Masons are always welcome at the ceremonials of the Builders.

The Officers of a Chapter are as follows:

Elective.	Appointive.
Master Builder.	Chaplain
Deputy Master Builder.	Stewards (4)
Senior Inspector	Marshal
Junior Inspector	Sentinel
Senior Overseer	Organist, who may be a
Junior Overseer	member of the Chapter
Secretary	or a Master Mason.
Treasurer	

Address all inquiries to Arthur M. Millard, President of Central Council, Room 1901, 159 North State Street, Chicago, Illinois.—The Builders, Dec. 1921.

Two Wonderful Wills

This season of the year brings to us memories of old days, old times and old friends. Our hearts go out to all whose friendships we cherish. Let us pause but for a moment and recall the scenes of other days, the fragrance of which haunts our memory. Let us give a passing thought to others in the hope that by doing so we may bring joy and pleasure to them.

Some years ago we published a copy of the will of Charles Lounsbury who had only a short time before passed away in the Cook County Asylum at Dunning, Illinois. This will, which attracted so much attention at the time, was so unique and so filled with beautiful thoughts of one, who though he had lost the full use of the gift of reason, must have been possessed with a beautiful soul, gentle, loving and helpful else he never could have written and bequeathed to us such beautiful words. We trust their reading may be to each of us a consolation. May we each strive to possess those noble attributes of faith, hope, courtesy and good cheer which must have been his when he wrote this wonderful will.

Charles Lounsbury.

"I, Charles Lounsbury, being of sound mind and disposing memory, do hereby make and publish this my last will and testament.

"I give to good fathers and mothers, in trust for their children, all good little words of praise and encouragement and all quaint pet names and endearments, and I charge said parents to use them justly and generously, as the needs of their children may require.

"I leave to children inclusively, but only for the term of their childhood, all and every, the flowers of the fields and the blossoms of the woods, with the right to play among them freely, according to the custom of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the

waters thereof, and the odors of the willows that dip therein, and the white clouds that float high over the giant trees. And I leave the children the long, long days, to be merry in a thousand ways, and the night, and the morn, and the train of the milky way, to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers.

"I devise to boys jointly all the useful idle fields and commons where ball may be played, all pleasant waters where one may swim, all snowclad hills where one may coast, and all streams and ponds where one may fish, or where, when grim winter comes, one may skate, to have and to hold the same for the period of their boyhood. - And all meadows with the clover blossoms and butterflies thereof, the woods and their appurtenances, the squirrels, and birds, and echoes, and strange noises, and all distant places which may be visited, together with the adventures there found. And I give to said boys each his own place at the fire-side at night, with all the pictures that may be seen in the burning wood, to enjoy without let or hindrance and without any incumbrance of care.

"To lovers I devise their imaginary world with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorn, the sweet strains of music and aught else by which they may desire to figure to each other the lastingness and beauty of their love.

"To young men jointly I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them disdain of weakness and undaunted confidence in their own strength. I give them the power to make lasting friendships and of possessing companions, and to them exclusively I give all merry songs and brave choruses to sing with lusty voices.

"And to those who are no longer children, or youths, or lovers, I leave memory, and I bequeath to them the volumes

of poems of Burns and Shakespeare and of other poets, if there be others, to the end that they may live over the old days again, freely and fully, without tithe or diminution.

"To our loved ones with snowy crowns I bequeathe the happiness of old age and the love and gratitude of their children until they fall asleep."

Hugh R. Steward

The other is that of the late Hugh R. Stewart, Judge of the Municipal Court of Illinois and a Past Master of Hesperia Lodge. This is a most remarkable document and disposes of an estate of \$35,000. Each bequest was accompanied by words of regard and affection to the beneficiaries. We give only the preamble to the will, which we know will be read with interest by many.

"I, Hugh P. Stewart of the city of Chicago, state of Illinois, am conscious of the fact that sooner or later I must pass away and although I am not endowed with much of this world's goods, it, however, has pleased God to liberally endow me with many friends whose friendship and associations I have enjoyed more than I ever could worldly wealth.

"I have endeavored in my feeble way to reciprocate their friendship and to be useful to society by rendering to my fellow men, both fortunate and unfortunate, such consideration and fellowship as I believe every man owes to his fellow men.

"The natural disposition of a man is to fall short of his possibilities and I admit this is true of myself, but insofar as I have thus fallen short I must render an account to a loving and merciful creator in whom I repose my faith and trust to deal with me tenderly and lovingly when I am called before him.

"To my fellow men I wish to express myself by saying that there is more real pleasure to be found in the pursuit of happiness than in the pursuit of worldly wealth and that real happiness can only come through right living and right

thinking and by doing to others as we would they should do unto you.

"It is better to strew roses than thorns in the pathway of life. There is nothing so productive of good and lasting results as kindness, and there is nothing so wanton and cruel as unkindness.

"We cannot take with us the wealth of the world, but I believe that our every good deed done, every kind word spoken and every effort we put forth here to make for happiness and to help our fellow men, is treasured in heaven, to our credit there.

"I have never wanted nor sought great worldly wealth, but, withal a kind Providence has liberally supplied all my needs until the present time and I believe will up to the end.

"Whatever of material wealth I may die possessed of I desire hereby to provide for due disposition of the same, and to that end I make, declare and publish this, my last will and testament."

If more wills were written along the lines of these two—if those who gain worldly wealth were to realize that here happiness can only come through right living, right thinking and by doing to others as we would have others do to us—then good will would come and world peace would come as "Joy cometh in the morning."

Let Us Give Thanks

By JOSEPH FORT NEWTON, D. D.

*Church of the Divine Paternity,
New York.*

Let us give thanks! For the old, sweet fashions of nature, for the ritual of its seasons, for the wonder of seed-time, summer and autumn harvest; for the stores of material good for our use and blessing; for the spur of necessity which impels industry; for the sky over all, deepening as we gaze, and for that other heaven within which widens into strange distances.

Let us give thanks! For the old world-road along which we journey, trod-

den by so many feet before us; for the flowers of Divine grace and human kindness along the way; for the thorns that require careful handling, and the disciplines and tasks that train us for strength and honor; for the Kindly Light that leads us, for the love that heals our hurts and the mercy that lifts us when we fall.

Let us give thanks! For our country and its laws; for home and family and the dear love of comrades; for the sorrows that subdue us to sobs and weld us in love unto our kind; for the growth of pity and justice in the hearts of men; for the increasing purpose of goodwill running through the years; for all teachers of art and insight who interpret to us the way and the will of the Eternal!

Let us give thanks! For the organization of life in education, art and character; for the fellowship of man in spiritual faith, moral endeavor, and the quest of truth; for our gentle Craft which unites us in the warmth of companionship and the joy of doing good; for the dream that love will one day everywhere prevail to the confounding of all unkindness, all uncleanness; for God the Father of all; who is the meaning of life, the home of the soul and the hope that "love can never lose its own."

Late Meeting of Supreme Council, S. J. A.

We have been wanting to give our readers a resume of some of the leading features taken under consideration by the Supreme Council of the Southern Jurisdiction at its recent meeting held in Washington, D. C. We find such a splendid article in that excellent paper, the Kansas City Freemason, of Dec. 9th, that we are pleased to transmit the same to our pages, copying it in full for the information of our Iowa Brethren.

"Scottish Rite Brethren will of course keep themselves informed through the New Age, the official organ of the rite for the southern jurisdiction. But sev-

eral important steps were taken at the recent meeting of the Supreme Council which are of interest to the brethren of the craft regardless of rite. Grand Commander Cowles in a preliminary statement in the New Age says:

"Education is to be the slogan to call forth in the future the great exertion of every single individual Scottish Rite Mason in the Southern Jurisdiction. The news service is to be enlarged and continued, the New Age Magazine increased sixteen pages, and a much closer relationship and harmony of action between the Southern and Northern Supreme Councils. As a preliminary step to this, a committee of three was appointed to meet with a similar committee from the Northern Supreme Council, and it is hoped also with a like committee to be appointed by the Canadian Supreme Council, whose session began October 26, with a view of establishing more coordination of these three Supreme Councils, and possibly of having at some no distant time a joint meeting of the three Councils.'

"Annual instead of biennial meetings are to be held. The odd-year meetings will be devoted to the usual routine of such meetings. The even-year specials will be held in various cities, Salt Lake City having the honor of entertaining the first one next year. Only subjects of vital importance in connection with the educational or other specific purposes of the rite will be considered at the even-year meetings.

"It may be of interest to others than Scottish Rite Masons to read this: 'Another matter was settled at this session that has been clearly misunderstood throughout the entire jurisdiction for many years, and that is the Maundy Thursday and Easter Sunday (the extinguishing and re-lighting the lights) services. The Maundy Thursday services will be exclusive and limited to members of the Eighteenth or Rose Croix degree only. Easter Sunday ser-

vices will be exclusive and limited to Eighteenth Degree Masons as far as the ceremony and the words, closing, etc., are concerned, but the ceremony of re-lighting the lights is left optional as to whether it shall be limited to members of the Rite or is open to the public.

"Members of the 33rd degree have now the right to sign their names without the suffix 'Hon.,' merely 'John Jones, 33rd deg.' Official signatures are properly in this form: 'John Jones, 33rd deg., Ins. Gen. Hon.' The result of the new legislation is to remove the impression that there is any difference in the degree of an honorary and an active member.

"We honor a member with the degree," says the Grand Commander, "and tell him in the conferring that he is receiving the 33rd and last degree in Masonry; and then to require him to sign his name indicating that there is a difference in the degree of an honorary and an active member is entirely inconsistent."

"This clearly establishes the fact that there is not, and never has been, any such thing as the '33rd honorary degree.'"

In the Masonic Bulletin of Ohio there appears the following article which we think worthy of reprinting:

"Past Master Charles B. Reed of Emmanuel Lodge writes from his new home in the West of the wonderful activities of the 50,000 Masons of Oklahoma in an effort to assist every boy in the state to obtain a high school education.

"While the boys are getting an education, they will also be having a good time, and be learning to be real, 100 per cent Americans, through the activities of the Indian Scouts, Boy Scouts and DeMolay organization, which will be encouraged, both morally and financially by the Lodges, Commanderies and the Scottish Rite.

"Organization of DeMolay chapters throughout the state is to be pushed. This is a newly formed order, admitting sons

of Masons, and other worthy boys, and fostered by Masons. Through the meeting of the boys with others of their own age, in an order teaching clean morals and upright living standards, it is believed great help may be rendered and the evils of wrong companionship eliminated in a large degree.

"Each case will be handled individually, and without publicity of any kind, according to the plans. If a boy shows that he is deserving but is unable to continue with a college education after his graduation from high school, his case will be taken care of through a fund maintained by the Grand Chapter of Royal Arch Masons for this purpose.

"If this plan proves successful during the coming year, the same plans will be extended to the girls of the state next year, through the Order of the Eastern Star.

"Schools of Cleveland with their poor housing facilities and half day sessions are a fertile field for philanthropic, charitable and fraternal endeavor."

We have many deserving boys in the high schools of our state who feel that they are unable to remain in school and complete their high school course. What better work could the Consistories of Iowa or other Masonic Bodies do than to aid these boys in the completion of their work by loaning them the necessary funds to accomplish this end. When these loans are paid, the money will revert back to the original fund to assist others in similar circumstances.

We understand the Grand Chapter of Royal Arch Masons of North Dakota has such a student fund out of which they make loans to students not to exceed \$75.00. In every case where such a loan has been made there has been expressions of gratification for the fraternal assistance given them.

We understand that the Consistories of Iowa are taking under consideration work along a similar line for college students.

The Last Mile

Thousands and thousands of us old Masons are making our last mile down the stream of time.

Hope, inspiration and faith in our Lord and Savior Jesus Christ, is our creed, rod and staff guiding us along the way as we move on and on toward the mark and prize of that high calling to that eternal city in the heavens not made with hands.

Our feet are tired and our bodies are weary, our legs are wobbly, no longer steady and elastic as of once; in fact, our limbs no longer respond to the activities of the brain as of years past.

Our activity is not so great as it once was, for the reason that we no longer are able to do as we once did.

We love our neighbors, our friends and kindred, parental and fraternal, seek and enjoy their association. We quite naturally seek love, sympathy and respect and do the things to create in them all the desired reciprocation.

The last mile is not surrounded with gloom and evil forebodings, as some may suppose. We are only nearing eternal repose and getting farther day by day, as we travel from earth's troubles and turmoils, knowing full well that we shall soon be numbered with the dead, slumbering in the tomb with our caskets covered with the sprig of Acacia, and the white leather apron we have so proudly worn from the evening we took our first step into Masonry, while our spirits will be at rest with God who gave it.

Why should we be despondent on the last mile? If we have done our duty as we should have, we have nothing to fear and all to gain.

With a well-ordered walk and a Godly conversation, with our hearts overflowing with good will toward all mankind, we really ought to enjoy the last mile as much as the first.

Our earthly ambitions are not, cannot be as great as when we were younger, when we were striving for gains and

mastery in our several callings and vocations, but our thoughts have changed as time has changed us from the ordinary to the sublime, from the vanities to the loftiest and most ennobling things.

All that ought to give us serious concern is whether we can find ample comfort the few remaining years that we may not become objects of charity, that we may be able while traveling that last mile to act freely and cheerfully of our own accord without restraint of a hindering hand.

Man's allotted time being three score and ten, though many live several years longer, the great majority die much younger. It makes little difference when that time comes to us, but it does make much difference as to our readiness for that time.

The last mile ought to be one of joy and gladness. All clouds should be banished, regrets and misgivings should be banished, grief and sorrow unknown.

If we suffer pain and languish upon beds of affliction let us do it without a murmur. Let us bear the cross with true Christian fortitude and praise God continually.

When we reach that Celestial city we shall know as we are known and shall mingle with the redeemed and our loved ones that have gone on before us, and with them we shall sing God's praise through endless days. So mote it be.—Robert A. Turner in the *Masonic Tribune*.

Some Little Volumes Lately Received at the Library

Under the title of "Masonry and Citizenship," John F. Lanier of Virginia has issued a little volume of 130 pages which should be read by every Mason. Its chapters are devoted to topics of special interest, such as "The Temple Builders," "Speculative Masonry," "What Makes a Man a Mason," etc. It shows what has been done for the religious freedom and political liberty of the world

and the part Masonry played in the making of the United States of America, as also what they could do to settle the strife between capital and labor and fulfill our international obligations and duties. The Kansas City Freemason is republishing in each number of that excellent paper one of these chapters.

Three little volumes by Harry F. Atwood have attracted the attention of Masons and others all over the country. The first, entitled "Back to the Republic" is a most remarkable volume. It deals with the fundamental ideas of government—shows us the end to which America is drifting. Between the democratic and autocratic forms of government the author finds the golden dream of a republic and upon that rock he builds the structure which the Fathers of this Republic designed. The closing chapter is devoted to the Constitution of the United States and is one of the best analyses of the Federal Constitution which we have ever run across. The work is a timely and valuable one.

The second volume is entitled "Safe Guarding American Ideals," being a brief study of our inheritance, our negligence and our responsibilities. It is filled with much valuable material and we wish that the work might become a text book in all our public schools. It is filled with just such information as Americans should read at this time.

The last work is a little brochure entitled "Keep God in American History." This can be read in a very few minutes but it should be, and doubtless will be, read over and over again. Copies of this should be found in every school room in our land and is needed in the home as much as in the school. We quote from the first two pages a few sentiments which we consider gems worthy of attention and can only add that every page is filled with just as good material:

"The proudest heritage of this country is that all through its history there has run, like a golden thread, a deeply

religious strain. All over the walls of this republic we find the handwriting of God. We find it written into our state papers, in the words spoken by our statesmen, on the coins that we circulate, in the songs that we sing, in the literature that has been written, and in the aspirations of our people. More, far more than any other country, we have been essentially a religious and God-loving nation: and it is this very fact more than anything else which has put character into our statesmen, courage into our soldiers, justice into our government, and conscience into the hearts of our people."

This little brochure is sold at thirty-five cents per copy while the other two mentioned sell at \$1.00 each. We would suggest that our Lodges get in touch with the publishers, Laird & Lee, 1732 Michigan Ave., Chicago, Ill., and send for a few of each of these numbers. In our opinion a lodge could do nothing better than to order the little brochure in such quantities as to furnish every member of their lodge with one. It would be money well invested and would be the means of making their membership 100% true Americans.

A volume has recently been received at the Library bearing the title "The Political and Economic Doctrines of John Marshall." It has been acceded that John Marshall was the greatest judge that ever sat upon the bench of the Supreme Court. While he was a great Chief Justice—a seer of the law—yet he was for all a very human creature with rare gifts such as have not heretofore been credited to him by either living or dead and those interested in the life of this great and good man will find in this volume much of special interest to them.

Another volume bears the title "Freemasonry and the Ancient Gods" and is a plea for a greater study of the ritual and for a further development of Freemasonry which would make it a world power for good and a sure guarantee of

universal peace. The volume, by J. S. M. Ward, is one of the most interesting of the foreign volumes received of late.

In The Footsteps of Washington

So much has been written about George Washington that it would seem impossible for one to prepare a volume that would not duplicate what has already been printed, but Albert H. Heusser, a Lecturer in the Department of Education of New York City, and a member of the National Geographical Society, who is also the author of "The Land of the Prophets," "Homes and Haunts of the Indians," "The Heart of the Eternal City," etc., etc., has given us, under the title of "In the Footsteps of Washington—Pope's Creek to Princeton," one of the most interesting and valuable volumes which has come to our Library for many a day.

The work deals with the youth in the wilderness, his early days in the mountains and places of interest around old Virginia, a state so historic in many ways. The book is illustrated with hundreds of splendid engravings of historic spots which Washington visited during his boyhood days and later on in life. It introduces us to the members of the Washington family for a long period back. Portraits taken during various periods of his life have added much interest to the work.

Many interesting events during his life time occurred around Williamsburg, the home of the great college of William and Mary where Jefferson, Monroe, Madison and Tyler were all students and in which college seventeen governors of states and twelve cabinet members were also enrolled as students.

The pages devoted to the service of the crown from the earlier days of the block houses down to the time when he entered in freedom's cause and the account of the fighting retreat on through to Trenton and Princeton are presented in such a wonderful manner as to make

the whole work a word picture of all that transpired during these years. It presents to us features of the two cities of Trenton and Princeton in such a manner as to make us acquainted with the prominent men in American history who have spent a part of their life in and about these two cities.

The book is filled with the accomplishment and services of a man who helped to make American history what it is today—a nation that the other nations look up to as the model one of the world.

An interesting, instructive and thoroughly American book, under the title of "Walks and Talks about Historic Boston" by Albert W. Mann, a volume of some 536 pages, splendidly illustrated with engravings and sketches of historical characters, is a book lately received at the Library and one which everyone should read. It is a good book for the boy or girl of this generation to read if they are ever to become loyal and liberty loving American citizens. The history of this old, historic city in those days may be said to be the history of the Revolution. Some of the history of the Revolution is far from pleasant reading to the Americans of this day but it gives us an insight into what American patriots were compelled to suffer in those trying times.

It was in this old city of Boston that the stage was set for the great drama of the American Revolution. It was here that the famous Tea Party took place and in which a Masonic Lodge played such a prominent part. The matters referred to in the volume were steps leading up to the Declaration of Independence. The names of Samuel Adams, John Hancock, Paul Revere, John Adams and Joseph Warren stand before the world as brave, pure unselfish patriots. In this volume one can read of their great deeds.

Many of those who were prominent in Revolutionary times and in Washington's army, both among officers and privates, were members of our Masonic Fraternity. For this reason this book should be placed in the hands of Masons all over the country.

The sketch of Oliver Wendell Holmes, known the world over for his "Autocrat of the Breakfast Table," the witty sayings quoted from this work, the references to men like Lowell, Fields and others makes it exceedingly interesting reading.

The price of this volume, \$5.00, is very low considering its contents and the make up of the same. It will be sent, postage prepaid, by dropping a line to A. W. Mann, Author and Publisher, 56-58 Water St., Boston, Mass.

Pamphlets Furnished From the Library.

The past month the Librarian has furnished the Representatives of the various Grand Lodges attending the Masonic Service Association meeting in Chicago in November with copies of pamphlets issued from the Library during the past year. In acknowledging receipt of these pamphlets, the brethren have invariably paid a high tribute to the work which has been done along this line by the Grand Lodge of Iowa and have been very profuse in their thanks for copies furnished them. Quite a number of Grand Jurisdictions have requested from fifty to five hundred copies of some of these pamphlets and we are happy to state that we have been able to furnish them at barely enough to cover cost and postage.

The Scottish Herald of Dallas has the following to say: "Good government depends upon good citizens, and good citizens depend upon education, and since the public school is the greatest force for education in this country, he who is an enemy of the public school, whether he knows it or not is an enemy of this country."

Secrecy

By C. C. HUNT, D. G., Secy.

One of the main reasons assigned by the opponents of Masonry for their antagonism is the alleged secrecy of the institution and some brothers have asked us to give the reasons why Masonry, whose purposes are of the very best, should place so much emphasis on the principle of secrecy. It is a curious fact that the most of this opposition comes from atheists on the one hand and certain Christian denominations on the other. It was an atheist who said, "I am of the opinion that nothing useful to be known should be made a secret, and the mere profession of having such a secret is a vice." "Any secret recipe for human disorder is but murder toward those who need it and cannot reach it." "I hate secrecy, abhor concealment of knowledge, and have so far studied as to know that man is born ignorant and has need of mental culture. That knowledge is the one thing needful. The true secret of universal brotherhood must be equality of knowledge and honesty of application."

On the other hand a churchman once said, "Secrecy has well-nigh become a synonym of evil. Men rarely move secretly when their object is good. Indeed, secrecy and goodness of design are almost incompatible. Goodness seeks and dwells in the light. Truth, justice and right court investigation; but evil seeks darkness, and shuns the light of day. Secrecy is a mark of the charlatan, who, professing to have valuable secrets in his possession, offers them to the public at a high price, and seeks to enrich himself at the expense of human credulity." "So true are the words of Christ: 'Men love darkness rather than light, because their deeds are evil.'" "Secrecy is primo facie evidence of guilt. All that is good, noble, grand, ennobling, elevating and saving, is open as the day, as conspicuous as the sun, and as free as its light."

Also, the following Biblical passages have frequently been quoted as proof that Christ was opposed to secrecy: Matt. 10, 26-27; Matt. 5, 14-15-16; John 18, 20. That such arguments could be advanced at all shows that there is a fundamental misconception of the Masonic principle of secrecy. They erroneously assume, first that secrecy is in itself a vice; second, that nothing which is not base should be kept secret; third, that the Bible condemns secrecy under all circumstances.

It is a well-known fact that the Bible is used to support all kinds of doctrines, by quoting passages outside of their connection with other texts, so that they are made to express a thought that was not intended by the Bible writer. The Bible must be interpreted as a whole and not by a few passages taken at random. That it advocates secrecy under some circumstances is shown by the following passages, Prov. 11, 13; Prov. 25, 9; Prov. 3, 32; Prov. 20, 19; Job 15, 8; Psalms 27, 5; Matt. 6, 4. Christ spoke in parables to the multitude, but gave the explanation only to his disciples, and he said, "It is given unto you to know the mystery of the Kingdom of Heaven but to them it is not given." Matt. 13, 11. The true teaching of the Bible, therefore, is that the question of secrecy depends upon the circumstances.

The fallacy of the contention that secrecy is in itself a vice is at once apparent when we ask ourselves if the gossip, the scandal-monger and the betrayer of confidences are to be commended. The answer to this question shows that under some circumstances, publicity rather than secrecy is an evil. If secrecy is a vice, it is wrong for the doctor, the preacher and the lawyer to keep secret and inviolable the confidence reposed in them by their patients, parishoners and clients; family affairs should be public knowledge and the banker should make known to all and everyone the combination of his safe.

No, secrecy is not a vice, but one of

the best means of growth. The forces of good as well as of evil thrive best in secrecy. To condemn secrecy because it is used as an aid to evil would be as fallacious as to insist that no one should eat food because it nourishes the evil man. Listen to Thomas Carlyle, as he speaks of the beneficent effects of secrecy: "SILENCE and SECRECY! Altars might still be raised to them (were this an altar-building time) for universal worship. Silence is the element in which great things fashion themselves together; that at length they may emerge, full-formed and majestic, into the daylight of Life, which they are thenceforth to rule. Not William the Silent only, but all the considerable men I have known, and the most undiplomatic and unstrategic of these, forbore to babble of what they were creating and projecting. Nay, in thy own mean perplexities, do thou thyself but hold thy tongue for one day: on the morrow, how much clearer are thy purposes and duties; what wreck and rubbish have those mute workmen within thee swept away, when intrusive noises were shut out! Speech is too often not, as the Frenchman defined it, the art of concealing Thought; but of quite stifling and suspending Thought, so that there is none to conceal. Speech too is great, but not the greatest. As the Swiss inscription says: Sprechen ist silbern, Schweigen ist golden (Speech is silvern, Silence is golden); or as I might rather express it: Speech is of Time, Silence is of Eternity.

"Bees will not work except in darkness; Thought will not work except in Silence: neither will virtue work except in Secrecy. Let not thy left hand know what thy right hand doeth! Neither shalt thou prate even to thy own heart of 'those secrets known to all.' Is not Shame (Schaam) the soil of all Virtue, of all good manners and good morals? Like other plants, Virtue will not grow unless its root be hidden, buried from the eye of the sun. Let the sun shine on it,

may do but look at it privily thyself, the root withers, and no flower will gladden thee. O my Friends, when we view the fair clustering flowers that overwreath, for example, the Marriage-bower, and encircle man's life with the fragrance and hues of Heaven, what hand will not smite the foul plunderer that grubs them up by the roots, and with grinning, grunting satisfaction, shows us the dung they flourish in!"

Masonry, therefore, is not to be condemned for its secrecy, unless the things which it keeps secret are things which should be proclaimed to all, or unless the purpose of its secrecy is to aid evil. Every Mason knows that the secrets of Masonry do not involve anything contrary to the duties we owe to God, our country, our neighbor, our families or ourselves. The mission, the purpose, the principles, the teachings of the fraternity are not secret. Anyone, either Mason or not, may learn them if he so wishes. What are or what are not the secrets of Masonry has been well expressed by the Grand Lodge of Connecticut in a report ordered read in all its lodges:

"A secret society is one which seeks to conceal its existence and its objects. Freemasonry is not such a society, and is secret only as to the obligations, means of recognition, ballots upon candidates, and forms and ceremonies observed in conferring the degrees.

"With the exception of those particulars, Masonry has no reservation from the public. As to everything else—its design, its moral and religious tenets, and the doctrines taught by it, the time and place of its meetings, the names of the officers of a lodge and those belonging to it—are all in no way secret and may be known by any one. The fact that a man has been made a Mason is not a secret to be concealed from the public, nor is it anything of which he need be ashamed.

"The public notices of the time and place of holding Masonic lodges, the

name of the degree to be worked, as seen in many of the papers published in the larger towns and cities under the heading "Fraternal News", is useful to members of the craft and particularly those temporarily stopping in that locality, in affording them information as to the opening of the lodge and the nature of the work to be performed. The names of officers elected, their installation, and social occasions following lodge meetings which are usually joint affairs gotten up by the lodge and local chapter of the Order of the Eastern Star, are all matters in no way secret, and public knowledge regarding them can do no harm. All unnecessary secrecy tends to narrow rather than to broaden. There can be no reason why we should undertake to keep secret and cast a veil of mystery around that which is not secret and which the public are at liberty to know.

"The disclosure of a ballot rejecting a candidate to any person other than such candidate, or a Mason, is made an offence by Masonic law, written and unwritten. Your committee are of the opinion that the name of a candidate for any degree is, and should be, a part of the secret work, and the publication of the name of such a candidate and that he is to receive any of the degrees of Masonry, should not be permitted. No Mason should disclose to any person not a Mason the name of any candidate or the degree he is to take."

To this we might add all personal matters similar to family affairs which are not supposed to be matters for public knowledge. Our obligations and modes of recognition are secret, not because there is anything in them of which we need be ashamed, but because the very fact that they are secret binds the members of the fraternity more closely together, and the obligations are more deeply impressed on the mind. The modes of recognition would fail of their purpose if they were known to all the

world, just as the combination of a safe would cease to be of value if it were not a secret known only to those who are entitled to have access to the contents thereof. The ballot upon candidates should be secret because if a man applies for the degrees of Masonry and is rejected, it is a matter with which the world has no concern. At any rate, no Mason should be guilty of giving this information to anyone who is not himself a Mason. It is a matter which concerns no one else.

The forms and ceremonies observed in conferring the degrees are secret because the lessons are more firmly impressed upon the candidate when he hears and sees them for the first time, and realizes that they are being given for his especial benefit. Brother Hall Riviere has well said "Secrecy is the first great lesson of the E. A. degree. This great virtue is necessary in our order so that Masons will appreciate the lessons taught. As a secret shared between two people binds them together, so the secrets of our fraternity bind the Brethren together. If our teachings of beautiful truths were scattered broadcast through the world, they would become commonplace; so they are taught under secrecy, only to those deemed worthy to receive and practice them. Taken with the salt of curiosity and expectation, they are the more readily perceived."

The very fact that the ceremonies through which he has to pass are unknown to the candidate is a great assistance to the members who have witnessed the same ceremonies time without number in keeping up their interest in the great truths of Masonry, and enables them to see new truths illustrated in the old ceremonies. As a proof of this, note the difference in the interest taken when the degrees are conferred on a "dummy" for the purpose of instruction and when they are conferred on a "real" candidate.

The lessons of the degrees and all the

ceremonies may be taught to the entire world. They are not secret, but the experience of the ages has shown that they too often fall on deaf ears and that the element of secrecy is one of the best means of preparing the mind for the reception and development of the truths. Masonry teaches by symbols, but symbols pass before our eyes unheeding, unless by some means they are called to our attention and firmly impressed upon the mind. This truth is so well expressed by Thomas Carlyle, that I can do no better than close this paper by a quotation from his Sartor Resartus:

"Of kin to the so incalculable influences of Concealment, and connected with still greater things, is the wondrous agency of Symbols. In a Symbol there is concealment and yet revelation: here, therefore, by Silence and by Speech acting together, comes a double significance. And if both the Speech be itself high, and the Silence fit and noble, how expressive will their union be! Thus in many a painted Device, a simple Seal-emblem, the commonest Truth stands out to us proclaimed with quite new emphasis."

A Very Interesting Old Volume

Brother Giuseppe Sgarlata, now a member of Mt. Hermon Lodge No. 263, has presented the Library with a rare old volume on Architecture which has been in the possession of his family for several generations, his father, grandfather and great-grandfather all having been builders. This book was printed in Palermo, Italy, over 170 years ago and bears date of 1740.

It gives an account of various styles of architecture and of buildings used for various public purposes. The contents is given in several divisions, each of which is accompanied with plates and drawings, making this old work one of considerable interest in our Library, which has many volumes devoted to Art and Architecture—ancient and modern.

With the Craft In Iowa

The circular letter of Grand Master Alberson, in regard to the Ku Klux Klan, has been widely commended by the press of the state, and many commendatory letters have been received from prominent men, both in and out of the state.

R. M. J. Coleman was recently elected Secretary of Home Lodge of Des Moines for the thirty-seventh consecutive time.

On December 19th, the 50th anniversary of the night on which he was made a Mason, Brother J. C. Bell conferred the third degree on his son, Clifford H. Bell. At the conclusion of the degree Brother Bell pinned on the coat of his son an emblem which he had himself worn for 49 years, and as he did so he expressed the hope that the son would wear it as long as had the father.

On October 21st, Vesper Lodge No. 223 of Onawa, held a special meeting for the conferring of the third degree. This part of the program was carried out, but the real object of the meeting did not become apparent until the brethren assembled for the banquet, and found at the head of the table a large cake with 90 candles all ablaze. The oldest member of the Lodge, David A. Pember, was led to this place and seated. It then developed that it was his 90th birthday, and the 61st anniversary of his being made a Mason. Hardly had Brother Pember recovered from his surprise and was enjoying the occasion immensely, when another surprise was thrust upon him in the shape of being presented with a Past Master's jewel in gold set with precious stones. It was an occasion long to be remembered by those who were present.

The Grand Master has issued six dispensations for new lodges since Grand Lodge, and all of them promise to be-

come thriving ones. Their names and locations are as follows:

Arcade Lodge, at Lanesboro.
Mizpah, at Cedar Rapids.
Paul Revere, at Lucas.
America, at Russell.
Armistice, at Bridgewater.
Triune, at Muscatine.

The Grand Lodge schools of instruction are now being held and the reports so far received indicate that the Craft is taking unusual interest in the opportunity thus offered them to obtain the correct rendering of the ritual. At the general school, at Iowa Falls, P. G. M. W. A. Westfall was present and on the evening of the last day the third degree was conferred by the Custodians and District Lecturers, several of whom were present throughout the school.

Flying machines may soon become a common means of conveyance for lodge officers in attending Grand Lodge. The officers of Delta Chapter, R. A. M., of Fort Dodge, adopted this means of making a trip to Muscatine to attend the Grand Chapter at that place last October. It is said that they made the distance of 180 miles in one hour and thirty minutes. Brother Roy W. Hale, the efficient Secretary of Ashlar Lodge, was a member of the party.

The nine lodges of Des Moines and Valley Junction have organized a Masonic Employment Bureau and opened an office in the Masonic Temple. They offer free service to Masons, either as employers or employees. They have placed a manager in charge who will spend his forenoons visiting employers and the afternoon in the office to receive applications from those seeking work.

The lodge at Newton has been giving a series of parties during the winter for the purpose of bringing the members of

the fraternity and their families into closer touch with each other.

Ashlar Lodge, at Fort Dodge, has also planned a series of twelve similar meetings.

Past Master A. W. Kinkead, of Mt. Pleasant Lodge No. 8, has compiled and presented to his lodge a history of every member of the lodge from its organization to the present time. It represents a great amount of work and is greatly appreciated by the lodge. It was presented at a special communication held in honor of one of the Past Masters, at which Grand Master Amos N. Alberson and Past Grand Master Frank Whitaker were guests of honor.

A large number of lodges have been holding Past Master's nights, at which the third degree has been conferred by the Past Masters of the lodge. These meetings have been very beneficial in every case, and have served to bring the older and younger members of the lodge close together. It not only keeps alive the interest of the Past Masters in the present affairs of the lodge, but increases the interest of the members as a whole. Every lodge should have a Past Master's night at least once a year.

On October 10th the Grand Lodge laid the corner stone of the new Masonic Temple at Glenwood. Brother Earl Peters, Junior Grand Warden, acted as Grand Master. A fine address was made by Brother John Y. Stone, former Attorney-General of Iowa, who is a member of that lodge. The Temple was financed by the members subscribing for one or more shares of stock in the building, the shares to be non-transferable, and to draw no interest nor revenue. These provisions virtually make the amounts subscribed gifts to the lodge, as it is not expected that they will ever be repaid.

The Brethren at Hillsboro purchased the Opera House at that place and re-

modeled it into a fine hall, which was dedicated to Masonry by the Grand Lodge on November 3rd. The ceremony was in charge of Grand Master Alberson.

At a mass meeting open to all members of the different Masonic bodies of Des Moines, held November 19th, and attended by one thousand Masons of the city, it was unanimously decided to unite in the building of a Temple, to cost two million dollars, which will have facilities sufficient to take care of all the Masonic activities of the city, both ritualistic and social. It is also to be a recreational center, with provision for swimming pools, showers, club rooms, lounging and smoking rooms, etc. At this meeting plans were prepared for submission to the Masonic bodies of the city for consideration at their December communication. So far the bodies now occupying the present Masonic Temple, at 10th and Locust streets, together with the Consistory, Shrine and Grotto, have adopted the plan, and Home, Adelpic and Auburn Lodges have rejected it. Home and Auburn lodges have Temples of their own, while Adelpic has for some time been planning to build one for themselves. The bodies which have adopted the plan, however, are sufficiently strong to insure its success, and the Capitol City has bright prospects of having the finest Masonic Temple in the state.

Other places which have provided, or are planning for new Masonic Temples, are Birmingham, Algona, Bedford, Valley Junction, Alden and Cedar Rapids.

On December 6th, Nodaway Lodge No. 140, of Clarinda, Iowa, was host to nearly 200 visitors from the neighboring lodges of Siam, Villisca, Conway, Red Oak, Bedford, Essex, New Market, Blanchard, Shenandoah, Grant and Gravity. The meeting was called at 9:30 A. M. continuing until well into the

afternoon, the third degree being conferred on eight candidates.

At 6:30 a delicious banquet was served by the ladies of the Eastern Star, followed by an open meeting consisting of addresses by a number of prominent Masons and music. The total attendance was about 300 and the meeting proved to be one of the most enjoyable and instructive held in that vicinity for some time.

Afton Lodge No. 151, of Afton, Iowa, held a very unique and interesting meeting on December 15th. Afton Lodge, located in a town of less than 1000 population, is justly proud of its record of 146 members, and of the fact that it owns property valued at \$25,000.00 entirely free from indebtedness. On the date mentioned the honored guest was Theodore F. Shunk, a member of 50 years standing and having served 41 years in elective offices of the lodge. Another veteran Mason present was Daniel Devore, who was raised in Afton Lodge in 1870, and has retained his membership there, although having been a resident of another state since 1873.

The beautiful souvenir program issued indicates that the banquet was not the least enjoyable feature of the evening's program, which consisted of addresses and music, including a eulogy to Brother Shunk and his response, followed by an address by Brother Devore.

Masonic Service Meetings

During the last quarter of 1921, the Service Committee of the Grand Lodge found that demands from the lodges for speakers on the topics relating to Masonry and civic duty fairly taxed their resources. Bro. Frank S. Moses, who has had active charge of this work, has been justifying the requests from lodges with their available dates, the spare time of the volunteer speakers, the map of Iowa and the railway time tables, and following these to the best of his ability. Seventy-five engagements have been filled

through his office at the Library during the quarter, at 46 of which moving picture illustrations have also been shown. Twenty-one different speakers have lent their effective aid, and the reported satisfaction and the reaction of the Craft to the inspirational messages delivered have been most gratifying. Requests for additional talks are a usual sequence, and in a few instances have been provided, but the Committee has felt it necessary that it should reach each part of the state with the initial address as far as possible, and is endeavoring to do so.

Splendid meetings, well attended with enthusiastic hearers, have been so frequent that we have regretfully decided that we have not room for special mention of any in this issue. We cannot refrain from noting written appreciation of inspiring talks from Brothers Ottesen, Stockley, Williams, Tipton, Randall, Hogan, Slocum, Shimek, Mannheim; Bowers and Buckner, to say nothing of the few modest efforts of P. G. M.'s Moses, Westfall and Schoonover.

The Committee is pleased to report that it now has some additional resources as to moving picture equipment, and additional speakers are "getting the vision" and volunteering their service.

The Service Committee invites requests for dates, or correspondence for information from all lodges in the state, be they great or small, who are interested in stimulating their membership with talks on the application of Masonry to every-day life and its practical problems. It will do its best to serve them.

If your lodge plans to have a special meeting in February, commemorating George Washington and the connection of this distinguished brother with American Masonry, we will be glad to serve you, and suggest an early application for a speaker or for literature bearing on this subject, as the requests promise to be numerous.

MASONIC SERVICE COMMITTEE.

Called Home

Word has reached us that the following named Brethren have been summoned to their eternal home within the last three months:

Lt. Clarence R. Green, Winterset, died in France May 27, 1918. Military burial in Winterset on November 6th.

Isaac G. Scott, Sidney, Sept. 21.

William Hewitt, Ida Grove, Sept. 22.

Sgt. Wm. F. Weber, Dubuque, died in France Sept. 28, 1918. Military burial in Galena on third anniversary of his death.

A. G. Smith, Toledo, Oct. 2.

Charles Garner, Des Moines, October sixth.

Will T. Shaner, New London, Oct. 20.

Geo. E. Pearson, Lake City, Oct. 24.

O. L. Dick, Jefferson, Oct. 25.

J. A. M'Naughton, Waterloo, Oct. 27.

Robert C. Stirton, Monticello, Oct. 30.

Eugene Schaffter, Eagle Grove, Oct. 31.

Dr. David C. Dinsmore, Kirkville, November 1.

Charles G. Dana, Dubuque, Nov. 1.

Harry A. Sargeant, Waterloo, Nov. 14.

John Sandholm, Des Moines, Nov. 15.

W. I. Rosecrans, Garner, Nov. 20.

John C. Kranz, Holstein, Nov. 21.

John E. Anderson, Forest City, Nov. 28.

Theodore H. Rosche, Davenport, November 29.

Charles F. Gall, Burlington, Dec. 2.

L. E. Royal, Des Moines, Dec. 9.

Samuel B. Stahl, Keokuk, Dec. 13.

Fritz Mengel, Davenport, Dec. 14.

William N. Ford, Sioux City, Dec. 15.

Gilbert Baldwin, Ruthven, Dec. 16.

J. Morgan Reimers, Davenport, Dec. 17.

Ellery C. Hood, Ida Grove, Dec. 21.

William Preston Daniels, Cedar Rapids, Dec. 22.

Charles S. Hullinger, Clinton, Dec. 22.

Henry N. Smith, Spencer, Dec. 24.

A. B. Beall, Sioux City, Dec. 27.

W. S. McDonald, Jr., Jefferson, Dec. 29.

Theo. H. Busch, Davenport, Dec. 30.

Gilbert Baldwin, of Ruthven, was elected Junior Grand Warden of the Grand Lodge of Iowa at the annual communication at Oskaloosa in 1897. He was made a Mason in Evening Shade Lodge No. 312 at Spencer in 1885. Later he took a demit and became a charter member of Highland Lodge No. 487 of Ruthven, of which lodge he was the first Master. He was a member of all branches of Masonry in this state and never lost his interest in the fraternity. Those who knew him best say "that he gave his life tirelessly and unselfishly to service of the noblest type, a man who because of his innate kindness of heart and broad sympathies, has endeared himself to all who knew him. In his passing, the people of this community lose a good citizen, a wise physician and a faithful friend."

Eugene Schaffter was deeply interested in all branches of Masonry, but he was especially prominent in the Capitular and Cryptic Rites. He served as Grand Master of the Grand Council R. and S. M. of Iowa in 1918 and as Grand High Priest of R. A. M. of Iowa in 1919. He had a host of friends all over the state and in his death they have suffered a great loss.

Brother Nathan Scofield, who for more than fifty years has been a regular attendant at Grand Lodge, and who was one of the oldest Masons in the State of Iowa, died at his home in Pocahontas, January 16, 1922. His body was taken to Strawberry Point and buried with Masonic honors by the brethren of the lodge at that place, where he had held his membership for so many years.

Brother Irving Todd, for many years fraternal correspondent of the Grand Lodge and Chapter of Minnesota, died at his home in Hastings, Minn., October 13, 1921. Iowa brethren who attended the meeting of the Masonic Service Asso-

ciation will remember Brother Todd and regret to hear of his death.

Brother Robert D. Denfeld, who for more than thirty years had been one of the leading educators of Minnesota, died at his home in Duluth just before Christmas. For the past four years he had been in charge of the Masonic Study Club work, under the direction of the Grand Lodge of Minnesota.

—

What art thou, Death, that in the thoughts of men

One word thy history writes, and that word Fear?

By what black power of logic or of ken
Dost thou all Christly truth make disappear?

Not unto me wilt thou bring final grief
When closed mine eyes to all of earth will be;

Nor canst thou make the hours of love more brief

E'en though, O Death! I travel e'er to thee!

'Tis but the weak and blind of thee have dread

And shrink with craven heart before thy might.

To thee, sweet Death, when mortal life hath sped,

I welcome give. I am Masonic Light!
—FRANK W. REED.

The Oldest Mason

The press of the country have been printing a statement to the effect that Samuel Cox, 102 years of age, is the oldest Mason in the world, having been a member of the fraternity for 75 years. This statement was challenged by the brethren of Breckinridge, Mo., who claim that they have a Brother, Dr. Joseph S. Halstead, who is 103 years old, and was made a Mason in Lexington, Ky., more than 78 years ago. So far as known, there is no record of anyone who has been a Mason longer than this.

Ladies' Rest Rooms in Masonic Temples

The Virginia Masonic Journal has a splendid article in one of its recent issues under the above heading. To our notion this is one of the best suggestions regarding new Masonic buildings that has yet been presented. It is just as important that every new Temple or lodge building should have a Ladies' Rest Room where the wife or daughter of a Mason could go at any hour of the day or evening and find all the comforts of a home and where they could rest, read, write or do fancy work while the men folks were attending Masonic meetings as it is to have a smoking room or ante room for lodge work. It frequently happens that the men folks desire to meet the ladies of the household at close of meetings for a shopping tour or for some show, etc., and are unable to say just what time they can meet them. If they had a general meeting room where they could go and call for them at the close of the Masonic gatherings, the ladies would not have to worry about being left alone but would find congenial spirits in the Temple or lodge building where they could pass away the hours to good advantage.

Let every building committee study this plan and they will see the need of just such a room.

George Washington Anniversary

Quite a number of our Lodges in Iowa celebrated the anniversary of the birth of George Washington a year ago. We hope that a number of our Lodges will celebrate the event this year by having some special program for the evening. We have issued a very interesting little pamphlet on "George Washington, the Man and Mason," and if any of our Lodges are desirous of securing same, we would be glad to have them advise us. They will find therein material that will be of service to them, together with a suggestive program and suggestive topics for talks, etc.

Under the title of "Antique Spillville, Little Bohemia in Iowa," Freeman R. Conaway tells of noted composers, players, statesmen and scientists who were reared or received their greatest inspiration in this quaint inland hamlet of Iowa. In his article published in the Cedar Rapids Republican for Oct. 30th last, which is not only interesting but instructive, he gives much valuable information pertaining to: Anton Dvorak, Bohemia's greatest composer; Prof. J. J. Kavorik, president New Prague (Minn.) College; Prof. Alois Francis Kavorik, professor of physics at Yale; Bohumir Kryl, celebrated cornetist and bandmaster; Prof. James Mikesch, professor of mathematics at Yale; Charles Pergler, minister of Czechoslovak nation in Japan; Miss Hettie Kavorik, piano and violin soloist with Chicago Symphony orchestra; Prof. Boushka, professor of science at Ames for several years, now Chicago Scientist." He also refers to other musicians who have been prominent in New York, Chicago and other orchestras and some who have been instructors in American colleges.

Many who have lived in Iowa all their lives have never heard of the town of Spillville and they will be surprised to learn the facts contained in this article. We trust that Mr. Conaway will from time to time continue these articles and give us interesting papers of various places in Iowa. An account of Wapello and its old court house, erected in a very early day and in which some of the most noted lawyers in Iowa have tried cases, would be exceedingly interesting.

One Grand Officer in writing says: "The Vest Pocket History of Freemasonry" by Haywood is surely an ideal book for the new initiate who does not find time to read larger volumes on this subject. I feel that Iowa is doing wonderful work in the advancement of the Order throughout the world."

Another writes to ask if it would be

possible to secure a copy of one of these for every member of their local lodges.

Another writes that he would like to have a large number of copies of six of the pamphlets issued from our Library—that he wishes to send out a letter to all the lodges in his Grand Jurisdiction on the subject of study clubs with special reference to available literature for their use. He has been working for some time in an effort to get together material for distribution among his lodges in regard to educational work, but his one great trouble is in getting material in concise form to place in the hands of the members of the lodges who are willing to help but who need the material in practical form. He states that it is to supply this demand that seems to exist in his state as well as in others that he asks for information along these lines.

Another Grand Officer writes that the pamphlets are just what they wanted in their state and that they wish to procure a number of them. They are willing to pay for all such literature and wish to be remembered in the future distribution of same.

These are but a few views expressed in letters recently received. Many others are long the same line.

Victrolas

We have noticed in a number of our exchanges of gifts to lodges outside of Iowa of fine Victrolas. This is something very much needed at this Library and especially on occasions when the building is thrown open to the public. Should we have in Iowa a firm dealing in same or some brother desirous of showing his loyalty to and appreciation of the work of the Library enough to go and do likewise, he would deserve and receive the thanks of many interested brethren and we would be very happy to make a reference in the Bulletin and in our report to Grand Lodge of such a donation.

Which One?

One of us dear—but one—
Will sit by a bed with a marvelous fear, and clasp a hand.
Growing cold as it feels for the spirit land—
Darling, which one?

One of us dear—but one—
Will stand by the other's coffin bier and look and weep,
While those marble lips strange silence keep.
Darling, which one?

One of us dear—but one—
By an open grave will drop a tear and homeward go,
The anguish of an unshared grief to know—
Darling, which one?

One of us darling, it must be;
It may be you will slip from me;
Or perhaps my life may just be one—
Which one?

Both

Both of us dear, yes, both,
The last soft rustling of these elms shall hear—and then
shall go,
To sit beneath the "tree of life;" and so—why should
we fret,
That one the "leaves of healing" first will get?

Both of us dear, yes, both,
Shall for the last time see the ripples clear of yonder brook,
And then upon the living waters look.
Why should it seem so hard to wait an hour beside the
stream?

Both of us dear, yes, both,
Shall learn the final lesson of a year, and then shall rise
To the great Master teaching in the skies.
Is it not meet—that one go first to find the other's seat?

Both of us, darling, both,
Why then so loath that a few years apart our steps
should be?
Years are but minutes to eternity.

Grand Lodge Iowa A.F. and A.M.

Quarterly

Bulletin



Iowa Masonic Library



Jesus, the Carpenter

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand
All in the balance flung,
Could weigh the value of that thing
'Round which his fingers used to cling.

If I could have the table He
Once made in Nazareth,
Not crowns of Kings nor Kings to be,
Nor pearls unnumbered from the sea
As long as men have breath,
Could buy from me that thing He
made,—
The Lord of Lords who learned a trade.

Yea, but that hammer still is shown
In hands of honest toil;
And 'round that table men sit down,
And all are equals, with a crown
No gold nor pearls can soil.
The shop at Nazareth was bare,—
But Brotherhood was builded there.

—Charles M. Sheldon.

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QUARTERLY BULLETIN IOWA MASONIC LIBRARY CEDAR RAPIDS, IOWA

NEWTON R. PARVIN - - - Editor
C. C. HUNT - - - Associate Editor

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

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Items of Interest to Iowans

By NEWTON R. PARVIN, Grand Secretary

We give herewith matters of interest relative to historical facts pertaining to our own state, well known to many of her citizens, but which may be news and a surprise to many others. We will have something to say about the long-robed Trappist Monks of Dubuque County; something about the several villages belonging to the Amana Community in Iowa County; a brief reference to the Amish Mennonites who made their headquarters in Johnson County and named the place Amish; a little about the English Colony which once flourished up in northwestern Iowa; something of the Hollanders who came to Pella, in Marion County, of those who settled about Orange City, up in Sioux County and made it blossom like the rose; something regarding the French Icarians who made their homes in Adams County; refer to some of the noted Bohemians who at one time re-

sided at the antique village of Spillville, in Winneshiek County; something about the Quakers who at an early date came to the State and settled in Springville and West Branch, in Cedar County, among whom John Brown of Harper's Ferry fame made his home for a time; something regarding the Mormons who located around Morning Sun in Louisa County, not far from their headquarters in Nauvoo, and give something of their journey across Iowa on their way to Salt Lake City in an early day; something about the Latter Day Saints whose headquarters are at Lamoni, in Decatur County; give a little information pertaining to the deserted village of Bradford, in Chickasaw County, where the famous "Little Brown Church in the Vale" is located, not far from Nashua.

In giving this information, we propose also to give titles of books which we have in our Library, together with names

of authors whose published works have referred to any of the above mentioned subjects; also give information where articles along these lines may be found in periodicals and perhaps give a bibliography of other works bearing upon the topics referred to, so that anyone being desirous of looking for further information along any of these lines will find plenty of material to work on. We may not have all the works and magazines listed, but they can be found in many of the public libraries.

Trappist Monks

Not far from Dubuque, the long-robed Trappist Monks settled many years ago, coming from New Orleans, Louisiana, early in 1849, arriving at Dubuque and being received by the Rev. Bishop Loras. The Bishop donated for their use about five hundred acres of land in Vernon Township and erected a small house about fifteen feet square as a home for the Order until more commodious quarters could be established. The place was called New Melleray and a corporation formed. Their famous abbey was completed for Christmas day of 1849, three Monks coming from Ireland to join with them. The Monks did all the work of erecting their buildings, improving the land and raising the stock. These people lived lives of penance, sleeping on beds of board and straw. It was also their practice to have an extra grave dug for the next of their brothers who might die. The Order was a very peculiar one and the lives of the inmates were devoted to religion and the practice of self-denial in eating and drinking. There is another similar community in Youngstown, Pennsylvania, and in Nelson County, Kentucky. These, I believe, are the only ones of the kind on American soil. The value of their property today is not far from a half million dollars. Many of those who have joined this order have never known until of late years that a bridge had been erected across the Mississippi River and that Steamers were

running up and down the same; also that there were trains of cars running into the city of Dubuque or that the city was electric lighted.

For an interesting account of this organization, see the History of Dubuque County, page 747.

New Melleray and the Trappist Monks—*Sioux City Journal*, March 28, 1909.

Sketch and History of New Melleray Monastery—*Dubuque Telegraph-Herald*, March 21, 1909.

Trappist Monks—*Register and Leader*, of Des Moines, Jan. 30, 1910.

House of Silence—*Catholic World*, Vol. 74, page 774.

Journal of History and Politics, Vol. 14, 1916.

Amana

Would you like to see what a German village looks like, with its long streets, its old-fashioned houses, none of which are ever painted, the peculiar dress of the people, etc., etc.? If so, journey down to the Amanas in Iowa County, where you will find a community owning nearly thirty thousand acres of the finest Iowa land, much of which is under the best cultivation. Here at Amana, High Amana, Middle Amana, South Amana and Homestead, you will find considerable to keep you busy for several days. Visit the old print works and see the peculiar blocks for doing the printing of calico; visit the woolen mills where the finest blankets sold in the country are made and where some of the best woolen cloth to be found on the Chicago or New York markets are manufactured, as well as many other industries in the several villages, all managed by a Board of Directors. Visit their strange meeting houses with their immense cellars.

The volume entitled "The History of the Amana Society or Community of True Inspiration," written by Prof. Wm. R. Perkins, of Iowa City, and B. L. Wick, of Cedar Rapids, is a splendid work on this subject, as is also "Amana, the Community of True Inspiration," by

Bertha H. M. Shambaugh, published by the State Historical Society in 1908. This is perhaps the fullest account yet written regarding the social institution of this peculiar people. The Palimpsest for July, 1921, has a splendid article on the subject also, and brief articles regarding the same have also appeared in various magazines of the country.

Amish Mennonites

The Amish Mennonites is a term used to designate the mode of religious doctrine of the person whose name it bears, Meno Simon, a contemporary of Luther, Calvin and other noted men. Their peculiar modes and order of baptism, the manner of their dress, using hooks and eyes instead of buttons, etc., are all of interest.

About the year 1840, quite a number of Mennonites traveled west, and after looking over Eastern Iowa, settled first at West Point. Later on they effected an Amish settlement up in Johnson County, about eighteen miles from Iowa City, this being along about the year 1847 or 8. The names of Yoder, Miller, Schwartzendruber and others were quite familiar to the merchants of Iowa City during the early sixties.

B. L. Wick, of Cedar Rapids, has prepared a very interesting account of them, entitled "The Amish Mennonites—A Sketch of their Origin and of their settlement in Iowa, with Their Creed." This was published by the State Historical Society in 1894. Scribner's Magazine, Vol. 50, page 513, contains a very good article on this subject also.

The English Community Near Le Mars

It may be of interest to many to learn of the Knickerbocker English gentlemen who brought English capital out to northwestern Iowa in the early eighties, establishing great farms of thousands upon thousands of acres and spending large sums of money upon the improvements, erecting houses and immense stables by the hundreds and bringing to

this State the sons of English noblemen and others to learn to become farmers. They introduced English sports, golf, hockey, racing, boating, etc. The scions of English families could not get used to our American customs and ways or to our meals of beans, bread and bacon. It did not appeal to them—they had to have their roast beef and marmalade, brown bread, etc. After a few years of experiments, the land which they settled upon was finally divided up into smaller farms and the colony became a thing of the past.

A very interesting article regarding same appears in the Palimpsest of March, 1921.

Hollanders at Pella, In Marion County, and at Orange City in Sioux County

Would you like to learn something regarding a very peculiar people who at an early day journeyed into Iowa on wagons, driven by men wearing velvet jackets, the women and children perched high on boxes, trunks, etc., of the most grotesque description, all of them wearing wooden shoes, the girls and women wearing peculiar caps on their heads instead of bonnets? These people located down at Pella, in Marion County, making it quite a Holland settlement.

The story of Pella is one of the romances of the history of Iowa. Along about the year 1856 they must have had at least two thousand people in the settlement. Along about 1870 they journeyed out and founded a colony in Sioux County, forming another Holland settlement under the leadership of Henry Hoppers, who afterward became a State senator. Those who settled in this part of the State have reclaimed lands which were said to have been almost worthless and have made out of it a prosperous community. Some of the most valuable land in this part of the State is now owned by these prosperous Hollanders who settled there many years ago.

In the Annals of Iowa, Third Series, for January, 1898, Cyrenus Cole, one of the best known writers in Iowa, has given us, under the title of "Pella—A Bit of Holland in America," an article which is worthy of being read over and over again. In the closing paragraphs of his paper he has paid a glowing tribute to the women who helped make Iowa what she is today—the gem of the West.

Jacob Van der Zee has published a splendid volume on "The Hollanders of Iowa," to which Benjamin F. Shambaugh has prepared a very interesting introduction. This volume of nearly five hundred pages is one of the most valuable yet issued by the Historical Society, and gives a very full and complete description of the Hollanders who came to Iowa in an early day. The Literary Digest for December 6, 1919, contains an interesting article along this line also.

French Icarians In Adams County

In an early day, the latter part of the fifties, there existed an Icarian community not far from Corning, in Adams County. Soon after the Mormons left Nauvoo, Illinois, for their more promising home in Utah, a band of Icarians from France, about 250, settled in the vicinity vacated by them. Later on this company purchased a tract of land out in Adams County, Iowa, and about five hundred made it their home. A large edifice was erected for an assembly room, also a large dining room, and in these buildings the public meetings were all held. The residences were built around them, and here they attempted to practice their former religion. Everything in the community was held in common and all funds received by any of them went into a common fund. At one time they had a large library consisting of over two thousand volumes, but some years later this was turned over to Tabor College in Fremont County. They had their own school building, but along in the early eighties trouble came upon

them thick and fast and about 1895 came the entire dissolution of the society.

Chas. Gray has written an exceedingly interesting article on this subject, published in the July, 1903, Annals of Iowa, being Volume 6, No. 2 of the Third Series. In the Iowa Department of this Library we have also a volume of 219 pages under the title of "Icaria: A Chapter in the History of Communism," by Albert Shaw. The Palimpsest for April, 1921, contains a brief article on this same subject. The volume, "American Communities" also contains an article by Hines, and the magazine entitled "Science," for January, 1885, also has a good article on the same subject, as also Public Opinion Vol. 25.

Spillville, Winneshiek County—A Little Settlement of Bohemians

The old antique village of Spillville, a little place only a few miles from Calmar, up in Winneshiek County, has lately been brought into notoriety by the fact that it was near this place, on the banks of the Turkey River, that Anton Dvorak received his inspiration and wrote his most noted piece of music entitled "Humoreske," which since its first introduction in New York in 1893, has brought laughter and tears to thousands the world over. Many famous musicians and educators made this village their home, in addition to Anton Dvorak, Bohemia's greatest composer. Bohumir Kryl, the celebrated violinist and bandmaster, made this his home for some time; Prof. J. J. Kavorik, President of the New Prague (Minn.) College; Prof. Alois Francis Kavorik, Professor of Physics at Yale; Prof. James Mikesh, Professor of Mathematics at Yale; Charles Pergler, Minister of Czecho-Slovak Nation in Japan; Miss Hettie Kavorik, piano and violin soloist with the Chicago Symphony Orchestra; Professor Boushka, Professor of Science at Ames for several years, now Chicago scientist, as also other musicians with the Chicago, New York and other orchestras, and in-

structors in American colleges, have at some time or other made Spillville their home. George Kavorik, the nineteen-year-old relation of Prof. J. J. Kavorik, and who is now a student of Prof. J. H. Kitchen, of Coe College, and works at the Sinclair Packing Co., in this city, is a musician of considerable note, and is coming rapidly to the front as a violinist. His playing before the Rotary and other clubs in this city has met with a very warm reception. It would seem that the residents of this old settlement were born musicians for there are many there today who are lovers of classical music and are fine performers though they cannot be listed as noted musicians.

The traditions of old Bohemia are fully carried out in the quaint old cemetery at Spillville—the most striking European spot in all this section of the country. Here one will find rows of iron crosses with many of the flat marble slabs such as were used in an early day and here may also be found a famous Roman Cathedral, erected in 1860, patterned after one of the most famous Roman Cathedrals in all Bohemia. Its organ is said to be one of the best in the west.

The following references are so full and interesting that we feel certain many will want to read them. See article prepared by Freeman Conaway and published in the Cedar Rapids Republican of October 30, 1921; also an illustrated article appearing in the Des Moines Sunday Register for February 5, 1922, under title of "World's Most Haunting Tune Written in Iowa."

Quakers in Iowa

Some of our readers may be interested in looking up the history of the Quakers in Iowa and learning something of the old Quaker settlement at Springdale, a small village in Cedar County, only a few miles from West Branch. It was here that the famous John Brown made his first visit in 1856. Between that year and 1860 many Quakers located in these two places, some coming as early as

1849. When John Brown and his band visited this settlement along about 1857 and '58, they found very many using the expressions "Thee" and "Thou" for the Quakers had increased very rapidly and they were all warm friends of Brown and his band.

Tabor, one of the Quaker settlements, was also one of the stations of the famous underground railroad. Grinnell was known as another. It was at this latter place that the Hon. J. B. Grinnell entertained Brown and many of his followers.

For interesting articles on the Quakers see "John Brown Among the Quakers", by Richmond; "Quakers in Iowa" by Jones and articles appearing in the Annals of Iowa.

Mormons in Iowa

In looking up information relative to the Mormons who left Nauvoo, Illinois, after the death of Joseph Smith, turning their faces westward under the leadership of Brigham Young, and who later became the head of the Mormon Church, one will find very much of interest. The band which left Nauvoo was joined by a number from Morning Sun on their way across Iowa. They arrived at Iowa City about the time of the excitement over the famous Hummer's Bell, which had been taken from the steeple of the Presbyterian Church and buried in the Iowa River close to the ford used by immigrants going westward. A party journeying with the Mormons, knowing of the location of the Bell, secured it one night, packed it on one of the wagons and took it with them to Salt Lake City where it was afterwards seen by many Iowa City people.

On their way westward they stopped on the west bank of the Missouri River at a place called Kanesville, where now the city of Council Bluffs is located. Many of them spent the winter there, during which time quite a number died and were buried on the bluffs at that

place. In the spring one party journeyed on under the leadership of Brigham Young and reached Salt Lake City where they made their stopping place, reaching there in July, 1847. Others hearing of the wonderful country beyond the desert and its marvelous climate, started to follow. Some few decided not to make the long journey and endure the hardships incident to such a journey and stayed in Iowa, Anson Hyde being among the number. The following year Hyde's followers and the followers of Joseph Smith were ordered to assemble around the Great Temple in Utah, the order coming from Brigham Young, president of the church. Most of the faithful then continued their journey westward, but a few of them decided to stay and locate, as they did, in Pottawattamie County.

For interesting articles, see the County History of Pottawattamie County which has full chapters devoted to the subject. Also see various articles written by D. C. Bloomer, Charles Burgess and others which have appeared in the Annals of Iowa. An article on "The Mormons at Winter Quarters and Kaneshville" appeared in the Council Bluffs Nonpareil of December 4th and 11th, 1921.

* * * *

There is another branch of the Mormon Church known as the Reorganized Church of Jesus Christ or the Latter Day Saints which has had its headquarters at Lamoni, Iowa. This branch has never recognized plural wives and their Book of Covenants forbids polygamy. John Smith was the first president of this reorganized church, a man standing very high among the community. This branch owned its own printing press, printed its own church bibles and other works. Their Journal of History, running into more than twelve volumes, as also a magazine entitled "Autumn Leaves" both give very full accounts of the history of this branch of the church which

has had a wonderful growth and many followers.

Bradford, the Home of the Little Brown Church

Take a trip into Chickasaw County, follow the Red Ball Route and you will pass through the deserted village of Bradford, which for years was a busy, hustling Iowa town. It is now only a deserted village just at the edge of Nashua. Here you will find one of the most noted churches in the state—none other than the "Little Brown Church in the Vale," so well known in song and story. This church had an organ at a very early day, long before most of the churches in this section of Iowa were erected. The organ was built by an organ builder who located in that part of the country and who built a number of church organs at a very early period of our history. The pastor of the church was the Rev. J. K. Nutting, a clergyman of some renown and the leader of the choir was Wm. S. Pitts, author of the "Little Brown Church in the Vale", "Nellie Wild Wood", "Nellie is Sleeping by the Rill," etc., etc.

The little village of Bradford, during the Civil War, sent as many volunteers into the army as all the rest of the county.

The story of the Church, its Minister and its Choir Leader has been made the theme of many articles. See Annals of Iowa; History of Chickasaw County; Palimpsest, also numerous magazine and newspaper articles which have appeared from time to time.

There are several other settlements in Iowa about which space does not permit us to write at this time, such as the Danish, Hungarian, etc. We trust that some of our readers will find points of interest enough to induce them to write more extended articles along these lines.

Spirit Lake

We have received, from one of our correspondents who has spent many pleasant days at Templar Park, a very interesting poem which we take pleasure in publishing, together with just a little of the legend of Spirit Lake, taken from "Minnewaukon and Its Legend or an illustrated Story of Okoboji and Spirit Lakes," as a preface:

"The Indians regarded Spirit Lake with a kind of superstitious reverential awe. The Indian name 'Minnewaukon,' signifying spirit water, is ample proof of this if there were no other. The earlier hunters, trappers and adventurers, agree in ascribing to them a belief in various legends and traditions to the effect that the lake was under the guardian watch or care of the 'Great Spirit,' and the veil of mystery, the shadow of uncertainty, the tinge of superstition which rested on this enchanted and beautiful water was too much for his superstitious nature, and while it may be regarded as very singular, yet it is thought to be a fact, nevertheless, that no Indian canoe dared venture upon this mysterious water in the nineteenth century. It seemed they did not have this fear or superstition of Okoboji. To the contrary they called it 'Sleeping Water', or a place of rest, where they were at peace and harmony with the Great Spirit."

O mystic pool! O magic pearl of waters!
Glistening like a dew drop in the sunlight!

Weeping like a lonely maid at twilight!
Dancing like an elfin in the moonlight!
Speak to me, O lovely spirit water!
Whisper to my waiting heart thy secret!

I have sought thee in the brightness of
the morning.

In the silence of the midnight I have
wooed thee.

In thy lonely, pensive sadness,
In thy lovely, golden gladness,

In the fury of thy madness I have loved
thee.

Speak to me, O lovely lake of spirits!
Reveal to me the brooding secret of
thy heart!

Like the rustle of the spring song;
Like the whisper of the morning;
Like a lonely maiden sighing;
Came a ripple of the waters;
Came the spirit voices speaking;
Came the answer to my pleading.

"I will speak with thee, O pale face,
I have listened to thy wooing
In the dawn and in the twilight,
In the midnight and the morning.
I will answer thee, O white man,
I am pleased with thy devotion.
Listen! I will tell thee
Of the tale of Minne Waukon.
In the days long since departed,
In the time of the beginning,
Was I stationed in the heavens,
As the bright star of the morning.
Wannatonka, the great mystery,
He, the master of all living;
Wannatonka sent me hither.
'Go', said he, 'to earth and live there.
Go and live among my people.
Take my message with thee to them.
Tell them of the love I bear them.
Teach them there to work and labor
For the glory of the master;
For the master of all living.
Then shall they live long and prosper.'

Like the sighing of a maiden
Came the voice of Minne Waukon.

"This O white man, is my burden;
This the message that I bring thee
From the master Wannatonka,
From the master of all living.
'That ye cease from strife and fighting;
That your nations live together,
That ye bear with one another;
That ye love each one your neighbor,
Even as the master loves you.'"

Like the rustle of the spring song;
Like the whisper of the morning;
Like a lonely maiden sighing;
Came a ripple of the waters;
Came the spirit voices speaking;
Came the answer to my pleading.

—*Narcissus*

Masonic Address by Wireless

For the first time in history, a lecture on Freemasonry was delivered over a wireless telephone, on September 3rd. The transmitting instrument was located on the top of the Fairmont Hotel of San Francisco and the principal receiving apparatus in the hall of Woodbridge Lodge of Woodbridge, Cal., some two hundred miles distant. The lecture was heard by many over the state who were fortunate enough to have receiving instruments. The experiment was a huge success and demonstrated that lodges, even in the most remote sections of the state, can, by means of a simple apparatus, listen to the most famous speakers of the land.

This lecture was given by Grand Secretary John Whicher of California. The day following his aerial lecture, he received a letter from Bro. A. M. Merrill which we have thought would be interesting to reproduce herewith:

"Dear Brother Whicher: Twenty-odd years ago, in King David's Lodge No. 209, you imparted to me the secrets of Freemasonry. I am now the father of a family of boys, one of whom is a wireless operator. This evening I have been down in his "dug-out," in the basement of our home, listening to a concert which he was catching out of the air. Between two musical numbers there came to my ears the sound of that firm earnest voice of twenty-odd years ago, calling attention of the Craft to the wonderful history of the Order and urging them faithfully to preserve its honourable traditions—the same firm voice, every word distinct, the same earnestness of manner, and the same fervour of

spirit. Truly we have made wonderful strides since the time when our Brethren wrought in the Forests of Lebanon. I thank you for the inspiration of your address, so unexpectedly and so marvelously communicated to me. Fraternally yours, A. M. Merrill."

Grand Encampment K. T., U. S. A.

The Grand Encampment of Knights Templars of the United States will hold its 35th Triennial Conclave in New Orleans, Louisiana, April 25-27th, 1922. The program for this meeting has just been issued. It includes, in addition to the program of the meeting, much information regarding boat rides on the Mississippi on the fine Steamer Capitol, which carries two thousand passengers and has a dancing floor accommodating over one thousand; tells of the several river trips that are to be made; of the great parade, the banquets and receptions to be given by the two Commanderies of the city. The old Crescent city with its splendid parks and playgrounds, its beautiful homes that line the broad avenues for miles, showing the homes of ante bellum days, the French market and the narrow streets in that vicinity, the fine trip to Lake Pontchartrain, down the bay to the orange plantations will all prove of interest to many northern visitors. The coast trip is a most wonderful and interesting one.

The Grand Encampment met for its 19th Triennial Conclave in New Orleans in December, 1874. John Q. A. Fellows of New Orleans was the Grand Master at the time and I believe that everyone who served with him during that year have now passed to the Great Beyond. In looking over the large list of members of the Grand Encampment from the various states of the Union, numbering several hundred, we fail to find the names of a half dozen whom we know are among the living. Indeed, we doubt if more than that number are still among

the living. In addition to the volume of proceedings which was issued for the year 1874, there was a private edition of over two hundred pages issued, containing valuable biographical sketches, together with many interesting incidents of the week, including the great parade, the prizes for the best drilled Commandery, the banquets and receptions and the courtesies of the citizens, the reception on board the Steamer Great Republic and an account of the famous steamers, the Thomas Sherlock, the Thompson Dean, the beautiful Bell Lee, and others, each of which carried a goodly number of Knights and their fair ladies from the north with flags, music and banners. On one of these trips it was our good fortune to be on the Steamer Republic, where we had over three thousand guests, but it would take every page of our Bulletin to even hint at the many delightful things that occurred during the memorable Conclave. We can only state that the Knights who fail to take in the 35th Conclave this year will miss one of the greatest events in Templarism for we know full well the hospitality of our Louisiana Fraters and what a treat they will have in store for all who come to this meeting.

Three valuable papers issued in the January Bulletin have been printed separately and copies may be had for the asking. They are as follows:

Valuable Paper on Freemasonry—Whence It Came, What It Once Was and How It Became What It Is Now.

Boys' Organizations—the Order of DeMolay for Boys and Order of Builders.

Secrecy—A paper by C. C. Hunt.

If any of our Lodges would like to have two or three dozen copies of the papers above referred to and will so advise this office, we will be happy to furnish them for distribution among their members.

The Lamplighters

We have received information of an organization known as "The Lamplighters" of which Fred P. Farrer of Savannah, Georgia, P. O. Box No. 62, is Secretary. The organization is devoted to the cause of education and enlightenment, the purposes of which are:

1. To assist in every way, all movements for the betterment and safety of the public school system.

2. To develop a demand for public school education.

3. To advocate measures in Congress and the State Legislature along Americanization lines.

4. To favor the passage by Congress of the Towner-Sterling Bill whereby a Department of Education, with a Cabinet Member as its head, can be established and act as a clearing house and advisory board to all State Educational Heads for disseminating information on our American educational system.

We are glad to see an awakening along these lines for there is much need of education among our people regarding public school matters. Its enemies have been doing all they can against this bulwark of our American Institutions and it is time that the Masons of the country should do something to counteract this work of the enemy of our public schools.

Robert D. Graham, well and favorably known to many of our readers, has been spending considerable time of late lecturing in Nebraska. In a recent letter he informs us he has delivered over four hundred lectures in Nebraska, which now equals the number he has delivered in Iowa. Wherever he has been, he has always said kind things of our Library and large numbers of those who have heard his lectures have requested the loan of books, which in all cases have been supplied.

The Triple Tau

By C. C. HUNT, *Deputy Grand Sec'y.*

The official emblem of Royal Arch Masonry both in this country and in Great Britain is the Triple Tau. In England this had long been the case, but it was not officially adopted in this country until 1859, when the General Grand Chapter at its Triennial Convocation in Chicago (See Proceedings 1859, page 52), provided that the official emblem on the flap of the apron should be "a Triple-Tau-Cross within a Triangle and that within a circle."

The letter in the Hebrew alphabet equivalent to our "T" is called Tau. The form is T, and when three of them are put together with their feet meeting in a point they form a Triple Tau which is called the emblem of a Royal Arch Mason. In this form it looks like the letter "T" resting on the transverse bar of the letter "H". For this reason it has sometimes been called the private mark of our Grand Master Hiram Tyrian. Some say it represents three T squares and alludes to the three jewels of office worn by the three first Most Excellent Grand Masters. Others say it is the Christian monogram of the Holy Trinity. Still others claim it has reference to the Temple at Jerusalem (*Templum Hierosolymae*).

In our Royal Arch System, however, the "Tau" is a symbol of salvation from death and of eternal life. Among the Egyptians it was "the Sacred sign or the sign of life." Possibly this came about because the transverse arms or dike, which distribute the water of the Nile, resemble the "tau". This would be natural since without the life-giving water the land could not produce.

In Ezekiel 9-4 we find these words, "Go through the midst of the city and set a mark (in the original a Tau) upon the foreheads of the men that sigh and that cry for the abominations that be done in the midst thereof." This Tau

was to designate those who were to be saved from death, on account of their repentance, from those who were to be slain on account of their sins. Here again the "Tau" was a symbol of life.

M. Didron in his *Christian Iconography* (see translation of E. J. Millington, pages 367 and 370) quotes from the "Golden Legend". "After the death of Adam, Seth planted on the tomb of his father a shoot from the Tree of Life which grew in the terrestrial Paradise. From it sprang three little trees, united by one single trunk. Moses thence gathered the rod with which he by his miracles astonished the people of Egypt, and the inhabitants of the desert." Such was the virtue of the Tau, "that a mere allusion to the sacred sign saved the youthful Isaac from death, redeemed from destruction an entire people whose houses were marked with that symbol, healed the envenomed bites of those who looked at the serpent raised in the form of a 'tau' upon a pole. It called back the soul into the dead body of the son of that poor widow who had given bread to the prophet."

"A beautiful painted window, belonging to the thirteenth century in the Cathedral of Bourges, has a representation of Isaac, bearing on his shoulders the wood that he used in his sacrifice, arranged in the form of a cross; the Hebrews too, marked the lintel of their dwellings with the blood of the Paschal Lamb, in the form of a 'Tau' or cross without a summit. The widow of Sarepta picked up and held cross-wise two pieces of wood, with which she intended to bake her bread."

Thus the "Tau" is a symbol of life and as used in its triple form in Royal Arch Masonry typifies the sacred name, the author of eternal life. It is worn on the Apron as a mark of distinction, separating those who know and worship the true name of God from those who are ignorant of that august mystery.

"On"

By C. C. HUNT, *Deputy Grand Sec'y.*

This word was formerly called the name of Deity in the Egyptian language. This is now thought to be a mistake, but if so, it was a natural one, for in Genesis we read that Joseph married the daughter of Potiphar, Priest of On, and Plato speaks of the "Great God On."

As a matter of fact, On was the name of a city in Egypt which was so prominent in the religious life of that country that it was called the Celestial City. It occupied much the same place among the Egyptians that Jerusalem did among the Israelites and that the new Jerusalem, the Heavenly City, now does in the minds of the Christians. One of the names of Egypt is "The Two Lands of On" which means that On is the spiritual capital of both upper and lower Egypt and the Egypt on both sides of the Nile. The oldest myths as well as the oldest records refer to On as the Great Sacred City of Egypt.

The word "On" means pillar or column, probably because the Great God Ra was worshipped there in the form of of a column representing the shafts of light coming from the sun to the earth. As such it is an emblem of intellectual and spiritual light, the divine truth that lighteth the souls of men. Thus among many of the ancients the name of the city and the name of the God Ra were identified.

Also, the Greek and early Christian writers considered On and Ra as one and the same being. However, Ra was not the only God associated with On and the worship of the sun. In fact, the sun itself was but a symbol of the eternal light and truth, the source of all light. To the better educated among the Egyptians the many gods were mere names personifying attributes of the one true Deity. Ra himself appears under many forms to represent these different attributes, among other things as the

creative Word by means of which all things came into existence.

Listen to some of the early Egyptian writers as they describe the one true God of whom the gods worshipped by the people are but attributes: "God is a spirit, a hidden spirit, the Spirit of spirits, the great Spirit of the Egyptians, the Divine Spirit;" "God is from the beginning, and he hath been from the beginning. He hath existed from of old and was when nothing else had being"; "God is the eternal *One*. He is eternal and infinite and endureth forever and ever."; "God is hidden and no man knoweth him. No man hath been able to seek out his likeness. No man knoweth how to know him. His name remaineth hidden. His name is a mystery unto his children. His names are innumerable. They are manifold and no man knoweth their number." "God is truth and liveth by truth. He is the King of Truth and he hath established the earth thereupon." "God is life, and through him man liveth. He begetteth but was never begotten. He produceth but was never produced. He createth but was never created. He shineth on Egypt as he saileth over the sky in peace. He is the creator of light whose word is truth." "Hail to Thee, Lord of Truth, whose shrine is eternal. At the going forth of Thy word the gods spring into being" "He is the Lord of knowledge, wisdom is the utterance of his mouth." "He produceth the beneficent Light." "His name is hidden in his name Ammon." "When Thou risest Thou sendest forth light from Thy beautiful eyes." "Thou art but One, the creator of all things. The gods bow down before Thy majesty." "Hail to Thee, maker of all things. Lord of Truth, Father of the Gods." "Thou art the mighty one who art crowned in thy shrine. Thou art crowned in On. Thou art the head of the great company of the gods, the ONLY ONE who hast no equal." "Thou

art the God of On, head of the company of Thy gods." "Thou hast at Thy will created the mountains and the silver and the gold therein." "O, Ammon Ra, Lord of the throne of the two lands. Thou On, head of Thy shrine, King among the gods. Thy names are innumerable; they cannot be told." "The Holy ONE, the ONLY ONE, the incomprehensible ONE, whose deputy is the solar disc."

Thus we see that all the gods of Egypt called by different names at different times indicate that the character of each god is but the symbol of the one God who is incomprehensible and whose name is hidden.

On, the Celestial City of Egypt, is the symbol of the hidden God and the hidden truth of life which only those who had all knowledge could understand. There was but one who had such knowledge and the many gods of Egypt were but manifestations of Him. His name was unknown to mortal man and if it ever became known, man himself would become a god. Isis was at one time a mere woman, but when she learned the true name of Ra she became the Queen of the Gods.

Thus, to the Royal Arch Mason, On is the symbol of the omniscience of the one true God, by whatever name he may be called by the children of man. And as such, it is a part of the key to the knowledge of the "God of Truth."

"Bel"

By C. C. HUNT, *Deputy Grand Sec'y.*

This word has sometimes been erroneously called the name of Deity in the Chaldean language. It is a word which appears under various forms, as Baal, Beel, Bel, Bul, but in none of them does it signify the name of Deity, though it is often attributed to Deity, as when we say Lord or Master in reference to our God.

The words Lord or Master are not the names of God, though he is often ad-

dressed by these titles. In the same way we find many deities among different nations referred to and addressed by the title "Bel", "Baal", etc., without thought of assigning the word to them as personal names.

In the form of Baal (plural Baalim) among the Caananites, Hebrews, and Phœnicians, the word originally was a common noun meaning owner or possessor. The owner of a house, field or animal was called its Baal. A bird was called a baal of two wings, a wise man a baal of knowledge, etc. As applied to deities the word Baal signifies the owner of a sanctuary, or the spirit which owns, controls and governs a place.

When the children of Israel entered Palestine they found it occupied by the Caananites, who believed that every field, city, grove, spring, etc., was presided over by a spirit which they called its Baal. As the Jews mingled with the Caananites and took up their agriculture and industries they also adopted the worship of the local Baalim of the country that they occupied. They could not separate the industries of the land from the forms of worship which accompanied those industries. For a time, therefore, there was conflict between the worship of Jehovah and that of the local Baalim. The former was looked upon as the God who had brought them up out of the land of Egypt and the God that had kept them together in the journey through the wilderness, and as such they still worshipped him, but they also worshipped the local deity of the places they had seized, under the title of Baal or Lord.

At first the leaders tried to induce them to forsake the worship of these local deities and serve Jehovah only, but they could not understand how they could follow the pursuit of agriculture without worshipping the gods of the fields they were cultivating. Realizing this, some extremists contended that they

should give up the pursuit of agriculture, but wiser council prevailed and taught that there was indeed a Divinity that presided over all their fields and over every place, and his name was Jehovah. He that had brought them out of the land of Egypt, from the house of bondage, and led them safely through the wilderness, the Lord of Hosts, was also the Lord, or Baal, of each and every place in their new home. This union of Baal with Jehovah in the popular mind became complete in the time of David. Notice in 2nd Samuel, 5-20, David names the place of his victory Baal-Perazim, because Jehovah had broken his enemies before him like the breach of waters. The name means "the Baal of the place of the breach of waters."

Notice this union also in the names of men of this time. For instance, Beelida (Baal knows) a son of David, 1st Chronicles 14-7, is called Eliada (God knows) in 2nd Samuel 1:5-16. A certain friend of David is called Beliah (Baal is Jah) in 1st Chronicles 12-5. David was a devout worshipper of Jehovah and would not have given the name Baal to his son had he considered it the name of a heathen deity.

After the time of David and Solomon, the worship of Melkart, the Great Baal of Tyre, was introduced into the kingdoms of Israel and Judah under the name of Baal. It was the worship of this Baal which was so strongly opposed by Elijah and Elisha. Similarly, in Arabia, Syria, Asia Minor, Mesopotamia, etc., we find local deities worshiped under the title of Baalim. In each case the underlying thought was that the deity so worshiped was the owner, Lord and Master of the place where he was thus worshiped.

In Babylonia, however, under the form of Bel, we find the term conveying the idea of Mastery, not only of places, but of persons and souls. Bel was the Lord of Lords, Lord of Heaven and Earth, etc.

At the earliest times of which we have records this title was bestowed upon En-lil, the Lord of Nippur. His worship extended to all of Babylonia. He was the "Mighty One" the "Great God of Heaven and Earth." Kings derived their strength from him. Oaths were administered in his name, for there was none greater than he. Later, when the city of Babylon became a chief city of the country, the attributes and name of the Bel of Nippur were transferred to Marduk, the Bel of Babylon. For a time there was conflict between En-lil and Marduk as to which was the greatest, and it is not always possible to determine by the term Bel which of these two is meant. Sometimes they are distinguished by the term En-lil-Bel and Bel-Marduk. This was finally avoided by claiming that they were one and the same deity. All the attributes of the Bel of Nippur were transferred to Bel Marduk, and in the Old Testament and the Apocrophy, when Bel is mentioned, it is always Marduk that is meant.

The title Bel expresses dominion. He is called "The King of all the Spirits," the "Lord of the World," "the Lord of all Countries," "The Great Lord," "The Most Ancient," "He who judges the Gods," "The oldest Son of Heaven," "The great Lord of Eternity," the "Lord of Lords," etc.

It will be seen in all the different countries and the different circumstances under which Bel or Baal was worshiped the underlying idea conveyed by the title was lordship and power, mastery. In some places Bel would be identified with some supreme power of nature, as the sun, weather, etc. The particular application would vary in different places and countries, but the underlying idea would be the same.

As applied to local deities in Arabia, Caanan, Phenicia, Asia Minor, etc., the term Baal was used because in each case the reference was to the seat of the

power of the particular deity mentioned.

When we come to Babylonia, almighty power over all things in Heaven and Earth is attributed to Bel. Would it be possible to find a more appropriate symbol to represent the omnipotence of Jehovah, the true Lord of Lords and King of Kings? It is for this reason that in Royal Arch Masonry the word is used to symbolize this omnipotence and as a key to an understanding of the true nature of God.

Meeting of the Washington Memorial Association

At the recent meeting of the George Washington Memorial Association plans for the Memorial building to be erected to the memory of Washington, at Alexandria, Virginia, were fully decided upon and it is hoped that the corner-stone of the building can be laid on November 4th next, which is the anniversary of the day on which Washington took his first degree in Masonry. It is expected that the building and landscape gardening will cost approximately \$2,000,000.00, and there should be an endowment fund of at least \$500,000.00. It is planned to raise this amount by a contribution of \$1.00 from each of the 2,500,000 Masons of this country. There is now \$625,000 cash in the treasury and enough more pledged to increase this amount to \$1,500,000.00.

The following description of the plans of the memorial are taken from the Fellowship Forum, of Washington, of the issue of February 24th:

"The memorial building will be erected in George Washington Park, on a plot of ground containing thirty acres, the western slope fronting Alexandria.

The height of the elevation above tidewater is 145 feet and the temple will tower 200 feet above this, overlooking and commanding a splendid view of

Washington and the Potomac River and bringing Mount Vernon in plain view.

The proposed temple will be 150 by 200 feet and will comprise lodge, commandery, chapter and rooms for other Masonic bodies, including a room for the members of the association to meet in each year. Apartments have been provided for a museum, memorial hall, art gallery, executive offices and library, also an auditorium with a seating capacity of about 1,200 persons.

In the room provided for the purpose will be deposited the relics of Alexandria-Washington Lodge. It will be an exact reproduction of the lodge room erected by Washington's contemporaries in 1802, in which the collections, now priceless in a historic and monetary sense, were first deposited when they came from the relatives and friends of the great patriot.

The tentative plans have been prepared by Helmle and Corbett, of New York, with Osgood and Osgood, of Grand Rapids, Mich., as consulting architects, and Olmstead Brothers, of Brookline, Mass., as landscape architects.

There are 2,500,000 Freemasons in the United States and it is intended to raise a sum equal to \$1.00 per capita, which, from the present figures, has been more than two-thirds accomplished. The first meeting, which was held in Alexandria, Va., in 1910, was a small and insignificant affair, only eighteen delegates being present, but each year has witnessed a substantial increase in the number of representatives. A large number of jurisdictions, and among them some of the far Western States, have already contributed their entire quota.

Massachusetts, with 93,000 Masons, has collected and turned in \$110,000 and the District of Columbia has exceeded her quota, as has also Connecticut, Delaware, North Dakota, Utah and a number of others."

Masonic Temples

Many of the cities of the country are making plans for the erection of large Masonic Temples. New York City is building a Temple to cost \$6,000,000, or more; Detroit, Mich, one to cost about \$4,000,000; the Grand Lodge of Louisiana has appropriated \$2,000,000, for a building to be erected in New Orleans. These three are the largest Masonic Temples in process of erection, but there are many others which will cost \$100,000 or more.

Mecca Temple, Nobles Mystic Shrine, of New York, is planning to build a Mosque Temple to cost a million and a half dollars. Ground for the same has been purchased at a cost of \$400,000.

Racine, Wisconsin, is planning to build a new Temple to cost \$200,000.

Perhaps the most remarkable instance, considering the size of the place is that of Gilroy, Calif., a town of 3,000 inhabitants, where the Masons have just completed a \$100,000 building, with an auditorium having a seating capacity of 1,000.

The Columbus, Ohio, Masons are preparing to build a Temple with an auditorium that will seat from 7,000 to 10,000. King Oscar Lodge, No. 855, of Chicago, is building a \$400,000 structure. These are but a few of the many Temples that are being erected in this country at the present time.

Masonic Temples in Iowa

What is said to be the largest wiring contract ever let in Davenport was awarded recently by the Masonic Temple Association at that city. The contract provides for the electric wiring in the new Masonic Temple at a price of \$35,000.

Auburn Lodge, of Des Moines, is planning to remodel their Temple at a cost of \$20,000.

The brethren at Fort Madison are planning some extensive improvements

on their building, which when finished will make them a handsome home.

Veritas Lodge, of Audubon, expect to spend about \$70,000 in improvements on their three story structure, the first floor to be used for the Post Office, the second floor for ante-rooms, Secretary's office, cloak rooms and lodge room, and the third floor will be used for the dining room and kitchen.

Radiant Lodge, at Alden, have purchased a lot and expect to build in the near future.

On Washington's Birthday a sale of George Washington relics was held in New York City. It consisted of a collection belonging to a great-great-nephew of the Father of our Country, and was sold at auction, piece by piece. Thus a priceless collection of mementos was scattered among a number of rich purchasers, whereas it should have been preserved intact by being placed in a memorial building where it would be accessible to all.

Kansas City Masons are said to have broken the world's record for attendance at a tyled meeting. Such a meeting was held February 15th which over fourteen thousand Masons attended. The meeting was called to listen to a program of the Masonic Service Association. Not only was the attendance large but the meeting was enthusiastic and the work of the Service Association heartily endorsed.

In Texas also the educational work of the Association is meeting with great success, and the Committee having the matter in charge expect to deliver addresses to approximately two-thirds of the 998 lodges of the State during the present year.

A new school and gymnasium is being added to the hospital of the Order of the Eastern Star of Indianapolis, to cost over \$230,000.

Masonic Service Association of the United States

On February 20th to 23rd the Executive Commission of the Masonic Service Association held a meeting in Washington, D. C., to effect a reorganization in accordance with the instructions given at the November, 1921, meeting of the Association. The Commission had decided during January that the qualifications requisite for the Field work, recognized at the November meeting as necessary, limited the choice of such a man to the group familiar with the conditions existing in the various parts of the country. Recognizing the superior attainments of Brother Andrew L. Randell, Past Grand Master of Texas, he had been informally approached to ascertain whether he could devote his full time to this work. His zeal for the accomplishment of the task which the Association has set before itself finally led him to say that he would consider a proposition, even though he knew that acceptance would mean a financial sacrifice.

At the November, 1921, meeting of the Commission responsibility for the development of the Educational Program had been placed upon Brother George L. Schoonover. Brother Schoonover stated to the Commission that experience had already proven that the building of our Program of Education was a task unto itself and that in order to do justice to the work he felt that he should be relieved of the Administrative functions of the Chairman of the Commission. It appeared logical to the Commission, in view of these circumstances, that the Administrative work of the Association properly included both the official detail and the Field work. Brother Randell was therefore elected Executive Secretary of the Association, and the position of Educational Director was created. It is only fair to say that Brother Schoonover's offer to serve as Educational Director without salary enabled the Com-

mission to carry this Reorganization into effect without increasing the budget for this year.

Not wishing to assume the prerogatives of the Association, the Commission did not elect a Chairman to fill the vacancy caused by the resignation of Brother Schoonover, but Vice Chairman Noyes was asked to assume the duties thereof until the annual meeting next November. This leaves the official roster of the Commission as follows:

Harry G. Noyes, Gorham, New Hampshire, Acting Chairman.

Hugh A. McPherson, Howell, Michigan, Treasurer.

Andrew L. Randell, Cedar Rapids, Iowa, Executive Secretary.

Geo. L. Schoonover, Cedar Rapids, Iowa, Educational Director.

Wm. F. Russell, Iowa City, Iowa, Educational Adviser.

To meet the needs presented by this reorganization Program it was felt advisable that for a time at least the general office of the Association should be removed to Cedar Rapids, Iowa, where it would be accessible alike to the Executive Secretary, the Educational Director and the Educational Adviser, and this was accordingly done.

On February 15th Bulletin Number 3 of the Association with the Motion picture accompanying it, was presented to a tyled meeting of Master Masons at Convention Hall in Kansas City, Missouri. This was the largest tyled meeting of Master Masons ever held in the world, the seating capacity of 15,000 being taxed to the limit. The presentation was made by Brother Fred V. Loos, P. G. M. of Missouri. Brother Schoonover was present and explained the future development of the Educational Program. The meeting was enthusiastic in the extreme, and was the opening gun of an intensive campaign intended to bring the work of the Association before the Masons of Missouri.

Annual Meeting of Grand Lodge 1922

The Grand Lodge of Masons of Iowa will hold its next, 79th, annual communication in the city of Des Moines commencing Tuesday, June 13th and continuing Wednesday and Thursday, the 14th and 15th.

SCHOOL OF INSTRUCTION

Prior to this meeting, a Grand Lodge School of Instruction will be held in the Masonic Temple, corner Locust and Tenth Streets. The Board of Custodians, consisting of Past Grand Master C. C. Clark, David R. Tripp and John T. Ames, will have charge of this School, which will convene morning, afternoon and evening of Friday the 9th, Saturday the 10th and closing Monday evening the 12th. Full instructions will be posted at the Masonic Temple regarding this work, giving information relative to examination for commissions as District Lecturers, as also other information regarding the work of the School. These Schools are open to all Master Masons. It is expected that a goodly number of our members will avail themselves of the opportunity of attending them, especially those living in the vicinity of our Capitol city. A full attendance of the District Lecturers is especially desired.

ANNOUNCEMENT

An announcement of this meeting, giving full information regarding the same, the place where the Grand Lodge will be held, Schools, etc., etc., will be mailed to the Masters of our lodges during the month of April. See this announcement for list of Grand Officers, Committees, etc.

No city in Iowa is so well equipped with good hotels as is the city of Des Moines. No city offers the visitors more places of amusement or more places for sightseeing than does this one in which the Grand Lodge has met more frequently than any other in her history. The first meeting held in Des Moines was in 1858 and eleven times since that day has

she entertained the Grand Lodge, the last time being in 1914.

HEADQUARTERS

The Hotel Fort Des Moines will be made the headquarters of the Grand Master and Grand Secretary, as also many of the Grand Officers and committees. The Savery Hotel will also have a goodly number of our delegates. Both of these Hotels are managed by the Miller Hotel Co., and as Messrs. Miller and Hoffman have on former occasions looked after our members in good shape, we are assured they will do all in their power to see that they are well looked after this year. At both of these hotels there will be large posters giving list of Grand Officers, Committees and information needed for delegates.

The Committee on Credentials will have a desk in the Hotel Fort Des Moines, near the Grand Secretary's office and all parties entitled to representation in Grand Lodge should report to this Committee early after their arrival and secure their cards of admission to Grand Lodge. Likewise the Committee on Visitors will have a desk and issue cards of admission to visitors. At this desk all badges will be given out.

CIRCULAR OF LOCAL COMMITTEE

The local committee will issue their circular sometime in April. This will give information regarding the city; also list of the hotels with rates, together with arrival and departure of trains on the various roads and information regarding the meeting of the veterans and the banquet in connection therewith, as well as information usually given by the local committee.

The Grand Secretary of Scotland reports that more than 100,000 candidates have been initiated into the Mysteries of Freemasonry in Scotland during the past three years, the grand total between the years 1880 and 1921 being 544,062. This is a most wonderful showing for the Grand Lodge of Scotland.

With the Craft in Iowa

Grand Master Alberson has been suffering an attack of illness and was obliged to go to the hospital for a time. He has, however, improved considerably, so much so, that he recently paid this office a two days visit.

Past Grand Master Jesse A. West has removed from Des Moines to Sioux City. Our Des Moines brethren say that they miss him sorely but feel consolation in the knowledge that Brother West's departure was caused solely by the fact that he had received a business offer in Sioux City which he could not afford to decline. Fortunately, he has not removed from Iowa and we still expect to continue our pleasant association with him in Grand Lodge.

Home Lodge, of Des Moines, held a unique meeting recently to celebrate the 74th birthday of their beloved Secretary, R. M. J. Coleman, who is so well known to the Masons of Iowa. For half a century Brother Coleman has been one of the most active Masons in Des Moines. He has been Secretary of Home Lodge for 36 consecutive years, and he has also seen extensive service as Secretary of other Masonic bodies in that city.

At the installation of officers of Gloaming Lodge, at Milford, January 3rd, a historical sketch of the lodge was read by Brother Ray Nicol. The lodge was named Gloaming because it was half way between Evening Shade, at Spencer, and Twilight, at Spirit Lake. The sketch contains many facts of interest to the craft and we wish that more lodges would have such sketches prepared so as to place in permanent form the facts that are now known only in the minds of men who will soon pass away. We cannot prolong their stay on earth but we can prevent their rich store of knowledge from passing with them.

Volunteer Lodge No. 582 of Tabor has recently moved into its own new lodge room after conducting its work in a rented hall since the establishment of the lodge. A brick business block was purchased and the second floor completely remodeled for use as a lodge headquarters. The lodge room is 30x45 with adequate furniture and equipment and finished in a way that makes it a delightful room for lodge work. There is an adequate preparation room, waiting room, dining room and kitchen, and plenty of lockers and other provisions for the work of the lodge and the convenience of the brothers. Visiting brothers are always welcome there.

Dr. G. Walter Barr has loaned his library of 2000 volumes to the Masonic lodges of Keokuk. The collection is to be placed in the Masonic Temple for the free use of the brethren, but no books can be taken from the building.

Mrs. May Chapin, Most Worthy Grand Matron of the General Grand Chapter, O. E. S., is asking the local Chapters to assist in the adoption of 10,000 children in the Near East. This appeal was caused by the fact that the Executive Board of the Near East Relief had announced that, on account of decreased contributions, they would be obliged to turn 25,000 children now cared for by America into the streets to die. Mrs. Chapin at once protested, and volunteered to appeal for the adoption of 10,000 of these children by the Chapters of the United States.

In writing to Chapters, Mrs. Chapin says: "As members of the Eastern Star we are glad to be reminded of the star which guided the wise men of the East to the Holy Land, and heed the cry of the thousands of orphan children of the Near East."

The Last Summons

Word has come to us that the following named Brethren have replied to the "last grand summons" since our last issue:

G. W. Holliday, Coon Rapids, January 2nd.

Samuel Edwards, Dubuque, January 2nd.

Z. A. Church, Jefferson, January 15th.

B. C. Ward, Des Moines, January 18th.

John W. Jordan, Sioux City, January 23rd.

Walter I. Smith, Council Bluffs, January 28th.

J. A. Fitchpatrick, Nevada, January 29th.

Oren M. Gillett, Independence, January 30th.

Wallace W. Shinn, Creston, January 31st.

John E. Hull, Des Moines, February 4th.

Edward C. Kinsloe, Burlington, February 10th.

J. P. Manatrey, Fairfield, February 21st.

O. B. Hinman, Des Moines, February 22nd.

Joseph W. Gideon, Waterloo, March 22nd.

W. W. M'Farlane, Waterloo, March 2nd.

The last grand summons has sounded,
Our brothers have made reply
And gone to answer the Master,
In that great Lodge on high.

Kindly in word and manner,
Steady in purpose true,
To aid and serve where needed,
Masons, through and through.

The type of man to honor,
And cherish as a friend,
Eager to do for others
Unto the very end.

To those who called them brothers,
A memory so fair,
Will ever be within their hearts,
A loving tribute there.

Their lives, a pattern perfect,
Whereby to shape our own,
Will be their pass to enter
Before that great white throne.

"Well done, thou faithful servants."
The welcome words will be,
And thus at the hands of their Maker,
Receive their Master's Degree.
—E. J. Savage.

This office has just learned of the death of John Nelson Bell, for thirty-five years Grand Recorder of the Grand Commandery of Ohio, which occurred on Dec. 19th last. Brother Bell was born in Dayton on Dec. 18, 1838, being one day over eighty-four years of age at the time of his passing away. He has been a most efficient Grand Recorder, always courteous and faithful to every obligation and his loss will not alone be felt by the State Body which he served, for his name and reputation extended throughout the Templar world. He was a member of all the branches of Masonry, becoming an Hon. 33d at Boston in 1888. Brother Henry Schaefer succeeds Brother Bell as Grand Recorder of Ohio.

Since the issuing of our January Bulletin, we have received notice of the death of Brother Thomas H. Brown of Sioux Falls, S. Dak., who died January 22nd, in his eighty-fifth year. Brother Brown was well known to many of the earlier Iowa Masons. He was Worshipful Master of Minnehaha Lodge No. 328, chartered by the Grand Lodge of Iowa in 1874 at Sioux Falls and was the first Grand Master of Dakota Territory. He was also very prominent in the Masonic Bodies of South Dakota after the organization of that State and his rec-

ord in many respects was rather an unique one, both in the Dakotas and out in Montana where he resided during the exciting times of the west. His stories regarding the part Masonry played in these two states in an early date were exceedingly interesting, especially those regarding the bandits of the west.

The Illinois Masonic Review gives notice of the death of Charles S. De Graff of Peoria; for twenty-four years the editor of the Masonic News publication in that city, who died December 3rd at the age of fifty-eight years.

Charles C. Homer, Past Grand Master of Maryland, and Sovereign Grand Inspector General of the Scottish Rite in the same State, and Treasurer of the National Masonic Service Association, died at his home in Baltimore, on March 9th, 1922. Brother Homer had held nearly every high office in the various Masonic bodies of Maryland and was well known and loved by every Mason in that jurisdiction. Many of the brethren of Iowa remember meeting him at the sessions of the Masonic Service Association in Cedar Rapids.

Brother Dave Jackson, for the past ten years the beloved Grand Secretary of the Grand Lodge of Kentucky, died very suddenly January 25, 1922. He was apparently in his usual health on the day of his death and had taken a street car from his residence to the Masonic Home for the purpose of attending a meeting of the Directors, when he was stricken with apoplexy and soon passed away.

Lorraine J. Pitkin, Past Grand Matron of the General Grand Chapter, O. E. S. and for 36 years General Grand Secretary of that body, died at the home of her daughter at Lake Delavan, Wis., February 2, 1922.

Some Valuable Publications Issued by the Masonic Service Association of the United States

There have been published a number of little folders by this association, the first on "The Origin, Purpose and Activity of the Same," the second entitled "Masonry and Civic Duties", another entitled "Bulletin No. 1," Bulletin No. 2 on "The Fatherhood of God," No. 3 on "The Brotherhood of Man," No. 4 on "The Equality of Opportunity—A Development Based on the Masonic Conception of the Brotherhood of Man," No. 5 "Equality Before the Law," being an article on why all Masons should understand and hold sacred the liberty guaranteed to our forefathers; No. 6 on "The Dignity of Labor," why Masons should make every effort to stamp out Bolshevism. Copies of these several valuable papers have been furnished to the various brethren who have been requested to give talks before our Masonic Lodges and these bulletins give them the foundation and material for these various talks. Should your Lodge be interested in any of the subjects above referred to, we would advise that you get into communication with Brother Frank S. Moses, Chairman of the Grand Lodge Committee on Masonic Service, whose headquarters are at the Masonic Library. This Committee has several very valuable films which they are sending out in connection with the talks which they are having given before our Lodges.

Two thousand Lodges have been warranted by the Grand Lodge of England in the past twenty-five years, as reported by the Grand Secretary of England.

The Order of the Eastern Star in St. Louis, Mo., is planning to secure a library of 20,000 volumes which will be presented to the Library of the new Masonic Temple at that place.

Are You Educated?

Mr. Edison's list of questions has been of value in starting a trend of thought in the direction in which he aims. It is good for all of us sometimes to pin ourselves down to a definite answer to a direct question. Following is a list of questions proposed by a professor in the University of Chicago concerning the results in us of what we call education. It might be at once an illuminative and a profitable exercise for each of us seriously to think these questions through and to write after each the answer that to his sober judgment seems to be candid and fair.

Has education given you any sympathy with all the good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman in the eye?

Do you see anything to love in a little child?

Can you be high-minded and happy in the drudgeries of life?

Do you think that washing dishes and hoeing corn is just as compatible with high thinking as playing piano or golf?

Are you good for anything yourself?

Can you be happy alone?

Can you look out on the world and see anything but dollars and cents?

Can you look into a mud puddle by the wayside and see a clear sky?

Can you see anything in the puddle but mud?

A Fine Donation

James Couzens, the Mayor of Detroit, recently made an endowment to help all maimed Michigan children. The Children's Free Hospital, to which this sum was given, and the Michigan School

for Crippled Children are now being merged into one and with this recent donation will have a magnificent fund with which to carry on the work for crippled children in the state of Michigan.

The various Hospitals which have been planned for and are now under process of erection by the Imperial Council Mystic Shrine, together with the Atlanta Hospital which has been doing such a wonderful work the past few years and the various state hospitals like the one at Iowa City will be able to do some wonderful work for the crippled children of America—work that cannot be measured in dollars and cents.

* * *

In this connection we are constantly receiving notices of donations of large sums of money for Masonic Homes, hospitals, temples, buildings for students at the various colleges of the country, etc., but thus far we have failed to note any contributions being made for libraries or for educational work along Masonic lines. Even here in Iowa we have noticed contributions of from \$25,000 to \$250,000 for various purposes. There is great need for aid along library lines and for education in connection therewith. The brethren have here an opportunity of doing the greatest amount of good for the largest number of members by making donations to further such work along the line suggested and which is much needed throughout the country. A goodly sum for this library would be a wonderful benefit in the educational work among the Masonic Fraternity, not only of our own state but elsewhere and we hope the day is not far distant when some of our brethren will be able to donate a goodly sum for this purpose.

A number of Chapters of De Molay are now being organized in colleges and universities throughout the country.

Is Your Congressman for Public Schools?

Every known enemy of the American public school system is fighting to keep the Sterling-Towner educational bill from again being brought before Congress and will use every possible means, fair or foul, to defeat the bill if it is taken out of committee and brought up for consideration.

Any senator or representative failing to use every ounce of energy and all the influence he possesses to bring this bill to a vote and secure its passage at the present session of congress will naturally be classed with the enemies of the public schools, regardless of any professions he may make to the contrary.

A careful check should be made of the records on this important measure of every member of both branches of congress, regardless of political affiliations. Party politics has no place whatever in any Masonic body, but the time has come to demand that those supposed to represent the people shall come out openly in support of any legislation for the benefit of public education, and to retire from office not only those who oppose such legislation, but those who are lukewarm on the subject.—(*Masonic Observer, Minneapolis.*)

A subject that is frequently mentioned in our exchanges is that of the Towner-Sterling Bill pending in Congress—a measure that every Mason can and should support and one that would have been passed before this had the Masons of the United States been doing one-half the amount of work in its favor that the opponents to the bill and to the public schools have done against it the past few months.

In the report of the Committee on Fraternal Correspondence of the Grand Lodge of Texas for 1921 we find the following which we think worthy of reprinting in our Bulletin as it is one of

the outstanding features now before the Grand Lodges of America:

"The George Washington Masonic Memorial Association, which has the endorsement and support of all but about four of the Grand Lodges;

The Masonic Service Association, of which about thirty-seven of the Grand Lodges are contributing members, the primary purpose of this association being Masonic education;

Americanism (without any hyphen) is stressed in the addresses of many Grand Masters, with bitter condemnation of Socialism, I. W. W.ism, Bolshevism, and other varieties of lawlessness, which is sweeping over the country as an aftermath of the World War, when so many are dissatisfied with their own conditions and want to get the other fellow's property without value received;

The recognition of French Masonry under some one of the different varieties;

The question of physical qualification of candidates, on which many of the Grand Lodges have modified (or amended) the Ancient Landmark, which requires that an applicant must be sound in mind and members. In some Jurisdictions a candidate with a wooden leg, an artificial arm or a glass eye is not thereby disqualified to receive the degrees in Masonry, while in other Jurisdictions the question of whether a candidate is disqualified by some physical maim, is left to the decision of the subordinate lodge;

The laxity of Investigating Committees, of which there is complaint in many Grand Lodges, where the work of these committees is considered only a matter of form and routine, preparatory to the election of the candidate, and conferring the degrees;

The condition of overcrowded lodges is giving much trouble in some Jurisdictions, and as a remedy for this unfortunate condition, some Grand Lodges have placed a limit on the number of

members of their subordinate lodges, limiting the membership to not more than five hundred;

• Converting Symbolic Masonry into a step-ladder by which to reach the so-called 'Higher Degrees,' and to remedy this growing evil many Grand Masters recommend that it be made a Masonic offense for any one to solicit a newly made Mason to apply for these higher degrees, or for a newly made Mason to apply for these degrees until he has been a Master Mason in good standing for a definite length of time;

Devoting too much time to the 'work' of conferring degrees, and having 'refreshments', with too little attention to the educational and charitable purposes of Freemasonry, and thus converting the lodge into a sort of degree factory, where the only 'work' for the lodge to do is to meet, elect candidates, and confer degrees, and spend some of the funds of the lodge for something to eat, drink and smoke."

We have lately received at the Library five rare and valuable volumes on architecture, all being published in London. Some of these are large quarto volumes ranging from 250 to 500 pages, each of them being beautifully illustrated. It is to be hoped that some brother will endow our Department on Architecture and make it one of the most valuable and instructive in the Library. Space will not permit a review of the splendid works. We can therefore give only the titles, which are as follows:

Gothic Architecture In England:—An analysis of the origin and development of English Church Architecture from the Norman Conquest to the dissolution of the Monasteries by Francis Bond. 1254 illustrations, comprising 785 photographs, sketches, and measured drawings and 469 plans, sections, diagrams and moldings.

Medieval Architecture, Its Origins and

Development:—With lists of monuments and bibliographies by Arthur Kingsley Porter—2 vols.

Lombardic Architecture, Its Origin, Development and Derivatives by G. T. Rivoira. Over eight hundred illustrations.

The next Triennial of the General Grand Chapter of Royal Arch Masons of America will be held in Portland Maine, on a date to be determined and announced later on.

The next Triennial Conclave of the Grand Encampment of Knights Templars of America will be held at New Orleans, Louisiana, April 25, 1922.

The next session of the Imperial Council, A. A. O. N. M. S. will be held in San Francisco, California, June 13, 14, 15, 1922.

The Masonic bodies of Iowa hold their meetings as follows:

The 79th Annual Communication of the Grand Lodge will be held in Des Moines, June 13, 14, 15, 1922. In another place in the Bulletin will be found a more extended account of this meeting.

The Grand Council, Royal and Select Masters, will convene in Mason City, October 10th, 1922.

The Grand Chapter, Royal Arch Masons will hold its next convocation in Mason City, beginning October 11th, 1922.

The Grand Commandery of Knights Templars will hold its next conclave at Templar Park, Spirit Lake, commencing Tuesday, July 11th, 1922.

Seattle, Pasadena, Indianapolis and Washington will each try to secure the Triennial Conclave of the Grand Encampment, Knights Templar, in 1925. Other cities probably will also send invitations but they have not yet announced their intention.

Talks to the Lodges

The midwinter quarter has been busy and interesting to most of the lodges throughout the state. Installations, schools of instruction, visitations, special festival meetings and illustrated addresses have occupied the attention of the live lodges and proved interesting and inspiring to their members.

Speakers from the Service Committee have made about seventy-five addresses during the past three months, reaching as far as possible into localities where the talks illustrated with moving pictures had not heretofore been shown, and also filling many requests for return dates to lodges visited earlier in the season.

The illustrated talk on "Equality of Opportunity" has been in particular demand for the past month and we believe it has been of value in many places in stimulating the craft to a renewed interest in, and support of our public school system. It is a splendid presentation of the Masons tie to the American idea of that equality of opportunity afforded to all children through the public schools.

Demands are made from some localities that these illustrations of the benefits and duties of American citizenship should be more liberally shown and the Service Committee are endeavoring to arrange that they may be. It is evident however, that the primary object must be to get the body of Masonry well informed and interested in the matter and the intimate connection of Masonry with our American civic and educational establishments make these topics peculiarly adapted for the presentation to the lodges.

Write to the Masonic Service Committee, Iowa Masonic Library, for information in regard to speakers, dates and films.

The Board of Trustees of the Imperial Council, Nobles of the Mystic Shrine of America, recently met at St. Louis and made arrangements for the building of the new hospital in that city,

plans for same being accepted at this meeting. They also decided to establish a branch hospital at Spokane, Washington, and another in the Twin Cities—St. Paul and Minneapolis, also a third at Shreveport, Louisiana. The contract for the latter was let on February 11th, the building to cost \$165,000, the corner stone of which is to be laid on April 14th. All of these hospitals are erected for the alleviating of the suffering of crippled children—in accordance with plans proposed by the National Body.

The Grand Lodge of Texas voted a contribution of \$5.00 per capita and \$10.00 for the M. M. Degree to the endowment of a Masonic Home. They also made an appropriation of ten cents per capita for the Masonic Service work in Texas, which Grand Lodge has a membership of over 110,000. The Grand Lodge owns its own Temple at Waco and at their annual sessions they have a representation of about 1000 but do not pay mileage or per diem of any of the delegates.

Taking cognizance of the great number of deaths from consumption annually among Masons throughout the country, steps have been taken by the Masonic Grand Lodge of Texas toward the location of a large Masonic tuberculosis sanatorium in the southwest. Grand Master D. Frank Johnson of the Texas Grand Lodge has named Robert J. Newton, chairman; B. F. Berkeley and F. P. Miller as a committee to confer with the Grand Lodges of New Mexico and Arizona for the purpose of preparing a plan for the establishment and operation of a tuberculosis sanatorium.

The sanatorium will be national in scope. Figures tabulated by the National Tuberculosis association show that there are approximately 42,300 Masons suffering from tuberculosis throughout the country and that approximately 4,700 die of this disease annually.

Maundy Thursday

Maundy Thursday occurs on April 13th this year. We present herewith a brief account of "The Mystic Banquet."

"Maundy Thursday is an old institution. It occurs the day before Good Friday and derives its name from a corruption of 'mandati.' The day was essentially called 'Dies Mandati' throughout the Church, probably so named from the mandate which Jesus gave his disciples to commemorate his last supper, which he this day instituted after the celebration of the Passover. On Maundy Thursday was commemorated the religious ceremony of washing the feet of others, especially those of inferiors. It was in conformity to this custom that Jesus washed the feet of his disciples, and participated in the feast of what has come to be known as the 'Last Supper.' Just when this feast became incorporated into the Scottish Rite degrees cannot, probably, now be determined. While our 'Mystic Banquet' follows somewhat the traditions of the old Feast of the Passover it is celebrated for different reasons. The Jews observed the feast to commemorate the deliverance of that nation from the bondage of the Egyptians which had continued for over four hundred years, when they were miraculously led by the Shekinah—the pillar of cloud by day, and the pillar of fire by night—over the Red Sea, and were fed by manna for forty days in the wilderness. To the Jew this feast was dedicated to a national deliverance from bondage to the Egyptians. It was commemorative of a political and religious liberty. To us it has no political or religious significance unless it be a commemoration of a deliverance from the bondage of ignorance, superstition, intolerance, bigotry, persecution and moral dictation, urged by the Christ and his followers, and also taught by other great moral teachers and leaders. It ushered in the

dawn of the day of liberty, equality and fraternity.

In the absence of liberty, education becomes a monopoly in the hands and at the service of the oppressors, whose interest it is to keep the people in ignorance. Where equality exists not, education becomes the prey of the privileged classes who wield it as a weapon to maintain what they are not ashamed to call their superiority. Lastly, where fraternity exists not, education is the exclusive lot of the wealthy; the poor and destitute are condemned to the vilest labors, and for want of means they are deprived even of the consoling notions of the hereafter. It is with these thoughts in mind, and in this spirit that Freemasons should approach this feast.

We wonder if our brethren appreciate the obligation to observe it. Our notices have stated that 'sickness or absence from the city' alone excuses. But this is hardly a sufficient reason for the member of the Rite to neglect the feast. Every member even though he be alone, is expected to at least enter into the spirit of the feast, and if he is on the road, and should chance to meet another brother, it becomes the duty of these two to go somewhere where they can commune with each other and in spirit with their brethren, who may be assembled in larger gatherings in this service which commemorates freedom of thought and action, and which brings us to an attitude of mind to take an active part in the struggle between right and wrong, between truth and error; between liberty and tyranny; between love and hatred, all of which have ever been present in the world, and all of which will continue so long as we are subject to the present limitations. Let us then approach the feast of the Mystic Banquet on the evening of April the 13th with minds properly attuned to the great blessings and opportunities which are opening themselves to us as Masons, de-

terminated to do our individual duty that the liberties and blessings vouchsafed to us may never again be wrested from the race.—Scottish Rite Journal of St. Paul.

Maundy Thursday

By C. C. HUNT.

The word Maundy comes from the Latin word *Mandatum* meaning commandment. It is the first word of John 13: 34 in the Vulgate edition of the Bible, "*Mandatum novum do vobis*", "A new commandment I give unto you." Therefore, Maundy Thursday is the Thursday of the Commandment. It has also been called by other names, as "The Day of the Lord's Supper", "The Day of Eucharist", "The Day of Foot Washing", "The Day of the Mysteries", "Shere Thursday", etc. We will not have time in this short article to deal with all the phases and lessons of this wonderful feast. We trust, however, that the few hints we are able to give will lead to further study and that each year, as we partake of the feast, we may be drawn nearer to our God.

The day was called Shere Thursday because of the old-time belief that on this day a man should cut his hair and clip his beard, and a priest should shave his crown, so that there might be nothing between his God and himself. They should also pare the nails of their hands and feet and make themselves wholly clean without, as a symbol of the absolute cleanliness they should strive for within.

It is significant that the new commandment was given while the Master was celebrating the Feast of the Passover, considered by the Jews to be the "Feast of all Feasts", the feast which commemorated their deliverance from the land of darkness and the house of bondage, the culmination of the revelation of God to Moses at the burning bush, symbol of the light of the world which enlightens and gives power but

does not destroy unless it is obstructed. It not only symbolizes the passing of the destroying angel over the house of those who were obedient to the divine command, but as Philo of Alexandria says: "By the Passover is signified the crossing over of the created and perishable being to God".

What is the new commandment that was given by the Master while observing this great feast? As usually quoted it is: "A new commandment I give unto you, that ye love one another". As thus quoted, it is not a new commandment. When the lawyer came to Christ and asked, "Which is the great commandment of the law", he received this answer:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22: 37—40.)

The first is found in Deuteronomy 6: 5, and the second in Leviticus 19: 18. See also Galatians 5: 14 and Matthew 19: 19. The commandment to love one another is a commandment of the law. Why, then, does Christ call it a new commandment? Let us read the entire passage and see if we do not find the answer:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13: 34.)

"This is my commandment, That ye love one another, as I have loved you." (John 15: 12.)

The old commandment was to love our neighbor as ourselves; the new is to love one another as Christ has loved us. The old was a human standard; the new a divine. Thus, the new command-

ment furnishes a new standard, new motives, and a new direction to our thoughts. The commandment given by Christ is taught with a new clearness, in a new manner, and by a new example.

At the supper a dispute arose among the disciples as to which should be the greatest in the kingdom of heaven, and the Master taught them that he who could be of the most service would be the greatest in his kingdom, and he illustrated this by an example. The sandals worn at that time could not keep the dust of the road from their feet, and the heat of the journey would add to the discomfort of the dust. It was, therefore, customary to have a servant to wash the feet of a guest upon his arrival. On this occasion there were no servants. The task of washing the feet was considered menial and no one was willing to do it. Therefore, they had sat down to the table with unwashed feet. After supper the Master arose, took a basin of water and performed the needed service of washing his disciples' feet, thus emphasizing the lesson of service he had taught them and paving the way for the announcement of his new commandment.

What does this mean to us as Masons, and especially as Scottish Rite Masons? Why are all Knights of the Rose Croix commanded to observe this feast? Let the knowledge of the teachings of the degree answer this question. The more clearly we understand these teachings the more intelligible will the answer be. In this paper we can only suggest a few thoughts as hints for future study.

Masonry is a search for the "Lost Word" which is but a symbol of the loss of the knowledge of God. As Scottish Rite Masons we know how this search is pictured in the 18th degree. The search for the knowledge of God "Is a search for the light, for truth. God is light, and in Him is no darkness at all". "If we walk in the light as He is in the light we have fellowship one with another". "A new commandment I write

unto you, which thing is true in Him and in you, because the darkness is passing away and the true light already shineth," "He that saith he is in the light and hateth his brother is in the darkness, even until now". "He that loveth his brother abideth in the light". Do you not see the teachings of the Rose Croix degree in these words of Holy Writ?

Christ came to bring the world from darkness to light, and on the day of the feast which commemorated the deliverance of the people from the darkness of slavery he announces the new commandment. It should have been a day of joy and gladness, but coming events were casting their shadows before and the gloom of the approaching crucifixion obscured the light of the new commandment, the general recognition of which would have enabled the world to discover the "Lost Word". In the ceremony of Maundy Thursday we extinguish the lights to signify the death of the Redeemer by the hands of those whom he sought to save. It also symbolizes the death of truth, tolerance, liberty of conscience, freedom of speech, by the victory of superstition, bigotry, ignorance, intolerance, fanaticism. But we must remember that the date of Maundy Thursday is fixed by that of Easter, and as the resurrection followed the crucifixion, so will light follow darkness and the truth will finally be victorious over error.

It is significant that this feast is held at the time when the sun in his course passes over the celestial equator. The days and nights are then of equal length and thereafter the days begin to lengthen, the nights to grow shorter and all nature to spring into new life. All nations and religions have their feasts based on the seasons. The Phrygian festivals were based on the idea that the Deity slept in the winter and awoke in the summer. He began to retire in the autumn and to arouse himself in the spring. For each of these sea-

sons an appropriate feast was observed. To the Parsee the seven lights represented the seven attributes of Deity, the divine word, the divine intelligence, the divine power, the divine sovereignty, the creative power, the divine health giver, and life eternal. The extinguishment of these lights symbolized the forsaking of God and the consequent wandering in darkness. Their relighting signifies the return to the true God, who is the light of the world. In Egypt the death, resurrection and ascension of Osiris was observed about March 25th.

Listen to the following from the "Book of the Dead":

"Our eternal hope is in Thee, Thou Great Redeemer,
In Thy love, Thy death, and resurrection to Glory;
For in Thy blood we are healed, justified and sanctified;
And as Thou, great Osiris, lived a life of goodness
And suffering, rose—first born of the dead,—to live
The eternal judge of all men, so with confidence, we
Thy faithful followers, see our release from
The dread shades of Dark Amenti,
Into that 'Land of the Rivers of Life',
A land like unto this, but without sorrows and troubles,
Where, beside the faithful 'Tree of Life,'
We shall inhabit 'Thy mansion of Glory'."

(New Age—Vol. 4, Page 573.)

Mention has been made of Christ's washing the disciples' feet, as an example of his doctrine of service. And from his command to follow his example has grown up the custom of washing feet as a means of observing this commandment. Usually it is done by one high in rank washing the feet of a few beggars. There is in the ceremony no thought of service to the inferior whose feet have been thus washed. He is expected to be even more humble in the presence of his superior

than before. The letter of the commandment has been obeyed, but the spirit has not. It is not the literal washing of feet which Christ commanded but the will to be of service to our fellow man. It is in this spirit that we should observe the feast of Maundy Thursday and Easter Day.

Our law requires us to observe the feast each year, and if we cannot be present in the body, we are required to feast with our brethren in the spirit, on this day. This observance is but one of the many symbolical rites of Masonry. Let us remember that the ceremonies themselves are useless unless the lessons which they are intended to teach become a part of our every-day life. God's love to us is infinite. He laid down his life for us, and to the extent that he loved us, so should we love one another. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." We may not be able to reach this goal. We may have to be content with a substitute, but as Masons we are working to complete the Temple and acquire the Master's word. The darkness of failure is now around us, but the dawn is coming; life eternal is within our reach. Let us not permit the darkness of hate to quench the light, but may we strive to be of service to our fellow men, to acquire that God-like love taught us in the new commandment.

The second session of the Grand Council of the Order of De Molay for boys closed recently at Kansas City. The report of the Secretary for the year shows that there are 404 Chapters, with a membership of about 50,000. This Order has had a wonderful growth in Iowa.

The Minneapolis Chapter of De Molay has recently issued a volume on "The Life of Jacques de Molay," the work being dedicated to the Grand Council of the Order.

More National Organizations

We have had the Acacia Fraternity, composed of Master Masons attending colleges throughout the country, for some time and they have been doing splendid work. Now we learn of another national inter-collegiate Masonic Order, under the name of "Square and Compass," composed of Master Masons in colleges, which was founded at Washington and Lee University in 1917, since which time many "Squares" have been organized, mostly in southern universities. The first college west of the Mississippi to receive a charter was the University of Idaho where they recently organized a "Square" of fifty members, twenty of whom belonged to the faculty, the other thirty being undergraduate students.

Another Masonic organization bears the name of "The Tall Cedars of Lebanon." This claims to have been organized in March of 1902 at Trenton, New Jersey, and now has "Forests" all over the country, with a very large membership.

Brother Charles Barham, 33° of Tennessee, in one of his splendid talks before the Consistory Body of that State, said:

"What you learn in Masonry, what is imparted to you in the various degrees, is as old as the world . . . lessons of Truth that have been handed down to us throughout the ages. You are told again, perhaps in a more vivid manner, to exercise charity; you are urged to walk in the path of humanity, not to take the name of the Lord your God, in vain; the lesson of equality, of neighborly love, of self-sacrifice, of justice to your fellowmen.

"There are high places in Masonry. None higher, however, than that which your mother Lodge bestows when it raises you to the degree of a Master Mason. And the obligations which you then assumed and which, in slightly changed form, you have assumed since,

binds you to the service for which you have been called here tonight. I know you will perform that service well. And I want to say to you that, if at any time you need help, call on me. I'll take off my coat and go out and hustle and work with you—for I believe in Masonry, in its high purposes, its mission among men, its ultimate good to humanity."

Arnold Johnson of Iowa Falls recently conferred the third degree upon his father, A. A. Johnson. We frequently notice accounts of fathers conferring degrees upon their sons but the above is a very unusual case.

Thoughts On Time

I read with Stories of the years,
As written on the Scroll of Time;
How startling strange their smiles and
tears,
And yet in passing—how sublime.

The mysteries of Time! How deep
And dark their hidden Secrets are.
Onrushing, endlessly they sweep
Like ocean waves across the bar.

The wealth of ages they have borne
Across Time's wide and restless sea;
The wastes as well,—lost and forlorn,
Have floated on to destiny.

O God, we pray, Thy mercy show,
Help us to live the life divine,
That we Thy perfect Will may know,
And with the good at last may shine.

May Time deal gently with us all
And make us mellow, sweet and kind;
That when we hear the final Call,
Rich treasures we may leave behind.

—N. A. McAulay.



The Builder

"A builder built a temple,
He wrought it with grace and skill—
Pillars and groins and arches
All fashioned to work his will.
And men said, as they saw its beauty,
"It shall never know decay.
Great is thy skill, oh, builder,
Thy fame shall endure for aye."

A mother built a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan.
For the temple the mother (teacher) builded
Was unseen by the eyes of man.

Gone is the builder's temple—
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the mother builded
Will last while the ages roll.
For that beautiful unseen temple
Was a child's immortal soul."

—*Masonic News, Peoria, Ill.*

JUL 19 1922

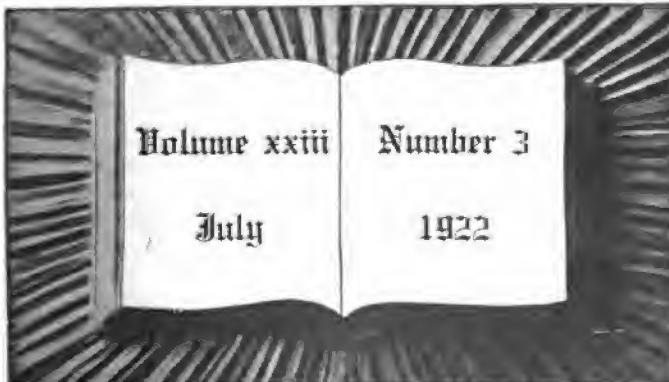
Grand Lodge Iowa A.F. and A.M.

Quarterly

Bulletin



Iowa Masonic Library



GRAND LODGE OF IOWA
Ancient Free and Accepted Masons

**OFFICE OF THE GRAND MASTER
OSKALOOSA, IOWA**

**To the Worshipful Master, Wardens and Brethren of the several
Constituent Lodges of this Grand Jurisdiction:**

Greeting

Entering upon a new masonic year I wish to congratulate the brethren upon the flourishing condition of the craft within this jurisdiction, which by the favor of Divine Providence is vouchsafed to us.

There are some things that I wish to speak of as we look out into the future and contemplate what is before us. It is that we become better workmen, giving a little more of our time, living nearer to the teachings of our Order, getting better acquainted, forgetting all petty differences—in a word, striving with all our might to perform every task set before us. If we do this we will be better men and the institution which claims us will have added honor.

The Grand Master's office is one of service. I need your counsel and advice—a visit from you will be appreciated—you are welcome at any time. I desire that any and all brethren feel free to advise with me upon any matter pertaining to our welfare.

Let us not neglect the George Washington Memorial. If any of the lodges have pledged subscriptions and have not paid them, may I ask that this be attended to as early as possible?

Lodges not acquainted with the work of our Masonic Service Committee should get in touch with Brother Frank S. Moses at the Grand Lodge Library at Cedar Rapids. Select a subject to be presented to your lodge and a competent brother will be sent to you from our corps of volunteer speakers, at a nominal expense.

Let me urge upon all, the importance of the Schools of Instruction during the coming winter. It is the duty of the Masters and Wardens to attend the fixed official schools of their respective districts, and all members are urged to be present. Great benefit is derived from these, but if any lodge wishes to receive the largest net return for the investment, let it hold a private school. Experience has taught that here the greater advancement is made. Private schools can be arranged for by communicating with the Board of Custodians.

Over one hundred lodges were not represented at the last session of the Grand Lodge. This should not be. Masters and Wardens of every lodge are expected to be present or send a proxy. Remember, we will expect you next June.

Finally, brethren, let us continue to be actuated by pure motives in all we do, remembering that we will be measured by the very standard we have set up for ourselves of "who best can work and best agree."

It is hereby ordered

That this communication be read in open lodge at the next regular meeting after its receipt and that a report be made to my office of said reading, the time when same was read and the number of brethren present at said meeting.

Given under my hand and the seal of the Grand Lodge, this first day of July,
A. D., 1922.

Attest:

F. W. GLAZE, Grand Master.

N. R. PARVIN, Grand Secretary.

QUARTERLY BULLETIN

IOWA MASONIC LIBRARY

VOLUME XXIII

CEDAR RAPIDS, JULY, 1922

NUMBER 3

QUARTERLY BULLETIN IOWA MASONIC LIBRARY CEDAR RAPIDS, IOWA

NEWTON R. PARVIN Editor
C. C. HUNT Associate Editor

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

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CLANDESTINE MASONRY

By C. C. HUNT, Deputy Grand Secretary

Trial Of The Officers Of The American Masonic Federation

For about fifteen years there has been a clandestine Masonic organization at work in this country headed by one Matthew McBlain Thomson, formerly a member of two lodges in Scotland and a Past Master of one of them. This man came to America and affiliated with King Solomon Lodge No. 27 of Montpelier, Idaho. Later he took a demit from this Lodge and formed his own organization, which later became the American Masonic Federation.

Thomson claimed to have 10,000 or more members in this country, and that his organization has been recognized in practically every country in the world. In order to accomplish this result he put forth some very plausible arguments to convince people that he had authority to form his organization and confer Masonic degrees. This he was able to do by making statements which only those who were thoroughly posted in Masonic history and jurisprudence could refute.

He claimed that with the exception of Louisiana, the United States was unoccupied territory Masonically and that not a single one of the Grand Lodges in this country had a charter authorizing it to work; that each of the thirteen colonies organized a Grand Lodge of its own, without obtaining consent of the Grand Lodge from which their charters had originally been issued; that the Lodges in the colonies, by thus breaking away from the home Grand Lodges of Great Britain without first obtaining consent, became irregular and clandestine organizations, and that, therefore, the field in this country was open to any regular organization that chose to occupy it; that later recognition by the Grand Lodges of Great Britain did not make these self-formed Grand Lodges of this country legitimate; that they are

clandestine, also, because of the alleged fact that they are not universal and refuse to recognize Masons in other countries on account of religion, race, or some other assumed reason, which is contrary to the principles of universality.

As for himself, he claimed descent through lawful charters from Mother Kilwinning Lodge No. 0, of Scotland, to St. Johns Mother Lodge at Marseilles, France, and that this latter body chartered Polar Star Lodge in New Orleans, La., in 1794; that Polar Star Lodge became a constituent part of the Supreme Council of Louisiana, and that this Supreme Council, on September 14, 1906, granted a charter of authority to Matthew McBlain Thomson to form Craft or Symbolic Grand and subordinate lodges of Masons, and that by virtue of this charter he, Thomson, granted a charter to the Grand Lodge Inter-Montana. Thus, he claimed that he alone had the true Scottish Rite Masonry, since his came from Scotland, while the so-called Scottish Rite Masonry of this country either originated here or came from France, not Scotland.

For the higher degrees of Masonry, as he called them, he claimed authority by virtue of a charter from the Grand Council of Rites of Scotland, which he asserted to be "The oldest high degree body in the world and all high degree diplomas came directly from the Grand Council in Scotland." He also claimed that the Grand Council of Rites derived from Mother Kilwinning Lodge.

Such in brief is the "chain of title" claimed by Thomson. As a matter of fact there is not a sound link in the entire chain, but only a student of Masonic history could disprove his claim, and from among his statements, pick the true from the false.

Thomson sent out paid organizers all over this country whose duty it was to organize lodges and confer Masonic degrees. The charge for the Craft degrees ranged from \$35.00 up to \$60.00 or more, the usual charge being about \$50.00. For the Scottish Rite degrees from the fourth to the thirty-third the charge was from \$135.00 to \$200.00. Sometimes for this amount were added the Shrine and Templar degrees, sometimes not.

Occasionally these organizers in different cities would be arrested by the police on the charge of obtaining money under false pretenses. Sometimes convictions were had, but usually these convictions were hard to obtain, for the reason that it was difficult to disprove statements made by Thomson and his organizers. This difficulty existed because of a lack of knowledge on the part of Masons called to testify in the Courts in such trials.

In 1915 one of these organizers by the name of Ranson was arrested in St. Louis. The Post Office Inspector in charge at St. Louis, learning of the case, concluded that it was a matter for the United States Government to take up on the charge of using the mails to defraud. He therefore assigned one of his inspectors, named M. G. Price, to investigate the matter. Mr. Price was not able to enter actively upon this work until 1919, since which time he has spent practically his entire time making an investigation in various parts of this country, and even going to Scotland and to France.

As a result of his investigations, an indictment was found in the District Court of the United States against Matthew McBlain Thomson, Thomas Perrot, Dominic Bergera and Robert Jamieson, and the case was brought to trial in the United States District Court at Salt Lake City, Utah. As the regular judge in this district is a Mason, Judge Wade of Iowa was assigned to try the case and he impressed all who attended the trial with his absolute fairness to both the prosecution and the defense. As witnesses on behalf of the Government there were summoned

several ex-members of Thomson's organization, three officers of various Masonic Grand bodies of Scotland, and several brethren representing the regular Masonic organizations in this country. The former members of Thomson's organization testified as to the methods used and representations made by him in obtaining members. The Scotch Brethren testified as to Masonic history and law in Scotland. They also testified to the fact that Mother Kilwinning Lodge had kept a copy of every charter issued by her and that she had never chartered a lodge in Marseilles, France. As for the Grand Council of Rites of Scotland, it was considered a clandestine organization and that members of legitimate lodges in Scotland were forbidden to become members of it or have anything to do with it Masonically.

Two officers of the Supreme Council of Louisiana testified that their Supreme Council had never granted a charter to Thomson to work the Craft degrees.

The Government also was able to show contradictory statements in Thomson's own publications.

The jury brought in a verdict of guilty, and the Judge sentenced each of the defendants to serve a term of two years in the penitentiary and pay a fine of \$5,000.00.

Judge Wade, in passing sentence, said:

"Nobody can hear this evidence in this case without being convinced, absolutely convinced, that this thing has been a fraudulent scheme from the beginning. I can see where an ignorant person might find some possible excuse for the methods employed in this case. For intelligent people and experienced people to try to convince the Court that this organization and this plan and this work that had been going on is on the square — — it can't be done."

"Of course now we are living in a time when some of the brightest minds in the country are devoting themselves to securing money by short cuts, by taking advantage of the gullible for their enterprises. In fact that is one of the dominant crimes of the present time. I know of one state in which in the last two years, within two, there has been sold over twenty-nine million dollars worth of stock in packing houses which never were built, and practically every dollar of the money lost, just by shrewd practices, by trying to get the other fellow's money in some way without working for it.

"Now, of course, after all that was stated in this case from the beginning and all through I confess that I was astounded when I heard Mr. Thomson testify that there was no pretense, that there was no record anywhere of a charter to Marseilles Lodge, on the existence of which lay the right and practically the foundation of all claims of legitimacy on that branch of the case and to have him admit that such a lodge existed only in tradition—(I realize that some things can be proven by tradition, but tradition cannot exist with one man, tradition must have—before it has any force as proof—such general recognition among men in that particular occupation or relation that it forces itself upon the mind as a truth the record of which has been lost) and it was conceded on the witness stand that so far as this particular thing was concerned there was no record anywhere and no one who was skilled in the history of Masonry had ever met any such a tradition so far as the record in this case is concerned, in any history or book or pamphlet or anything else outside of this organization.

"So, was I surprised when I found that the Council of Rites of Scotland which had been one of the chief points urged by these gentlemen, had no record behind it but a few years and it was represented—entirely aside from the question of the origin and history of this organization and those that preceded it—it was represented

time and time again without dispute to these poor devils that were led largely by their attraction to an ancient organization and to the rites and rituals of the organization, it was represented to them specifically and it has not been denied that by virtue of their association with this organization the doors of Masonry the world over were open to them outside of the United States, which is of course an absurd claim under the evidence in this case.

"Then the trip that Bergera made to Europe on the investigation, in view of what transpired according to his own testimony, has all the appearance of being a plan or scheme that he might come back here and state to those whose membership was sought his capacity to enter the lodges of Europe to support their claim, that the members immediately on getting across the water would have the doors wide open to them.

"And then after making a trip and going to one or two lodges or three under peculiar circumstances, in fact never going to the Grand Lodge of Scotland, and that was included in the representation made, that is to say, all Europe was included, never going to the Grand Lodge of Scotland, the Grand Lodge of England and never going to the Grand Lodge of France whatever it is called, and coming back here no doubt to back up the representation that membership in this organization was opening the doors of all Masonic Orders, all of the regular Masonic orders in Europe — it was a pretense, gentlemen, you can't come to any other conclusion. If Bergera went over there for the purpose of confirming what these organizers were representing and which is not denied here he certainly would have gone to the Grand Lodge of Scotland or England or France or Germany or somewhere to find out whether the doors would be open to these fellows that were joining their ranks.

"But it is not necessary to recite the details. One cannot listen to this evidence without being forced to the conclusion that so far as the representation as to the standing and the brotherhood and the association of people with which they would become immediately affiliated was concerned, that aside entirely from the genealogy of the lodge, nobody can claim that there was any truth in what was said except insofar as they had access to certain lodges with which Mr. Thomson through his relation had some affiliation.

"The spectacle of Mr. Thomson going to Switzerland to this great conference, and parading afterwards through the journal a conference where eight men from the entire world were present — that in itself is sufficient to condemn the whole thing and the manner in which this business had been done is sufficient in itself. No pretense here on the part of the defendants that this money was kept in any business-like way for the benefit of this organization. What became of it I don't know but there was more than a million dollars taken in here, of that there can be no question in view of the prices charged for little printed sheets of paper in the form of diplomas and certificates and things of that kind, entirely aside from the membership fee. What became of that money is not indicated here. The head of this organization testified before the Court that he didn't know and in fact had some difficulty in recalling whether there was ever an account of the organization in a bank anywhere in the world.

"As far as the Secretary is concerned, there is no suggestion of a report indicating that this business was conducted as an honest organization, not a word.

"So that, gentlemen, there is only one thing for the Court to do. If it were not for the age of Mr. Thomson at this time there would be a long prison sentence because I think he is the chief actor. I think he is more responsible than anyone else. As far as Bergera is concerned, of course, I cannot understand at all how a

man would presume to parade himself as the Treasurer-General of the organization of ten thousand members which had received from them in the neighborhood of a million or more dollars and never handle a cent of the money. I cannot understand it at all, that is all, that any honest man would allow his name to be used in that connection under such condition and the concealment of the methods of doing business and where this money went even up to the present time. I cannot comprehend the whole thing.

"There is only one thing that saves these men a long prison term. I don't feel justified in sending any of these men to prison any longer than I do Mr. Thomson. As I say, when it comes to this point, in a trial of the case the charity of the law asserts itself. Old age and sickness, of course, has a strong appeal to the Court, when it comes to the question of a prison term and I think that the District Attorney has been very generous in his suggestion. This Court hasn't really any power to impose a penalty here which would be adequate punishment for this thing that has been going on when we stop to think of the honest fellows who parted with their fifty or seventy-five or a hundred and fifty dollars for membership in this organization. So far as the evidence in this case is concerned not one dollar of it was ever used for any of the business of the society except to carry on this work of getting members. Not a word of charity or charitable funds or anything of that kind before this Court.

"I am very much inclined to be lenient in all things. I am inclined to look in a charitable way upon the mistakes of men, but this thing has in it that deliberateness and continuous conduct which sort of overcomes my tendency.

"Stand up, gentlemen.

"The judgment of this Court is that each one of you serve a period of two years in Fort Leavenworth Prison and each one of you pay a fine of five thousand dollars and costs."

Fayette County Masonic Picnic

The second annual picnic of the Craft of Fayette County was held June 21st on the beautiful grounds of the Upper Iowa University, at Fayette. The register showed an attendance of nearly 1300 Masons and their families, who heartily enjoyed the opportunity of meeting old friends and making new acquaintances, in the shady groves and under the sky of a perfect June day. The Clermont band and the Masonic Quartette of West Union lent additional harmony to the occasion.

Past Grand Master Louis Block delivered an eloquent address, which was very much appreciated. Brother Frank S. Moses, P. G. M., was also in attendance and introduced.

A ball game between brethren of Elgin and Fayette, which the latter won 5 to 1, was an interesting feature.

Brother W. H. Antes, W. M., and Brother E. M. Phillips, both of West Union Lodge No. 69, were unanimously re-elected President and Secretary of the Association for the coming year. Brother E. J. Bray, W. M. of Pleiades Lodge No. 248, was an admirable official host.

It is evident that the emulation of the brethren of Fayette County as to who best can work and best agree in all branches of Masonic endeavor is greatly strengthened by this Association. It is comprised of the lodges at Fayette, Oelwein, West Union, Waucoma, Hawkeye, Clermont, Elgin, Maynard and Arlington, and all were well represented.

Communication of Grand Lodge of Iowa

The Seventy-ninth annual communication of the Grand Lodge of Iowa was held in Des Moines, June 13th to 15th, preceded by the usual three day school of instruction. The meetings of the school of instruction were held in the Masonic Temple, Corner of Tenth and Locust Streets, and so great was the interest and so large the attendance that part of the time the school was divided into two divisions, each using a different lodge room, so that practically two schools were held at the same time. Eighty-six District Lecturers were in attendance, besides a large number of brethren holding certificates of proficiency, so that there was no lack of instructors, both for assisting the Custodians in holding the school, and giving examinations to those desiring certificates as District Lecturers and for proficiency. The growing interest in our beautiful ritual is manifested by the fact that more than thirty brothers presented themselves for examination. Taking everything into consideration, it was one of the most successful schools in the history of the Grand Lodge.

On Tuesday, promptly at nine o'clock, the officers and members of Grand Lodge met at the Orpheum Theater for the opening exercises, and were called to order by the Deputy Grand Master, J. Ray Nyemaster. Brother Alberson, Grand Master, was then presented by Past Grand Master James D. Gamble, and was received with public grand honors. After responding with a few words of appreciation of the reception tendered him, the Grand Master called upon Brother J. M. Graham, Chairman of the local committee, to preside at the opening exercises.

One very pleasing feature of these public exercises was the singing of "America" by nine kindergarten girls dressed in white, each carrying a United States flag, and representing one of the lodges of

Des Moines. After the singing, in which the audience joined, they saluted the flag, recited the pledge to the flag in unison and retired amid great applause.

A very able address of welcome was given by Governor Nate E. Kendall, which was fittingly responded to by Deputy Grand Master Nyemaster. Mrs. Edna Zerwekh, Grand Matron of the O. E. S. of Iowa, was also present, and in a very happy manner extended to the brethren of Iowa greetings from the members of the Eastern Star.

At the conclusion of the public exercises, after those who were not members of the order had retired, Grand Master Alberson opened the Grand Lodge in ample form.

The Credential Committee reported that there were 434 lodges represented, with 401 Masters and Wardens, and 217 proxies. There were also present fifteen Past Grand Masters, nine Past Senior Grand Wardens, ten Past Junior Grand Wardens and twelve Past Grand Treasurers.

The report of the Trustees of the Grand Charity Fund showed that relief was extended in 155 cases, at an average cost of \$253.83 each. Of this amount the lodges furnished \$59.93 and the Grand Charity Fund \$193.90. The report also showed that the needs for charity had increased during the year by \$7984.37 and of this increase the Grand Charity Fund had furnished \$5803.53. This proves conclusively the importance of making ample provision for the future needs of this fund, especially when we remember that the normal addition from the twenty-five per cent of the income of the Grand Lodge only amounted to \$22,327.09 while the demands upon the fund amounted to \$30,054.50. Were it not for the interest on the Permanent Fund which is being created by the \$10.00 Grand Charity Fund fee charged each initiate, the income would have fallen below the requirements.

In 1914 Past Grand Master Charles

C. Clark was instructed "to prepare a working Monitor for the use of the Craft in Iowa". In doing this work, Brother Clark was authorized to appoint other brethren to assist him. During the present year Brother Ames of the Board of Custodians prepared such a Monitor, which was presented to Grand Lodge by Brother Clark, and on his motion, adopted. This Monitor, however, will probably not be printed until the coming fall, but the Grand Lodge made an appropriation to cover the expense thereof, and notice will be published in the Quarterly Bulletin when it is ready for distribution.

Possibly the most important business transacted was the revision of the Code. Inasmuch as the present edition of the Code is practically exhausted and a new edition will soon have to be printed, it was thought best to make whatever changes might be deemed advisable before printing the new edition. Therefore, at the last communication of the Grand Lodge, Past Grand Master F. W. Craig was appointed a committee to suggest desirable revisions. This he did during the year and reported to the Grand Lodge. Most of his suggestions were adopted by Grand Lodge, and these amendments are now being printed in pamphlet form for the use of the brethren until the new Code is ready for distribution. The most important changes made are the following:

Under the old law amendments to the Code became effective as soon as they were adopted by Grand Lodge. Under the new they become effective July 1st following their adoption.

Under the old law a lodge losing its charter was required to send all of its working tools and other paraphernalia to the office of the Grand Secretary. Under the new law the "working tools, columns, charts and other Masonic lodge paraphernalia incident to and proper for lodge work" need not be included in the

property which must be sent to the Grand Secretary.

The precise form prescribed under Section 76 for holding the election of officers was amended so as to leave more latitude to the lodge as to the method of conducting the election.

Section 88 was amended to permit the appointment of a Chaplain if the lodge so desired.

Section 112 was amended to require the signing of the lodge by-laws instead of the Grand Lodge Constitution.

Sections 122 and 169 were amended to require the recommenders of a petitioner to be members of the lodge petitioned.

Local lodge dues were made payable annually on the first day of January, instead of semi-annually on the first days of January and July, as heretofore.

The number of District Lecturers entitled to mileage and per diem for attendance on Grand Lodge schools of instruction was raised from two to four.

Many other changes were made which simply embodied Grand Lodge decisions into the Code and others were made to make different parts of the law consistent with each other.

The Committee on Chartered Lodges reported 540 working lodges, with a net increase in membership of 5065, the largest but one in the history of the Grand Lodge. The lodges received as fees for the degrees during the year \$321,264.35, of which \$61,180.00 was placed to the credit of the Permanent Grand Charity Fund. During the year 1921 the lodges received 7605 petitions for the degrees, of which number 6000 were elected and 1605 rejected. In speaking of the interesting features disclosed in the returns, the Committee said:

"The examination of the Returns has brought to our attention many interesting circumstances, but the most interesting and unusual of all is, perhaps, reported by Eddyville Lodge No. 74, of Eddyville. From the Report of this Lodge, we learn that one Malin G. Tul-

lis, a Justice of the Peace, initiated as an Entered Apprentice on April 2nd, 1867, was passed to the Degree of a Fellow Craft on July 30th, 1921. Your Committee has no knowledge of the circumstances surrounding this unusual case and know not why the advancement of this Brother was so long deferred. We commend him, however, for his zeal and patience and sincerely trust that he may lay aside the burden of his judicial affairs long enough to enable him to complete his Degrees before another fifty years has passed."

Charters were granted to eight new Lodges, as follows:

"America Lodge, Russell, to be No. 637.—Paul Revere Lodge, Lucas, to be No. 638.—Mizpah Lodge, Cedar Rapids, to be No. 639.—Arcade Lodge, Lanesboro, to be No. 640.—Triune Lodge, Muscatine, to be No. 641.—Armistice Lodge, Bridgewater, to be No. 642.—Triangle Lodge, Sioux City, to be No. 643.—Council Lodge, Oskaloosa, to be No. 644."

Many questions have arisen during the year regarding the principles to be observed in admitting visitors from other Grand Lodges. The Committee on Grand Lodge Recognition presented the following significant report:

"TO THE GRAND LODGE OF IOWA:

Your Committee on Recognition of Masonic Bodies recognizes the fact that Masonry is or should be universal. While we do not deem it best to endeavor to name every Grand Lodge that we would consider as regular and legitimate, we believe that when there is only one Masonic governing body in a country or territory that such Masonic body should be recognized and its members permitted to visit in Iowa Lodges, unless for good and sufficient reason we refuse recognition, or unless the legitimacy is questioned or denied. When there is more than one Masonic body claiming jurisdiction, we would suggest that recognition be withheld until such time as the

Masonic standing shall become unquestionable.

"We have for years listed in our Proceedings (See pages 23 and 24 of Statistics, Proceedings 1921) the Grand Lodges in the United States and other English Speaking Grand Bodies with which we have been in fraternal correspondence, thereby recognizing them as regular Grand Lodges. We believe we will have very few visitors holding membership in a jurisdiction not included in this list."

The report of the Masonic Service Committee lists a total of 180 talks and lectures given in various lodges under the auspices of this committee, during the past year. These talks were given by thirty different brethren, and were held in eighty-six of the ninety-nine Counties of the State. Reports from these talks indicate that they met with the hearty approval of the brethren in the lodges where they were held.

The second day of the Grand Lodge session being Flag Day, the following resolution was presented and unanimously adopted:

"Whereas, on the 14th day of June, 1777, our Flag was adopted by Congress:

"And, Whereas, the anniversary of that date has been set aside during which all true Americans should pause and give homage to that Flag:

"And, Whereas, that Flag is dear to all of us; is symbolical of our country, and represents the principles for which we, as Masons, strive—liberty, justice and equality:

"And, Whereas, on this 14th day of June, 1922, the Grand Lodge of Ancient Free and Accepted Masons of Iowa are duly convened, in their Seventy-ninth Annual Communication:

"Therefore, Be it Resolved, by this Grand Lodge, that we reiterate and redeclare our firm and steadfast allegiance to that Flag, pledging our all to its defense; that Flag which is today the guarantee of our public schools; pausing in the midst of our work to pay homage

to that Flag which is your Flag, my Flag and our country's Flag."

Sioux City was selected as the place for holding the next Annual Communication. The following are the officers and committees elected and appointed for the ensuing Masonic year:

Grand Officers and Committees For 1922—1923

ELECTED

M. W. Grand Master

Frank Wellington Glaze (*Tri-Lumina*
18) ----- Oskaloosa

R. W. Senior Grand Warden

John Mac Graham (*Pioneer* 22) ----
----- Des Moines

R. W. Junior Grand Warden

Curtis Brady Clovis (*Pymosa* 271) --
----- Atlantic

R. W. Grand Treasurer

Carl Arthur Parker (*Benevolence* 145)
----- Mason City

R. W. Grand Secretary

Newton Ray Parvin (*Iowa City* 4) --
----- Cedar Rapids

APPOINTED

R. W. Deputy Grand Master

Ford L. Van Hoesen (*Adelphic* 509)
----- Des Moines

R. W. Deputy Grand Secretary

Charles Clyde Hunt (*Lafayette* 52) --
----- Cedar Rapids

R. W. Grand Chaplain

Charles E. Snyder (*Landmark* 103) --
----- Sioux City

W. Senior Grand Deacon

Arley E. Jones (*Des Moines* 1) ----
----- Burlington

W. Junior Grand Deacon

Wood R. Hulen (*Firm* 524) -- Melcher

W. Senior Grand Steward

James C. Madsen (*Bluff City* 71) --
----- Minden

W. Junior Grand Steward

Ozias S. Hochman (*Excelsior* 259) --
----- Council Bluffs

W. Grand Marshal

Willouby W. Phillips (*Otley* 299) ----
----- Perry

W. Grand Tyler

Ralph Bunce (*Washington* 26) -----
----- Washington

Custodians of the Work

David R. Tripp (*Riverside* 389)---
Term expires 1923 ----- Colfax
Chas. C. Clark (*Malta* 318), P. G. M.
---Term expires 1925 ----- Burlington
John T. Ames (*Hesperia* 340)---Term
expires 1927 ----- Traer

Trustees Grand Charity Fund

F. W. Craig (*Capital* 110), P. G. M.
---Term expires 1924 ---- Des Moines
C. W. Walton (*Metropolitan* 49), P.
G. M.---Term expires 1926 -- Dubuque
J. D. Gamble (*Oriental* 61), P. G. M.---
Term expires 1928 ----- Knoxville

Trustees Grand Lodge

W. S. Gardner (*Western Star* 100), P.
G. M.---Term expires 1923 -- Clinton
Louis Block (*Trinity* 208), P. G. M.---
Term expires 1925 ----- Davenport
Crom. Bowen (*Capital* 110), P. G. M.
---Term expires 1927 ---- Des Moines

STANDING COMMITTEES

Credentials

Henry H. Dean (58) ----- Glenwood
Frank A. Lee (116) ----- Waverly
C. S. Percival (73) ----- Bonaparte

Lodges Under Dispensation

Max Katz (102) ----- Osage
H. C. Hesser (178) ----- Sac City
R. O. Green (332) ----- Sioux Rapids

Chartered Lodges

Fred G. Hansen (100) ----- Clinton
J. E. Brooks (386) ----- Greenfield
Carl Kuehnle (507) ----- Denison

Grand Master's Address

Milo J. Gabriel (93) ----- Clinton
Burton H. Saxton (508) ----- Sioux City
J. Ray Nyemaster (626) ----- Davenport

Appeals and Grievances

Amor H. Sargent (25) --- Cedar Rapids
Chas. A. Dewey (26) ----- Washington
A. J. Walsmith (18) ----- Oskaloosa

Masonic Jurisprudence

William Hutchinson (537), P. G. M.
----- Alton
And all Past Grand Masters of this
Grand Lodge who personally reside

within its jurisdiction and are in good standing.

Finance

LeRoy C. Dunn (110) ---- Des Moines
Frederic B. Parker (406) -- Rock Rapids
J. W. Cook (371) ----- Shelby

Mileage and Per Diem

Wm. L. Ehlers (474) --- Correctionville
Fred H. Nolte (304) ----- Stuart
G. C. Taylor (329) ----- Spirit Lake

Grand Lodge Library

Robert Tipton (238) ----- Belle Plaine

Fraternal Correspondence

Louis Block (208), P. G. M.---Davenport

Fraternal Dead

T. P. Bence (14) ----- Bloomfield

Masonic Service

Bohumil Shimek (4)—Term expires
1923 ----- Iowa City

Wm. A. Westfall (145), P. G. M.—
Term expires 1924 ----- Mason City

Henry S. Nollen (633)—Term expires
1925 ----- Des Moines

Frank S. Moses (255), P. G. M.—Term
expires 1926 ----- Cedar Rapids

Realf Ottesen (208)—Term expires
1927 ----- Davenport

Grand Lodge Recognition

Thos. Arthur (420), P. G. M. -- Logan

H. H. Stilwell (154) ----- Waukon

SPECIAL COMMITTEES

Transportation

Harry M. Belt (110) ---- Des Moines

H. A. Benjamin (105) ----- Waterloo

Dwight F. Davis (615) ----- Sioux City

Masonic Sanitarium

Jesse A. West (110), P. G. M. -----

----- Sioux City

Wm. A. Westfall (145), P. G. M. ----

----- Mason City

Thomas J. Reeves (456) ----- Hawarden

Incidents of the Week at Grand Lodge

By HARRIETT HUGHES

The 79th Communication of the Grand Lodge of Iowa goes down in history as one of the most successful sessions ever held by that Grand Body. It was an ex-

remely busy session but a most enjoyable one.

The entertainment provided by the Des Moines people could not have been better. They never do things by halves, believing firmly in the old adage that "a thing that's worth doing, is worth doing well."

The School of Instruction, which always precedes the Grand Lodge sessions, was unusually well attended this year by District Lecturers especially, showing the desire of these Instructors to keep up to the minute in the ritualistic work. Some thirty examinations for District Lecturers were taken by brethren in attendance, which now brings the number close to the two hundred mark.

Des Moines is a city of 110 churches and many of the delegates and visitors who had come in early for the session took advantage of the opportunity of hearing some of the splendid sermons delivered on Sunday. The afternoon was given over to sight seeing, the local citizens being most generous with their cars. Des Moines has so many beautiful parks, fine residence districts and other interesting places that one could ride for hours and yet not be able to say they had seen it all. One of the most interesting trips was out to Camp Dodge, and while the Camp is being rapidly dismantled, yet one could gain a very good idea of the huge proportions it had assumed and many of the visitors had not had an opportunity of seeing it previous to this.

The Jurisprudence Committee, composed of all Past Grand Masters of the Grand Lodge, had a most strenuous Sunday, being called into session a good share of the morning and for several hours in the evening. F. W. Craig, P. G. M., had been appointed as a Committee to revise the Grand Lodge Code and at this time he reported fully on what he had done and made recommendations as to changes he thought necessary to have made therein. All mat-

ters were freely and fully discussed, which saved a great deal of time that would otherwise have been taken up during the sessions.

The Grand Lodge opened promptly at nine o'clock Tuesday morning, June 13th, with all Grand Officers in their respective stations. The opening exercises were public and consisted of special music, address of welcome by our Governor, Nate E. Kendall, and response in behalf of the Grand Lodge by Deputy Grand Master J. Ray Nyemaster, and a presentation of flags by nine little girls.

All visiting ladies had been asked to register with the Visiting Committee upon their arrival in Des Moines in order that the Committee might keep in touch with them and show them every courtesy while in the city. On Tuesday afternoon at 4:30 they, together with the Grand Lodge delegates, were given another ride over the city and at 6:00 o'clock were taken to Frase Park where a bounteous picnic supper was served to all. From here they went to Riverview Park, Des Moines' best amusement park, where the delegates and visitors lacked for nothing to make it a lively evening. One of our very respected Past Grand Chaplains remarked that he missed nothing from drinking pink lemonade to riding the merry-go-round and taking a whirl in the tubs. We think he did equally as well at tripping the light, fantastic toe, as dancing was one of the later diversions of the evening.

On Wednesday afternoon the ladies were given another auto ride, winding up with a dinner at the Country Club and a theater party later. The ladies were especially well looked after this year and surely appreciated to the utmost the courtesies shown them.

As is the usual custom, Grand Master Alberson gave a breakfast for the Past Grand Masters on Wednesday morning, having as his guests, in addition to the Past Grand Masters of Iowa, the Elec-

tive Grand Officers of the past year, together with his Deputy and the visitors from other Grand Jurisdictions, Grand Master Herman Held of Minnesota, Grand Master Edward Wellman and Grand Secretary Francis E. White of Nebraska. This is always one of the most pleasant features of the Grand Lodge session and Grand Master Alberson's was surely not an exception to the rule.

On Wednesday evening at 6:00 o'clock, at the Masonic Temple, occurred the annual banquet and later the business meeting of the Masonic Veterans and at 8:00 o'clock, the boys of the Order of DeMolay of Des Moines exemplified their ritual at the Orpheum Theater. The work was beautifully put on and the audience was quite carried away with it. This was the first opportunity many of the members of the Masonic Fraternity had had to witness the work and to understand fully just what the teachings of their degrees were. One could not witness the work and activities of the Order of DeMolay without the realization that it is worthy of the support of all members of the Masonic Fraternity.

Thursday noon saw the closing of the Grand Lodge session and with it the good-byes of friends, both old and new.

"Good luck! For you
May skies be blue,
And sunshine light your every way.
I wish I had the words to say
What's in my heart—but tears will fall,
And so I say 'Good luck'—that's all!
I take with me the memory
Of all real friendship means to me." *

Wanted-

Volumes 17, 21, 23, 28 and 29 of the
Universal Masonic Library.

S. G. STEIN, Muscatine.

"The Lion's Paw"

Brother Robert D. Graham, the Masonic Lecturer of Denver, Colorado, was a recent visitor at the Library. His purpose in coming at this time was to verify some materials already on hand and to secure additional data for his new lecture, entitled "The Strong Grip of a Lion's Paw." One of the illustrations selected by Brother Graham for use in this lecture is an incident described by Dr. Geo. C. Lorimer of Boston, in a book entitled "The Baptists in History." The incident took place at the world's fair during the Parliament of Religions. That great gathering was coming to a close and the last meeting was in session. In Dr. Lorimer's graphic language he described his sensations as he sat on the platform during that service.

Brother Graham may be pardoned for using this material as an illustration, as he helped Dr. Lorimer gather the materials for use in his lecture when he represented the Baptists at the world's fair.

The illustration is as follows:

"It was on the occasion of the closing service. I had been assigned a place on the platform, and naturally began to inspect my neighbors. There was not far from me Shibata, High Priest of Shintoism, clothed in priestly robes of white and gold, then near to him Suami Vivekananda in orange dress and imposing turban, and in the same company, some in costume, some in citizens' attire, Rev. Dr. Momerie of the Church of England, Prince Serge Wolkonsky of Russia, Bishop Arnett of Africa, Dr. Barrows, Mr. Bonney, and many others, not forgetting my own beloved Dr. George Dana Boardman. Well, when I contemplated the group and thought of the difference it represented every feeling of elation departed and a strange dejection came over me. Nor can I say that it was diminished, but rather increased, by what I heard. I

had not arrived early enough to have been exalted by the opening anthem, "Lift up your heads, O ye Gates!", and when the farewell speeches were delivered I was in no mood to appreciate them. As I recall the scene I cannot remember any word derogatory to our Saviour, nor on the part of His disciples any implied disloyalty in thought or word to Him and to His Church. But, I acknowledge, it seems to me more might have been said,—something clear, though not controversial on the subject of His divinity. His atonement,—something that would have shown distinctly and impressively that, while we were not indifferent to goodness and wisdom in the sages of Asia, we must adore Him and Him only as the one supreme incarnation of the living God, with whom it were folly to bring into comparison the Zoroasters and Buddhas of the East. Perhaps I expected too much. But the absence of jubilant tone and lofty enthusiasm for Christ in the addresses of His followers, and of that kind of conquering spirit which sometimes sounds in voice and gleams in manner when even no triumphant words are uttered, oppressed me and rendered me painfully despondent. As my solemn melancholy increased the horrible suspicion seized me that Pilate and Herod were making friends once more, and through their courtesies the Lord would again be crucified. I was startled, alarmed, prostrated by the thought; but just as my despair was gathering into stormful clouds of indignation and my reason lay quite helpless at the feet of my discouraged and darkened imagination, relief was at hand. The Apollo Club, under the direction of Professor Tomlins, sang and sang magnificently, 'The Halleluiahs Chorus.'

'Halleluiahs! halleluiahs! halleluiahs!
He shall reign forever, halleluiahs!'

"I shall never forget it. All round the galleries the immense choir was dis-

tributed, the leader occupying the platform and swaying the voices at his command with superb skill and energy. His soul glistened in his eyes, the sentiment expressed seemed to thrill his entire being, and his own spirit was imparted to singers and to audience alike. The voices rose and fell, now soft and sweet as the warbling of a forest of birds, and then loud and firm as the triumphant beat of the waves on the shore. And still the refrain returned,

'He shall reign forever, halleluiah,'

whispered melodiously as a hope, thundered assuringly as a prophecy. This chorus marked the highest point of enthusiasm, and it seems to have stirred memories of Christian ancestry, of Christian sacrifice, and of Christian anticipations,—yea, and of the Christ Himself,—for the audience broke out into tumultuous applause, handkerchiefs waved, and men and women looked as though they believed that the whole earth should yet echo the glad halleluiah song, and Jesus forever reign Lord of lords, and King of kings.

"My despondency had gone, my common sense had returned. I realized the foolish weakness of my fears, and found myself during the rest of the memorable evening in the depths of my soul crying 'halleluiah.'

'Why do the heathen rage and the people imagine a vain thing?' Halleluiah!

'Yet have I set my king upon my holy hill of Zion.' Halleluiah!

'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' Halleluiah! Halleluiah! Halleluiah!

'God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth and things

under the earth.' 'Halleluiah! He shall reign forever!'

"The meeting was over and the crowds dispersing as I went out into the night. I walked alone and hurriedly to my abiding place. As I pushed along, excited, lost in reverie, not one of the speeches I had heard during the evening revived in my memory, but the voices of the chorus followed me:—

'Halleluiah, He shall reign forever!'

"When I prayed that night the strain still haunted me, and during my long journey home, and since then on the streets and in my study, I have distinctly heard the notes of that exultant anthem. Nor can I believe I was the only one in that vast multitude who was thus impressed. Many, I am persuaded, shared my triumphant mood, and went forth from the Hall, assured, as never in the past, that Christ must conquer all His foes, and determined to do more than ever to usher in the glorious day when

"He shall reign forever, halleluiah!"

Copied from "The Baptists in History" by Lorimer, pages 36, 37, 38 and 39.

Corner-Stone of New Temple at Davenport Laid

Preceded by a parade consisting of patriotic orders, four bands, several thousand Masons and the officers of the Grand Lodge of Iowa, the corner-stone of the new Masonic Temple under construction at Davenport was laid with full Masonic ceremonies on May 3rd. Louis Block, Past Grand Master, and one of the most prominent Masons in Iowa, presided at the ceremony, and the ritualistic service of laying the corner-stone of the million dollar Temple was conducted by the Grand Master, A. N. Alberson, assisted by the other Grand Officers. Various Masonic records, coins

now in circulation, copies of Davenport newspapers, and a copy of the Quarterly Bulletin were placed, among other things, in the copper box within the stone. James E. Bromwell, of Marion, Iowa, made the principal address, and congratulated Davenport and the Lodges there on the splendid edifice they are erecting.

The new building will be in reality only three stories in height, but its actual height will be one hundred feet, which is equal to that of the average six story building. It faces on three streets, and will be of brick with stone facing. The interior will be as inviting as the exterior.

An immense dining room, with a seating capacity of twelve hundred is included in the plans, with the most modern type of kitchens; billiard and game rooms, and a soda fountain will take up the basement space. On the first floor will be private offices for the various lodges, lounging, reading rooms, parlors, and a lodge hall, while an immense auditorium, with a seating capacity of three thousand, will occupy the third floor. It is planned to make this the largest auditorium in the city of Davenport, and it will serve as a convention room. The lodge rooms will be located on the second floor.

The building will be ready for occupancy in 1923, and by the interest manifested by the Masons and citizens of Davenport in the laying of this cornerstone, it will be seen that they realize the value of this Temple to the Masonic bodies of that city, as well as the city itself.

New Temple at Burlington Dedicated

May 10th, 1922, marks the date of the realization of the ambitions of the members of Des Moines Lodge No. 1 and Malta Lodge No. 318, with the other Masonic bodies of Burlington which associated with them. On this date was held the dedication of their

splendid new Temple, to "Masonry, Patriotism and the Public Schools." Burlington, the cradle of Masonry in Iowa, being the home of the first Lodge in this territory, may well be proud of the building thus dedicated.

Built on a hillside corner, the building, which is 60 x 117 feet in size and approximately four stories in height in addition to a sub-basement, is finished with the finest quality of Bedford stone on the two sides which face on streets, the rear and other side wall being of brick. The spacious reception, lounging and reading room on the first floor is fifty-one by thirty-one feet in size, and is wonderfully light and airy in the daytime, with an indirect lighting system rivaling the sunlight. On this floor, also, are the Secretaries' room, private offices, billiard and game room, while to the right, separated by an inside wall, is the Corinthian Hall, the smaller lodge room.

On the second floor is the larger lodge room, known as the Ionic Hall, a stately apartment fifty by eighty feet in dimension and a full two stories in height. The stadium with tiers of seats rising to the roof is at the west end, facing the wonderful Duo-art pipe organ located at the east end. By placing extra seats on the floor of this room an audience of seven hundred may be seated, while the combined hall and dining room on the ground floor will seat four hundred guests, or provide dancing facilities for large gatherings.

We are unable, in the limited space available for this article, to do justice to the many splendid features of this Temple, among them the heating and ventilating system, by which the lodge rooms, having no outside windows or doors, are still kept cool and comfortable in summer and well heated in winter.

The ceremony of dedication was presided over by Grand Master A. N. Albersson, and was attended by many visitors from Iowa lodges and other juris-

dictions. Grand Secretary N. R. Parvin was present, his father having been one of the original eight Masons who formed Des Moines Lodge.

Andrew L. Randell, P. G. M. of Texas, made the dedicatory address, followed by a musical program. On Saturday the building was thrown open for public inspection, and a dancing party for Masons and their friends closed the festivities which had occupied practically the entire week.

It is to be hoped that other lodges will follow the example of the Burlington brethren in dedicating their new Temples to "Patriotism and the Public Schools."

Dedication of new Temple at Glenwood

The new Temple at Glenwood, Iowa, which was dedicated May 4th, is a building that would be a credit to a much larger city, and the Masons of Glenwood are to be congratulated on their energy in securing the building, formerly a church and of recent years having been used as the city hall, and remodeling it into a lodge home which will be a pleasure to them for years to come.

The exterior is finished in stucco in a style both dignified and beautiful, and the interior arrangement is most convenient for lodge purposes. The waiting rooms, lounging rooms, dining room and kitchen are located on the first floor; on the second is the commodious lodge room, with the necessary ante-rooms, etc.

The dedicatory ceremony was in charge of Brother Earl Peters, Acting Grand Master, assisted by Grand Lodge officers and members of the fraternity in Glenwood. A history of Masonry in Glenwood, by Brother Seth Dean, formed a part of the program, and a report of the Trustees showed that the building was practically paid for, with pledges still unpaid sufficient to wipe out the entire debt. This is surely a record to be proud of.

Other Temples

Other Temples either already under construction in the State, or for which plans are being made, are as follows: At Corydon, where the gift of a fine lot and a substantial sum of money has made possible the building of a new lodge home; at Creston, where the architect's plans have already been accepted for a new Temple to take the place of the one consumed by fire there two years ago. The financial proposition is making good head-way.

The Masons of Hopkinton plan to take over the opera house at that place and remodel it into a convenient and modern lodge home, with kitchenette, club rooms, etc., the need for which is felt by the fraternity at that place.

At Perry, Otley Lodge has purchased a business block and is planning to remodel it into a Masonic Temple, the basement, second and third floors to be used for the lodge rooms, club rooms, parlors, dining rooms, etc., and the first floor to be rented by its present tenant. The basement will probably be fitted up for the DeMolays as a club room. This project at Perry, however, is only a forerunner of a larger one, as they have a fine lot on which they plan to erect a new Temple within a very few years.

Adelphic Lodge, at Des Moines, plan to erect a \$100,000.00 building just south of their present quarters and connected with it, so that the lodge will occupy both buildings. The first floor is planned to house a dining room and auditorium with a seating capacity of 650. Lodge rooms, library and offices will occupy the second floor, while the third floor will be taken up by a complete gymnasium. This building will probably be ready for occupancy in 1923.

At Fort Madison reconstruction work on the Masonic Temple has been going on for some time, and is now probably near completion. The old armory building there was purchased some time ago, and when finished, the remodeling

will involve a total expenditure of approximately \$25,000.00. The first floor will be made over into club rooms, the second floor will be fitted up for a kitchen, dance hall and dining room, and the third floor will be for lodge rooms only. The building is a well constructed one, and in fine condition, and when the remodeling is completed, the Masonic bodies at Fort Madison will have a home to be proud of.

Hospital For Crippled Children

"We are building for the future
To a larger, better plan,
For all eyes have caught the vision
Of the Brotherhood of Man."

In 1920, Frank Higgins, the famous Masonic writer, after visiting the Scottish Rite Hospital for Crippled Children near Atlanta and viewing the wonders it has worked for suffering childhood, wrote an article in which he described this little hospital as "The Greatest Scottish Rite Cathedral on Earth."

By January 1, 1923, unless well defined plans of the Mystic Shrine should be delayed, exactly ten of these cathedrals, or probably we had better call them "Greater Shrine Mosques," will be in active operation, while each succeeding year will find others established as rapidly as an assured income of at least \$1,000,000.00 annually can build them along the most modern and complete lines known to the science of orthopaedic surgery.

The Shriners admit proudly that they received their inspiration from the Scottish Rite Hospital, and not only that—the Scottish Rite Hospital is the model for the Shriners' Hospitals which will eventually be built in every locality in North America that boasts a Shrine Temple.

The Shrine had been long and pleasantly known as the "Playground of Masonry." The Nobles were organized along lines of legitimate fun and clean

sport and no body of men had more pleasure than they did. Then a few Nobles conceived the idea that it might be well, if they continue to have all these good times, to at the same time do something for humanity.

Some of them had visited the Scottish Rite Hospital in Atlanta and when the marvels accomplished for little ones with bent bodies, with useless legs and with clubbed feet, had been shown them, the thought came that the Shrine could do no nobler work than put one of these hospitals within the reach of every crippled child in America.

To accomplish this a resolution was passed by the Imperial Council of the Shrine, assessing each member \$2.00 a year for the building and maintenance of these hospitals. This produces the staggering sum of \$1,000,000.00 annually while this income will be vastly increased through private bequests or donations to these institutions by individual Shriners and Masons.

Five of these hospitals are already in course of construction. They have been located at St. Louis, St. Paul—Minneapolis, Shreveport, San Francisco and Montreal.

Five more have been authorized, but only one of these has been definitely located. It will be built at Portland, Oregon. The other four will be located somewhere in New England, Pennsylvania, Virginia and the Rocky Mountain states.

And the plan provides that more hospitals shall be built just as rapidly as funds are available, until one is in reach of every little cripple in the United States and Canada. As one of the eminent orthopaedic surgeons on the advisory board told the Trustees of the Shriners' Hospitals: "Gentlemen, you are working on the right line. You are bringing the hospital to the child, not the child to the hospital."

There are but two provisions thrown about admission into these hospitals. The

first is that the child's parents must be unable financially to obtain treatment for the child in a private institution. The second is that the child must be susceptible to being benefitted and there are precious few cases for which the surgeons see no ray of hope. For that reason, the Shrine is jealously guarding the hospitals to insure the fact that they are for the crippled children alone and not for the glorification of any man or memory.

At the last meeting of the Board of Trustees a resolution was adopted which provides that no donation shall be accepted that carries with it the provision of a memorial tablet or marker of any kind to any one. The corner stone of each hospital is to be simply inscribed "Shriners' Hospital for Crippled Children," with the Shrine emblem of the scimitar, star and crescent and the date of the laying of the corner stone.

As the work grows, the Shriners are confident that it will become one of the proudest boasts of Masonry.

—Forrest Adair.
The Oklahoma Mason.

Masonic Service Association in Texas

Brother Randell, Executive Secretary of the Masonic Service Association of America, is doing splendid work in carrying the message of this Association to every state he visits. Recently he visited his old home at Dallas and spoke before an audience of 1500 Masons of North Texas. The lecture was given in two sections, and between the sections was shown a film produced by the Association, illustrating the opportunity of Masons to help in the public school system of the country and in giving to our young manhood and womanhood a genuine equality of opportunity.

In commencing his remarks, he said: "My Brethren, what Masonry teaches in the lodge room she advocates in the world at large. That Masonic scholar

who said Masonry was an institution which sought to bring about the universal brotherhood of man, and which practiced in a small way within itself that which it sought to bring about in the world at large, told the whole story. And it is for that reason that Masonry puts the whole weight of its influence behind the public school system. She is the advocate of schools because she is the friend of knowledge. She is the advocate of public schools because she wants every child to have an equal opportunity to reach the greatest heights of learning of which that child is capable. Freemasonry realizes that, as the public school system is improved and extended, its ideal of absolute equality and opportunity for all is that much nearer to realization.

"Too many of us are inclined to take the public schools for granted, much as we do the churches, libraries and other institutions. It is something that gave us our education, something that we had to contend with, willingly or unwillingly, something that we finally finished with and then gave little or no thought to afterwards. That it did not always exist seldom occurred to us.

"From the standpoint of the Mason the greatest problem facing America today, the problem upon the solution of which depends the happiness of our own people, if not that of the whole world, is the problem of the future development of the public schools. How can we guarantee equality of opportunity to the children of today—and the children of tomorrow? We have seen how our forefathers brought this great system into being. We have seen some of the more recent developments which are intended to make the public schools an agency for enlightenment for all the people. What is the next forward step? We must not lose what has been gained thus far. We must hold fast to these advantages, guarding them as hard-won privileges deserve to be guarded, but

we can and we must do more. Inequalities still exist.

"Probably we shall never know the whole story of the Masonic influence back of the rise of our public school system. Many of the records are lost.

"In 1850 we find the free public school system, as we know it today, was thoroughly established as an American institution. In it every child obtains the foundation for his education, whether rich or poor. Every future American citizen passes through this common gateway unless his parents choose to send him to a private school where equivalent work must be completed before he can enter the high school. This feature forms the essential characteristic of our American schools as contrasted with those of Europe, where learning is carried on in two parallel systems; one, for the masses, short and with the bare essentials; the other, for the classes, leading on to whatever goal the fortunate individual may have in view.

"Our American public school system furnishes us with the nearest approach to equality of opportunity which can be found upon this earth today. But it does not yet measure up to Freemasonry's ideal. We have opened wide the doors of our public schools. Rich and poor alike may enter. Unfortunately the fact that the doors are open and that the schools are free does not mean that all children pass through them. As Masons we must ask ourselves why? A very little inquiry will reveal the fact that in all sections of the country we have some pupils whose parents are too poor to pay the cost of the necessary equipment and clothing. To buy an arithmetic often means that food is taken from the rest of the family. Distance from home to school has often been a handicap too great to be surmounted. Medical attention has not been available, and sickly children have been forced to remain at home because they could not compete with other boys and girls."

After the moving picture, Brother Randell made a plea for the success of the election and the importance of furnishing sufficient funds to properly operate and conduct the public schools, thereby giving equal opportunities for children to gain an education. Continuing, he said:

"Many States have compulsory educational laws. In some instances means of enforcement are adequate, in others they are not. Where they are not, the Mason can give his support to such enforcement. Many children are compelled to drop out of school. If there are not means at hand of giving assistance he can use his influence in that direction, not in spirit of alms-giving, but in genuine co-operation. There are many ways by which personal co-operation with the schools can be developed, and the individual must determine for himself which of these is practical in his own case. The real thing is to show his interest in his school and be able as an intelligent citizen to help them meet their problems.

"Finally, my brethren, the public school system of America must demand the unswerving devotion of every Freemason in the land. You and I must awaken. Do you know what your own home schools are doing? Do you know what they need? Are you helping to make these schools what they should be? Are you sending your children to school with the idea that the opportunity that they have there to meet and study with all the children of your community, no matter whether they be rich or poor, is a privilege? Do these children of yours realize that that privilege has been fought for, and that only in America has it been won?

"We want the child of every other man to have as good an opportunity as our own."

We regret that space does not permit us to give this splendid address in full.

—Texas Freemason, April, 1922.

The Needs of Our Public Schools

The following address is taken from Bulletin No. 8 issued by the Masonic Service Association of the U. S., and is here reproduced because of the vital message it bears to every Mason. We trust our readers will give it careful attention, as on the success of our Public Schools depends the welfare of our nation:

Fellow Stockholders:

We are going to discuss, for a few moments, the greatest business enterprise in which you and I are jointly engaged. It is practically a new business, having been in existence, in a nation-wide way, only about seventy-five years. The world knew nothing about this business a hundred years ago, and some of our colonial fathers scoffed at it as something which, if it could be attained, was not worth the having. As a business, let us analyze it for ourselves, carefully.

A careful analysis is justified. For this business is one which has a greater capital invested than any other enterprise in America. Tremendous amounts of real estate are owned. Great buildings house the shops. There are officers in every city and town in the country. An army of directors and workers is employed. Upon this business is spent the majority of our peace-time taxes. Into its factories goes the most precious material that our nation yields. Out of it comes a product, the value of which far exceeds our production of food-stuffs and manufactures combined.

This business, Fellow Stockholders, is the American Public School System.

The product of this "factory" is the education of our children—your boys and girls, and mine. Upon this product depends the future of America. We, as a people, invest more money in it than in anything else in which we are interested. The system is a corporation—and you and I own and operate it. When we consider that the high school enrollment jumped from 915,000 to 1,645,000

in eight years, and that only a little more than seventy-five years ago there were no High Schools in this entire world, we begin to appreciate how gigantic an enterprise it is, and how rapidly it is growing.

The analysis that we are to make is not based upon sentiment in any way whatever. Let us think in terms of Invested Capital, and Dividends; yes, and Wear and Tear, and Operating Expense.

It is from these points of view that we want to discuss the Public School system. Your child goes through the public school—how does he come out? You pay in more actual dollars and cents for the maintenance and upbuilding of the public school than you do for any other peace work that you are interested in as a tax-payer—what dividends do you get back? Your child is graduated from your High School—and what sort of a job does he get? More important still, what kind of a job does he hunt for?

We have the right of any stockholder to see what we are getting for our money. We are going to give credit for every bit of constructive work that enters into the product. We are going to charge every item which properly belongs on the debit side of the ledger. We are not going to admit that our efforts have been in vain, these seventy-five years. We are not going to indict the management, except as we shall find ourselves wanting.

Let us begin our survey.

The community in which we live has invested thousands, hundreds of thousands, perhaps millions of dollars, in our "plant." Yet that plant is idle more than three-fourths of the time. We admit that it should be idle a part of the time, perhaps a little more than half. But when the plant operates on a thirty hour a week schedule for only thirty-six weeks, is it not just to say—as stockholders—that the idle time is out of all proportion to the working hours?

We are not saying that the children and their teachers should put in eight hours a day, twelve months in the year. We are talking about our "plant"—the buildings. Are we using them efficiently? Someone may say that they are specially constructed, that they are not adaptable to the production of other things. Are we so sure? Could they not be so adapted?

Then let us consider the managers, superintendents and foremen. They are the faculty. Assuming that they are efficient, how about the way we handle them? Would you permit half or more of your foremen and responsible officers to shift from one plant to another every year? Would you expect them to be satisfied and happy in an environment where they were unable to become acquainted with their neighbors until the year was up, or practically so? Would you care to have a business in which all your skilled operatives were changing every three years? Yet this is what happens to your teachers. A large percentage of them shift from place to place, at the end of the school year; they know little of the community in which they teach until the school year is ended. Does this kind of organization develop efficiency?

The recent war brought out the awful lack of even the most elementary education in the young men of draft age. The percentage of illiteracy was found to be disgracefully high. Our government had to spend billions in training young men so they could understand and obey orders. We paid an awful price to give elementary education to these adults. Is it sound business sense to allow the next generation to come out of the schools as ignorant as these adults?

Good as our public school system is, we find that there is a tremendous economic waste in its administration. Viewed from a business standpoint, can we afford to let this go on? The public school system ought, in any balanced

scheme of things to link up very definitely, not only with "higher education" but with the home, business, and community life. Failing in this, there is an economic waste. The per cent of business and professional failures is an index of our school system. The per cent of failures is too high.

No self-respecting citizen—no stockholder in this great corporation of ours, needs to be told that the ideals of educated men and women must more and more be made the ideals of ALL our people. This is what we ought to mean when we speak of "Americanism." No thinking man or woman owning a share in this "Company" can fail to realize that the cost of education is a productive expenditure of money, that it will pay enormous dividends, and that in no sense of the word is it a charity!

It needs no argument to prove that the public school is NOT a place where political, religious or educational "axes" are to be ground! There should be no argument to prove that every one of us must understand and appreciate the value of the public service rendered by teachers. They should know us, and mix with us, and acquire a practical knowledge of the problems of life which we face, and which our children must face. And it is infinitely more important that we know the teachers into whose care we intrust the minds of our children. It is worth while, from a dollar and cents standpoint, for us to cultivate them, entertain them in our homes and make them feel that they are being relied upon, and that they can rely upon us!

We have spoken of "Americanism." What does it mean? What should it mean to our children? From this standpoint, what are the real needs of the public school?

"Americanism" means "Equality of Opportunity." We live in no feudal age. There are no barons or lords of the manor who hold us as chattels. Each

man and woman is a human soul, entitled to a fair chance. Inevitably we are bound to each other by the ties of brotherhood, and the future of our America depends upon every boy and girl growing into a healthy, happy, competent manhood and womanhood, able to cope with the conditions that a citizen must face. Our public school system should fit children to take advantage of their opportunities, and so make of themselves all that ambition and thrift and character may hope to attain.

Universal education, more than anything else, must be the goal of our Republic. Upon this rest the foundations of government, for only through intelligent citizens can our government continue in the years to come.

The bane of factory production is returned goods—goods which have been improperly manufactured and are sent back to be worked over. Do we realize that there can be returned goods in our schools? Have we ever stopped to think that it costs as much to put a child through the same grade twice as it does to put two children through once? Everything which helps the child to learn quickly is real economy. Only if a child is healthy will he do the required work. Otherwise he will hold back his classmate as well as himself. Health becomes the greatest possible economy and if there were no other grounds for asking that supervision of health be exercised over all children, this would be enough.

Our public schools can succeed only in proportion to the co-operation which they receive from the community. We have spoken of efficient organization. If this is demanded by the community, we will get the worth of our money. If a community demands teachers who believe in public education at state expense, the demand will be supplied. If the people of a community are determined that American ideals shall be instilled into the minds of their children, rather than the

vaporings of foreign agitators, the schools in that community will have 100% American teachers.

In return for all this the community must do its part. We must give the teacher a place among us. He must feel at home with us because he has come into our homes. It is necessary for the teacher to know the home background of the child if intelligent direction is to be given. We cannot expect whole-hearted work without some measure of appreciation.

How long since you have attended any school activities? The enterprises which the teacher promotes in order to show the child how to work with other children, fit him for the part he is going to play in mature activity and are as important as the work of the class room. The success of these enterprises depends upon your support, not only from the standpoint of the money which is spent, but because the child will have faith in this instruction and will believe in its importance if we as parents show him that we also believe. These enterprises are the links in the chain which the teacher offers as a tie between the school and the community. The community must not lose hold of its end of the chain.

As individuals we have three ways in which we can become a constructive force for the betterment of the public schools. We can do it as voters, supporting those measures which benefit the public schools, and voting against the measures which are opposed to their welfare.

We can do it by making our lives touch the lives of those directly connected with the schools. This does not mean working through a committee or an association. It means finding out for ourselves what the schools are doing. It means becoming acquainted with, and learning to know, the aspirations and the abilities of the teacher who

guides the destinies of our child during school hours.

Finally, we can give our support as parents. The child is a healthy animal as a rule, and has very little natural desire for an education. We must show him that the way to success in the world lies down the long road of education. We must make this road reasonably attractive. We must show him that education is his greatest asset.

The Public School which brings the child of the rich and of the poor together is the one great agency which makes for a responsible citizenship. Our children must know that the right to go to a public school has been fought for. They must know what it costs in terms of money and sacrifices. Do we realize that on the organization and influence of the Public School system depends the perpetuity of our Republic?

"We owe it to the childhood of the Nation and the childhood of the agricultural districts of our land to place at its disposal the utmost in educational facilities."

—Warren G. Harding.

"The supreme task of our democracy is the right training of its future citizens. On our success, in this great and complex undertaking depends the future of American civilization."

—Henry Louis Smith.

"The public school is the cornerstone of all American institutions."

—Los Angeles Examiner.

The Speakers' Bureau

Before the next issue of the Quarterly Bulletin, the Masonic Service Committee will address a letter to each of the Lodges of the State, inviting their attention to increased facilities for furnishing speakers at their regular or special meetings, and additional pictorial illustrations to accompany some of them.

The success of their campaign during the past year has warranted further equipment, and they hope and expect that each Lodge may be served during the coming season. Early correspondence with the Committee will help to engage any particular speaker desired, and to provide economical circuits of travel in many instances.

Take this matter up at your meetings this summer and notify the Committee of your desires in the matter, in order that arrangements may be made that will be satisfactory to all concerned.

Address Masonic Service Committee, Iowa Masonic Library, Cedar Rapids, Iowa.

Illustrated Address at Grand Lodge

A very interesting and welcome part of the program of the Grand Lodge on the second day of its recent meeting at Des Moines was the presentation of the Masonic Service Association moving picture, "Equality of Opportunity," and the address on this topic by Brother Realf Ottesen, Chairman of the Masonic Service Committee.

The earnest and convincing talk from Brother Ottesen and the pictured interest and accomplishment of the Craft in the betterment of public school conditions made a profound impression on the brethren of the Grand Lodge.

This topic and film has as yet been taken into comparatively few of our lodges and communities, but in those places where shown its influence has been of considerable service in consolidating public opinion to a steadfast support of the public schools and their betterment to every reasonable extent. Its good effects have been reflected in the result of a number of school elections held during the Spring months.

The Service Committee will be very glad to arrange for presentation of this topic, and suggests that early applications be made for same, as well as

other talks of value and interest to the Craft, by competent speakers. Address requests to Secretary of Masonic Service Committee, Masonic Library, Cedar Rapids, Iowa.

The Foundation Stones of Masonic Study

By ROBT. D. GRAHAM,
Denver, Colorado.

I would like to study Freemasonry. I want to know more about it. There is something here I don't understand and the more I read, the more bewildered I seem to get. Can you help me by naming the best books for me to read.

Something of this kind has come to the writer of this article so many times during the past twenty years that he was finally forced to adopt a certain definite outline of Masonic study. This outline, while it helped the Mason of mature years, did not seem to reach the newcomer.

In our effort to masonize the new material that has crowded within our ranks during the past three or four years, the conviction has been forced upon us that it is not about Masonry the Brother should study but rather Masonry itself. In order that he might do this, the following outline of personal work is suggested: The Masonic student should be able to repeat from memory the following suggested subjects:

I. I Corinthians, 13th Chapter, with last verse of 12th Chapter and first verse of 14th Chapter.

II. Gospel of John—I: 1-14.

III. Obligations of Three Degrees.

IV. A thorough knowledge of the steps, due forms, dueguards, grips, signs and words of the three degrees.

V. Scriptures used in the circumambulation.

VI. Prayers of the Entered Apprentice Degree and Second Section of the Master's Degree, with the Disciples' Prayer, as found in Matt. 6: 9-13.

VII. The lecture at the Presentation of the Apron.

VIII. The Working Tools and the lectures.

IX. The hymn used in the Second Section of the Third Degree.

X. The Charges of the Three Degrees.

In order that the student might grow, unfold and develop, he should apply himself to a certain amount of daily reading. This reading he could confine to

1. The Book of Job.

2. The Gospel and Epistles of St. John.

3. The Revelation of St. John.

4. The Sermon on the Mount—Matt. 5: 6-7.

5. The Monitor of his Jurisdiction.

The Scripture readings should be from the American Revision.

By the time the student has acquired a working knowledge of the material here outlined, he will have placed himself where an inner illumination would be possible. The great Light of Masonry can only be understood through the illumination of the Spirit that inspired that Book. It is this same Spirit that will also illuminate and make plain the words of Masonry.

Elsewhere in this number of the Bulletin we publish a short account of the trial of the officers of the American Masonic Federation, of Salt Lake City, Utah. A more extended account of this trial, and the history of this clandestine organization, will be published in "The Builder," beginning with the August or September issue. This account is being prepared by Brother C. C. Hunt, Deputy Grand Secretary, who was summoned as one of the witnesses, and who was present during the entire trial.

An appeal was taken by two of the defendants, Thomson and Bergera, but Perrott could not furnish bond and has already gone to Ft. Leavenworth to serve out his sentence.

These Rest From Their Labors

L. A. Monty, Marquette, March 3rd.
W. R. Hammond, Eagle Grove, March 16th.

Homer Johnson, Sioux City, March 16th.

Hal Hardin, Charles City, March 20th.

Frank True, Council Bluffs, March 20th.

John Mason, Davenport, April 2nd.

Walter H. Weed, Keokuk, April 7th.

John Robert Thompson, Cedar Rapids, April 12th.

Melvin Matson, Neola, April 28th.

Theophilus Irwin, New Virginia, May 2nd.

S. J. Haynes, Shell Rock, May 20th.

Dr. O. G. Winters, Des Moines, June 4th.

Judge Robt. Sloan, Keosauqua, June 5th.

A. C. Hoyt, Sioux City, March 22nd.

George L. Bethemeier, Mt. Pleasant, March 20th.

D. A. Winston, Atlantic, March 9th.

L. E. Hurlbut, Fort Dodge, April 6th.

"What art thou, Death, that in the thoughts of men

One word thy history writes, and that word Fear?

By what black power of logic or of ken
Dost thou all Christly truth make disappear?

"Not unto me wilt thou bring final grief
When closed mine eyes to all of earth will be;

Nor canst thou make the hours of love more brief

E'en though, O Death! I travel e'er to thee!

"'Tis but the weak and blind of thee have derad

And shrink with craven heart before thy might.

To thee, sweet Death, when mortal life hath sped,

I welcome give. I am Masonic Light!"

—Frank W. Reed.

Method of Holding Title to Masonic Temples

So many lodges are now planning the erection of Masonic Temples, and this office is receiving so many inquiries as to the best way of holding title, whether by incorporation or otherwise, that we have decided to reprint the report of the Special Committee on this subject, to the Grand Lodge of Iowa, and unanimously adopted by that Grand body in 1914:

"Section 99 of our Masonic Code provides:

'Each chartered lodge may, by its proceedings of record, or by its by-laws, provide for a Board of Trustees, to consist of not more than three members, who may be the three principal officers of the lodge, and their successors in office, or three members of the lodge, to be elected by ballot, and for such terms and to serve in such manner as the lodge may provide. The duties of such Trustees shall be to negotiate all loans for the lodge at its order; to make purchase of property, and to hold the same in trust for the lodge under its direction.'

"From the statement of facts submitted to me by the Grand Master, and set out in his address, the principal question for consideration and decision is this:

"Is title to real estate purchased by a lodge, and title taken in the name of the Trustees of the lodge and their successors, legal?

"Have such Trustees, as such, the right and power to execute mortgages and conveyances, when authorized to do so by the lodge?

"It is a well-settled principle of law that a voluntary, unincorporated society, lodge, or association, not being regarded by the law as a person, cannot take title to real estate, but such title may be held in trust by trustees for such society, lodge, or association, and the right of the society or association and its

members to the enjoyment of real property may be secured in this way.

Leggett vs. Ladd, 17 Oregon, 89 (95); 21 Pac. Rep., 133.

Douthill vs. Steinson, 73 Mo., 199.

"It is also well settled that an arrangement between the members of a voluntary association to vest the legal title to their property in trustees, to be held by them and managed pursuant to written constitution and by-laws, is valid; and the heirs of a deceased member take nothing in the realty on the death of such member. In support of this proposition see—

Goesels vs. Bunsler, 14 How. (U. S.), 590; 20 U. S., 357.

"Therefore, if such association can take and hold real property in this way, it seems to me such lodge or association, with their ownership, possesses all the incidents of ownership, and among others, the right to encumber or convey; provided, of course, that it be done in pursuance of proper authority conferred on the trustees, and to further the objects and purposes of the lodge or association. See—

Ahlendorf vs. Barkows, 20 Ind. App., 656.

Torrey vs. Baker, 1 Allen, 120.

Duke vs. Fuller, 9 N. H., 536.

Abels vs. McKeen, 18 N. J. Eq., 463.

"From a careful examination of authorities on this subject, I have no doubt of the right of the lodge to own and hold property, both real and personal, in the name of the Trustees; and when Section 99 of our Code is complied with, and real estate is bought and taken in the name of the Trustees, it is perfectly legal, and they have full power and legal authority to execute mortgages and make conveyances, when authorized to do so by the lodge.

"From the many authorities I have examined on this question, I find none that hold otherwise. The case of Duke vs. Fuller, 9 N. H., 536, is a well-considered

opinion on this subject, and covers all the questions raised by our Grand Master, and in my opinion is unquestionably good law. I have run down the many decisions involving church squabbles which involve the same principles, and I find no well-considered opinion that holds otherwise.

"So, too, in case a lodge becomes extinct for any reason, and trustees are not elected as required by the constitution and by-laws, a court of equity, on proper application, will interfere to prevent forfeiture, and will appoint trustees to preserve and care for the property.

"The property of the lodge or association is impressed with a trust character. It exists to be devoted to the uses and purposes set forth in the constitution and by-laws of the lodge or association, and it cannot be diverted to other uses and purposes. A trust will never be permitted to fail for lack of a trustee. A court of general equity jurisdiction has power to seize the property, name trustees, and see that the trust is fulfilled.

"Even though a lodge becomes extinct, or for any reason its charter is arrested by the Grand Master, and a new lodge is organized, partially from the old membership, such old members who are left out of the new organization have no right or interest in any of the property of the lodge.

"In conclusion, let me say that in my opinion the proper and legal way for all lodges to proceed, when temples or Masonic halls are to be erected is to take title to the real estate in the name of the Trustees of the lodge. It is the most simple and convenient plan. The control of the property is in the members of the lodge, and the Trustees cannot act without authority from the lodge. An examination of the authorities will convince the most technical title lawyer that under Section 99 of our Code the Trustees have a legal right to hold title, and to mortgage and convey, when so authorized by the lodge. It is my opinion

that to proceed otherwise will result in much confusion and dissatisfaction.

Faternally submitted,
William Hutchinson,
Committee."

Since under Section 263 of the Grand Lodge Code lodges are forbidden to incorporate, the method thus adopted by Grand Lodge is the best way to hold title where the Temple is to be owned by one lodge or Masonic body. But it frequently happens that the proposed building is to be owned by more than one body, as by two or more lodges, a Chapter, Commandery, etc. In such cases, the bodies usually prefer to organize an incorporation somewhat along the line of the Masonic Temple Association of Harlan, whose articles of incorporation are as follows:

Article I.

The name of this corporation shall be the Masonic Temple Association.

Article II.

Its principal place of business shall be at Harlan, in the County of Shelby and State of Iowa.

Article III.

The object of the corporation is to hold Real Estate and personal property, and may make Contracts, acquire, Sell and Convey, and lease property, and shall possess the same power in such respects as a private person.

This corporation may sue and be sued in its corporate name and shall have a common seal.

The corporation shall have the right to buy, hold, sell and convey personal property and such real estate, as may be necessary or convenient for the proper conduct of the affairs of the corporation.

All conveyances of real property made by the corporation shall be executed by the president and countersigned by the secretary with an impression of the corporate seal attached, if the corporation has a seal; and all releases of mort-

gages, liens, judgments or other claims that are required by law to be made of record may be executed by the president, vice president or secretary of the corporation.

Article IV.

The amount of capital stock authorized is Fifteen Thousand Dollars, divided into shares of Fifty Dollars each. No stock shall be issued until the corporation has received payment in full thereof at par in cash or property; provided, however, that when stock is to be issued for any thing other than money, it must be upon proper action by the officers or directors and subject to the approval of the executive council of Iowa, as provided in Section 1641-b of the Supplement to the Code, 1913, and any amendments thereto. The capital stock authorized may be increased by vote of Two Thirds in interest of all the stockholders, by the adoption of an amendment to these articles.

When the outstanding capital is increased, the additional shares shall be offered to the existing stockholders proportionately to their holdings at not less than par.

Article V.

This corporation commenced existence on the 23rd day of January, A. D., 1902, and its corporate period as fixed by its articles of incorporation will expire on the 23rd day of January, A. D., 1922, and is hereby extended under this renewal for a further period of twenty (20) years.

Article VI.

The affairs of this corporation shall be managed by a board of nine directors, who shall elect a president, vice president, secretary and treasurer and such other officers, including an executive committee, as they may see fit or as may be provided for by the by-laws of this corporation.

Article VII.

The annual election shall be held on the Second Thursday of January of each

year. Until the first election, which shall be held on the Second Thursday of January, 1923, the following persons shall be directors:

Name	Post Office Address
O. F. Graves	Harlan, Iowa
W. T. Shepherd	Harlan, Iowa
Adam Brown	Harlan, Iowa
T. H. Potter	Harlan, Iowa
E. C. Boel	Harlan, Iowa
C. D. Booth	Harlan, Iowa
O. P. Wyland	Harlan, Iowa
W. E. Cooper	Harlan, Iowa
T. N. Franklin	Harlan, Iowa

and the following persons shall be officers:

President, O. F. Graves, Post Office Harlan, Iowa.

Vice President, T. H. Potter, Post Office, Harlan, Iowa.

Secretary, L. M. Kerr, Post Office Harlan, Iowa.

Treasurer, T. N. Franklin, Post Office Harlan, Iowa.

All officers of this corporation shall hold office for the term of one year or until their successors are elected, and have qualified. Every director shall be a stockholder and if any director shall sell or transfer his stock in this corporation he shall at once cease to be a director. The Board of Directors may fill all vacancies occurring in its membership between annual elections by the appointment of qualified persons to hold office for the remainder of the term.

Special meetings of the stockholders may be called at any time by the president upon giving one day's notice in person or in writing to the stockholders and shall be called by him at any time upon request of the stockholders representing 10 shares of stock, and in case of his neglect or refusal to call a meeting, the parties owning stock to the amount of 10 shares may join in a call of the stockholders, which meeting shall be the same as though called by the president.

At all meetings of the stockholders each stockholder shall be entitled to one vote for each share of stock held by him, which vote he may cast in person or by written proxy.

Article VIII.

The highest amount of indebtedness to which this corporation may at any time subject itself shall not exceed two-thirds of its paid up and outstanding capital stock.

Article IX.

The private property of the stockholders shall be exempt from corporate liability except to the extent and in the manner provided by the laws of the State of Iowa.

Article X.

The corporation may make and alter by-laws at pleasure, and may authorize the Board of Directors to do so, subject to such restrictions as may be deemed advisable.

Article XI.

Amendments to these articles may be made at any annual meeting of the stockholders, or at a special meeting called for that purpose, two-thirds of all stockholders in interest voting for such amendments.

Dated this 30th day of January, 1922.
(Corporate Seal)

O. F. GRAVES, President.

L. M. KERR, Secretary.

In such cases the stock of each body is usually held by the Trustees. Frequently, also, stock is held in such Associations by individuals, in addition to the stock held by the Trustees of the different bodies. If this is done, care should be taken to see that the Masonic bodies interested hold a majority of the stock, since it has sometimes happened that a majority of the stock has been purchased by outsiders, and the building lost to the Masons for whose benefit it was originally erected.

The Alcove of Lincolniana is attracting a great deal of attention and this volume will add much interest to the collection.

The Iowa Masonic Library is in receipt of a book entitled "Wagstaff's Standard Masonry" by Denman S. Wagstaff, 33°, Inspector General Honorary, Southern Jurisdiction, U. S. A., A.° A.°. Scottish Rite of Freemasonry, Past Master. This book of 172 pages contains a great deal of valuable material on Masonic history, parliamentary law, statistics, definitions, etc., also a large number of very beautiful poems by the author. However, its value is greatly impaired by the lack of a good index. The Table of Contents is called an Index, but it is very meager and gives no indication of much of the valuable information contained in the book. The Index to Illustrations simply gives the number of the plate and not the page where found, nor are the plates all arranged in numerical order. Thus, Plate 15 is found following page 150 and Plate 16 following page 58.

The price charged for this book is \$5.00 a copy, and this we fear, considering the small size of the volume, will prevent its general circulation.

The Grand Encampment of Knights Templar, at its thirty-fifth Triennial Conclave in New Orleans in May, unanimously passed a resolution endorsing the Towner—Sterling bill pending in Congress. Copies of the resolution calling for the enactment of the bill into a law were forwarded to President Harding, the Vice-president and members of Congress. The Knights Templar put themselves on record as favoring in the largest measure possible all means tending to a mental enlightenment of children, young women and young men. They will bring their influence to bear on the bill.

The Grand Encampment also approved the plan suggested by the retiring Grand Master, Joseph Kyle Orr, of

devoting about \$400,000.00 annually to the education of girls and boys. Each of the Templar Knights is to be assessed \$1.00 each year to carry out this work. Money will be lent to American youths, preferably children of Masons, who would otherwise be unable to complete their schooling. The fund will be administered through a special board. Joseph K. Orr, retiring Grand Master, said that the education aid project will be put into effect at once. It will be the biggest public move ever taken by the Templars.

The Order of Rainbow

Since the most successful organization of the DeMolay for boys, the feeling has been general throughout the country that some such organization for girls should be started. In accordance therewith, "The Order of Rainbow" was organized at McAlester, Oklahoma, on April 6, 1922, starting with seventy-six charter members, being sponsored by members of South McAlester Chapter O. E. S. The Order may be sponsored either by a Masonic Lodge or a Chapter of the Order of the Eastern Star, or by both.

The ritual, having to do with the symbolism of the colors of the rainbow, is made very attractive and the assembly setting for the conferring of the degree is possibly one of the most beautiful in all secret work.

The object of the organization is to impress upon the girls of America their place in the home, the community, the church and the nation, and girls between the ages of 14 and 18, from Masonic and Eastern Star Homes, together with their friends and associates, are eligible to membership therein.

The organization is meeting with wonderful success and now has Assemblies in about fifteen states in the Union and many chapters and lodges throughout these states are interested in the institution of Assemblies, as the subordinate bodies are called.

Amendments to the Code Adopted by Grand Lodge, June, 1922

Inasmuch as the Grand Lodge this year adopted a large number of amendments to the Code, which became effective July 1st, and should be available for the guidance of the brethren as soon as possible, a pamphlet giving these amendments in full has been printed in advance of the publication of the new Code.

Any Brother desiring a copy should make written request therefor to N. R. Parvin, Grand Secretary, Cedar Rapids, Iowa.

Every Brother receiving a copy of this pamphlet should carefully preserve it until the new edition of the Code is ready, which will probably not be until some time this fall. Because of the fact that the present Code will 'soon be superseded by the new edition, no amendment slips will be printed this year. As soon as the new edition is ready for distribution the Masters will be notified and a notice published in the Quarterly Bulletin. We trust that the brethren will then secure copies of the new edition and discard the old one, so that there may be no confusion as to what the law is.

An exceedingly interesting volume recently came to the Library for the Lincolniana Alcove, which was started by Crescent Lodge of this city. This volume comes to us through Brother A. J. Walsmith, the Chairman of our Library Committee for the past year, who, in behalf of J. F. McNeill of Oskaloosa, presented it to the Library. This Brother is the only surviving member of the Lincoln Guard of Honor and the volume, which is a history of the attempt to steal the body of Abraham Lincoln, includes a history of the Lincoln Guard of Honor, together with the Lincoln Memorial Services for eight years. This was edited by John

Carroll Power, who was the Custodian of the Lincoln Monument and Secretary of the Guard of Honor. All of this Guard save Brother McNeill have passed to the Great Beyond.

The following timely caution against over-legislation is found in the address of the Grand Master of Nevada:

"My Brothers, I am not one of the class who believes that I have not performed all my duty unless I recommend some change in our code. We are doing too much of that already. In fact, I am of the opinion that our code as it is, is much like the Constitution of our country, 'just about the best ever,' and I say let us quit changing it every time some new phase of something is suggested. Rather let us study more thoroughly that which we now have and we will get along fine."

We wish the brethren in every Grand Lodge would steel themselves against the spirit of innovation that prompts them to continually tinker with the Masonic code, hoping to improve it. No human foresight will enable any legislative body to anticipate every question that can arise, and it is useless to attempt it. Some new phase of affairs after many years is presented and disposed of satisfactorily, but in order to provide against this possibility arising in the future a change is made in existing laws which may require several decisions to determine just what is meant thereby. There is greater danger in too much than too little legislation.

—Masonic Tidings.

This office is very much indebted to the Robbins Co. of Attleboro, Massachusetts, for a splendid collection of souvenir Masonic badges. This is one of the largest and most reliable firms handling supplies of this sort and anyone contemplating the purchase of souvenirs will do well to get in touch with them.

Onr Fraters Over There

We have in former issues of our Bulletin presented copies of poems by Judge Nelson Williams of Ohio. At the recent conclave of the Grand Encampment at New Orleans, Sir Williams presented the Report on Necrology, closing the same with a beautiful tribute in verse which we transcribe to our pages.

Again our line is broken; again the vacant chair.
Again true Knights have left us for service over there.

Again we bow in sorrow, but let us not despair,
For we shall meet—Tomorrow—our Fraters over there.

Yes, 'twill be but Tomorrow, and e'er we are aware,
'Till we shall all be leaving for service over there.

Oh, in that great Tomorrow, if for it we prepare;
We'll meet our absent Fraters and greet them over there.

Then farewell, friends and Fraters, your qualities so rare
Have fitted you for heaven, and service over there.

You have the life immortal; we have the vacant chair;
Your heritage the richer, for God is over there.

With God and Christ and Heaven, and free from pain and care,
Who would not leave this mortal for service over there?

So good-bye, absent Fraters; our sorrow we must bear
Until the grand reunion which waits us over there.

Grand Lodge Iowa A.F. and A.M.

Quarterly

Bulletin



Iowa Masonic Library



As Friend To Friend

I want to feel at the set of the sun
That some little deed of love I've done.
And as I pillow my head to rest,
I want to feel that I've done my best.

I don't want to think I'm sounding brass
Or a tinkling cymbal as I pass,
But I want to know I'm sincere and true,
And the right motive prompts the things I do.

I know about me more than you know;
I know my secret thoughts, and so,
I'm better able to judge, you see,
Whether or not I'm conscience-free.

I would rather be than seem to be—
I want to deserve what comes to me.
I would rather be unloved—unknown,
Than wear a crown that is not my own.

I want to see in my fellow-man
As many virtues as ever I can,
For in every one I chance to see,
I behold the Man of Galilee.

I want to sing as the days go by
A song that lifts the soul to the sky.
I hope you may live the whole day through,
Just as I'm thinking I'd like to do.

—Mrs. C. Whit. Gaskins.

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CEDAR RAPIDS, IOWA

NEWTON R. PARVIN Editor
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The Brotherhood of Man

J. W. STRATTON, *Creston, Iowa*

Whatever any one may think of the independence of individuality, there always remains the fact that all men are inter-dependent. It is not good for man to live alone, whether that man be industrial, commercial, or professional. A man who has nothing to do with his fellow men will either be a hermit or a dyspeptic. It is the constant rubbing with one's fellows that wears away the rough corners of crude humanity. He who continuously looks into the eyes of his fellow men sees in them something which he himself lacks, and straightway there arises a desire to attain that quality. He who sees no one but himself in his own looking-glass constantly conceives the idea that he is not only the ideal of creation but that all creation was formed for him. Asceticism begets bigotry, and bigotry is out of place in any man. To meet the world and fight it, to give and take, to know that you are one of many, is one of the healthiest recreations that God could have given to his highest creation.

In this struggle of man with man, in

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this mixing of the general populace, in this survival of the fittest, the contest would be a tragedy, cold and heartless, were it not for the desire of the human breast to be helpful one to the other; and, no matter how we look at the world, whether it is from the coldblooded standpoint of Wall Street, or the quietude of farm life, whether we are in the maelstrom of a cut-throat competition, or in the solitude of the cloister, we can not but understand that the human heart longs to hear a kindred beating and longs to reciprocate a brotherly love. It is true that Cain slew his brother Abel when he met him in business competition; it is true that the first city was built by a murderer, and our cities since then have been the breeding places of crime and corruption; but in spite of these facts, there is a milk of human kindness in the human breast; there is a brotherhood of man forming one of the fundamental constituents of our psychological makeup; there is a desire to be brother with brother, and these facts are constantly overcoming the baser makeup of the human life. The Good Book says, "Be not overcome with evil,

but overcome evil with good"; and although cut-throat competition says, "Do the other man before he does you"; the human soul overrides cut-throat competition and cries above it all, "Be a brother to your fellow man, and he will be a brother to you." Victor Hugo paints the picture of a galley slave, down-trodden, submerged, outcast, a friend of no one and friendly to no one, until he met a man whose soul was so filled with a desire to be manhood's brother that he, the Bishop of D——, transformed the life of Hugo's galley slave. The constant drop of water will wear away the hardest stone, and the constant love of humanity will soften the most savage breast.

Nowhere in the world is this seen better than in our fraternal and club life of America. Every fraternal organization that has sprung into existence from the time when Solomon organized the builders of the temple of Jerusalem until the creation of the last mushroom benevolent organization, from the time when the slaves of Egypt huddled together in their misery until the most recent aristocratic club house of any of our great cities has been built, men have desired to congregate together, that, by the very congregating, they might become the stronger. Physical science tells us that wooden chips floating on the mill pond will eventually be found huddled into one group; philosophy tells us that birds of a feather will flock together; common sense tells us that, when the heart is sad and the life is weary, one longs for the companionship of his kind.

The day is past when churches and society are constantly condemning fraternal combinations. It was in the eleventh century when the French government persecuted the Knights Templar; it was in the middle ages when the feudal lords prohibited the gathering together of the underlings; it was in the early American civilization when the church spent all its fury damning the

secret societies; and, although a few cults and creeds still exercise themselves in this proclivity, the general mass of humanity accept it as a necessary condition. The brotherhood of man is the tie that binds the sailor to his shipmate, the soldier to his comrade, the tramp to his fellow hobo, the workman to his fellow toiler, and the millionaire to the rest of Fifth Avenue. It organized the Four Hundred of New York. It formulated the Masonic fraternity and the followers of the triple links. Following in the steps of Damon and Pythias, who would sacrifice life for life, it made this and other kindred fraternal organizations possible. It is the social tie that binds the churches; for, although the individual faith must have a reason for itself and although the individual hope is based on a city that is not made with hands, yet the gathering of the people in ecclesiastical organizations is not due to faith or creed, but due to the instinct of the desire of man for man.

The brotherhood of man was known in the Teutonic forests, when the savage hordes of Germany banded themselves together for self-existence; the brotherhood of man was seen when the crusaders followed Frederick Barbarossa across the marshes and wilds of Asia Minor; the brotherhood of man gathered the clans together on Scotland's hills to follow the trail of the fiery cross; the brotherhood of man has no finer depiction than the esprit de corps of the sons of old Killarney, for whoever saw a son of Erin's Isle who did not love to smoke his pipe with a kindred soul? The brotherhood of man was seen when Johnson met Carlyle and they sat for hours together smoking their long pipes and never saying a word, and going away satisfied with the conversation. The brotherhood of man draws men together. makes men bigger, makes life richer, and prepares humanity for its eternal home. The population of that eternal world will be one great brotherhood, without schism

or sect. without spite or spleen, without fightings or fear, without distinction or death; but that brotherhood will be a coalition of humanity in which all humanity will join.

Semi-barbarism knew of the brotherhood of man only by parcels; mediaeval civilization increased the extensiveness of this feeling but very little; modern civilization can not know it in its fullness, because of the narrowness of the human soul; and yet, crippled with all of humanity's frailties and foibles, the desire of man to be brother to man longs for that consummation when all men will be brothers each.

Carlyle said in his work on Goethe, "A mystic bond of brotherhood makes all men one," and again he said, "To understand men, we must look beyond the individual man and his actions or interests and view him in combination with his fellows." And, although Jean Ingelow said,

"Man dwells apart, though not alone,
He walks among his peers unread;
The best of thoughts which he hath known
For lack of listeners are not said";

yet Richter, in the essay in which he compares the individual man with the collective man, says that, "Man in brotherhood resembles glass, smooth and polished when unbroken; but man alone is like a splinter, sharp and useless and full of danger."

Man alone is a pirate in the sea of ruthless competition; man together, bound by ties of brotherhood and sympathy, marks the progress of the highest age of the best of humanity. 'Twas Bobby Burns, that Ayrshire plowman, who knew the solitudes of the cotter's hut and knew the ruthlessness of Edinburgh's inhumanity, who said:

"Man whose heaven-erected face the
smiles of love adorn,
Man's inhumanity to man makes countless
thousands mourn."

And it was George Eliot who said, "The human heart finds nowhere shelter but in human kind."

Solitude has created countless ascetics, idiots, and criminals, while brotherhood and sympathy have saved myriads from misery. Even the Man of Galilee gathered twelve friends about him; and, although one of the twelve was a traitor and a devil, yet, the Good Book says, he gathered these "in order that *they* might be with *Him*." God never made a man who did not desire some sort of society. Even Thoreau, living on his stone pile around the ponds of Concord, longed for the squirrels and the birds. "Hypatia" is a revolt against unreal and unnatural solitude. Humanity's best can only be found when man is kindred to man.

Long live the day when all that is best in the human heart will cry for its better in another heart! Long live the day when man will ne'er be satisfied without his fellow man! Long live the day when the brotherhood of humanity, the cohesion of kindred spirits, will weld together the best that God e'er gave!

Mr. C. S. Gassner, whose death occurred in Philadelphia last August, was well known as the founder of an organization known as "The Tall Cedars of Lebanon", organized in 1902. Brother Gassner was at one time a student in Iowa Wesleyan College.

The Library is very deeply indebted to Brother Wm. Crofts Bullen of Atlanta, Georgia, for a number of donations to the Museum Department, in the way of coins, specimens of petrified wood, etc. We take this means of expressing our appreciation to Brother Bullen for his continued interest in our Institution.

The Left Side

By C. C. HUNT.

Some time ago a Masonic publication was asked the question, "Why do we make use of the left side in certain degrees rather than the right?" The answer given was as follows:

"In the symbolism of Masonry, the First Degree is represented by the left side, which is to indicate that as the left side is the weaker part of the body, so is the Entered Apprentice's Degree the weakest part of Masonry. This doctrine, that the left side is the weaker side of the body, is very ancient. Plato says it arises from the fact that the right is more used; but Aristotle contends that the organs of the right side are by nature more powerful than those of the left. Among the ancients the left hand was a symbol of equity and justice. Thus, Apuleius (*Met.*, I. xi.) when describing the procession in honor of Isis, says one of the ministers of the sacred rites 'bore the symbol of equity, a left hand, fashioned with the palm extended; which seems to be more adapted to administering equity than the right, from its natural inertness, and its being endowed with no craft and no subtlety'."

Another Masonic publication quotes this as a "typical example of the absurdities into which interpreters of Masonic symbolism fall" and goes on to say, "We don't believe a word of it."

"Our guess is just as good and just as worthless as anybody else, as a guess. Our guess is that, as a man must be a Mason at heart, the left side is used for obvious reasons. The left side is no 'squarer' than the right so far as another degree is concerned, but there is a pleasing variety in 'changing sides' as the degrees progress and the third degree very fittingly, it seems to us, includes the whole anatomy associated with secrecy and with the organs of thought and feeling.

"Where a commentator gets the idea that the first degree is 'the weakest de-

gree in Masonry' is beyond us. To our notion it is one of the very strongest, though in the nature of things the third degree is the climax and culmination of the Blue lodge degrees.

"If we were asked why the left side is used in one degree and not in another we would answer that as the first degree signalizes the candidate's entrance into Masonry, the left side is used to emphasize the great truth that his heart must be profoundly involved in the ceremonies and therefore we use the left side to impress this truth and the further truth that he must first be a Mason in his heart before he is fit for any ritualistic degrees at all.

"We would not lay down this explanation in any oracular manner but would merely give it as our interpretation, supported by the unmistakable and explicit teachings of the degrees. The great trouble with the 'symbolists' and interpreters is that so many of them try to make their own individual opinions and interpretations something like the landmarks of the craft, whereas they have no more authority than humbler brethren who lay no claim to superior insight into the esoterics of the craft."

This is an apt illustration of the ill-considered criticism in which some Masonic writers are inclined to indulge when other writers give expression to views on Masonic symbolism which do not agree with those of the critic. They assume that the opinion of their brother writer is a mere guess, and a nonsensical one at that.

The fact is that Masonic symbolism, like a fable or parable, has many interpretations, and each brother has a perfect right to choose his own. If such interpretation brings him nearer to the light and opens to his mind the truth, he is not to be criticised for giving it expression. In the present case the answer criticised was not a guess or a mere personal opinion of the publisher who answered the question, but was copied ver-

batim from Mackey's Encyclopaedia, and is the generally accepted opinion among Masons.

The Barney cipher of 1817, which is claimed to be the original Webb work gives this answer to the question: "Because the left side is said to be the weaker side of man; it was to signify that it was the weaker part of Masonry I was then entering upon, it being that of an Entered Apprentice."

The very word "left" is from an Anglo-Saxon word which means "weak". The Century Dictionary says: "The left hand or arm is thus the weak one, as compared with the right, which is stronger because in more active use." For this reason a man is sometimes called left-handed, to indicate that he is clumsy, awkward, unskilled, etc.

Note the following illustrations from this Dictionary:

"Histo: What kind of man?"

"Pisto: That thou mayest know him perfectly, he is one of a left-handed making, a lank thing."

"The commendations of this people are not always left-handed."

"An awkward address, ungraceful attitudes and actions, and a certain left-handedness proclaim low education."

A similar illustration from the Standard Dictionary is:

"There is a certain left-handed wisdom that often overreaches its own objects; which grasps at the shadow and lets go the substance."

"Milton acknowledged that in prose he had the use of his left hand only."

The Standard Dictionary gives the same definition as the Century, and says of the left side: "This side in man is ordinarily inferior in muscular strength, readiness and skill, and its hand is less under control than the right hand for operations requiring delicate manipulation."

Webster's Dictionary defines "left" as: "Designating, or of or pertaining, to that side of the body on which in man

the muscular action of the limbs is, with most individuals, weaker than on the other side."

The trouble with the critic in this instance is that he misinterprets the answer in his comments. Mackey does not say that the "first degree is the weakest *degree in Masonry*" but "that the Entered Apprentice is the weakest *part of Masonry*." In so stating he is but quoting from the generally accepted Webb ritual. Whether or not this interpretation was original with Webb I know not, but I do know that it has been generally accepted by Masonic writers as the true one. I am inclined to think that Webb was not the originator of this interpretation, for the reason that it is accepted in countries where his influence did not extend.

In my reading I have frequently found reference to the left side as though its use in the first degree to indicate unskilled was unquestioned. Of this the following is an instance:

"It is not to be expected that a child or a savage can be prepared at once to receive all the instruction necessary to the complete development of his three-fold nature. He must advance by steps, from the simplest to the most complex, from the concrete to the abstract. There is no doubt that the idea of Mind, still more of Spirit, comes later than the knowledge of the Body and other objects that can be perceived by the Senses. Preparation, therefore, for education along the lines of such knowledge as can be derived only from natural objects must be incomplete. Hence our candidate's preparation is in the First degree confined to the *left side*. *The symbolism of the left side is well known*. That side has always been regarded as the side of less honour than the right, and, consequently, is appropriately used to represent the Sensational part of man's nature, while the right side connotes the Rational side."

In referring to the first degree as the

weaker part of Masonry the early ritualists did not mean that it was the *weakest degree*, but that it dealt with the inexpert, the unskillful, the beginner. They had no thought of implying that this degree was unimportant, uninteresting, or of little use. In the importance of the lessons which it teaches the first degree is indeed one of the strongest. The primary grade in our public schools is called the *lowest*, not because it is of least importance, but because it deals with the things which the pupil must learn *first* if he is to make any progress in knowledge. Without these as a foundation, no temple of learning can stand, and yet it is called the *lowest* grade.

In a similar way the Entered Apprentice degree of Masonry is called the *weaker part* because although its teachings are of the utmost importance, it is for the *beginner* in Masonry, symbolically supposed to be *unskilled* in its truths. He is the novice who is laying the foundation of his Masonic instruction, and as a beginner he must be prepared in his heart before he can understand the first principles of Masonry. The heart is on the left side of man, and the Entered Apprentice degree deals with the things of the heart, the very fundamentals of Masonry.

As the lessons learned in the first grade of the public schools must remain with the pupil in all the other grades through which he may pass, so the teachings of the Entered Apprentice degree must never be laid aside as the brother advances in Masonry. He should never for one moment think that because the Entered Apprentice degree is the weaker part of Masonry that he has nothing more to do with it after he has passed to the degree of a Fellow Craft. If he ever becomes a Master it will be because he has *mastered* the principles of the "*weaker part*" and uses them as a foundation on which to build the superstructure of that enduring temple in

which his soul is to have an eternal habitation. In this way only can that which has been "sown in weakness" be "raised in power", and that which was weak become strong; and in this way only can one truly say "My strength is made perfect in weakness."

Robert Burns

It is well known that the poet Robert Burns was an enthusiastic Freemason, but that he was also a Royal Arch Mason is not so well known. Dudley Wright, in his book, "Robert Burns and Freemasonry" gives an account of the poet's exaltation.

In the spring of 1787 the poet with his friend and brother Mason, Robert Ainslie, started on a tour to the south of Scotland. Among other places they visited Eyemouth, where they stayed at the home of William Grieve, a brother Mason, whom Burns describes as "a joyous, warm-hearted, jolly, clever fellow". At this place was a lodge to which was attached a Knight Templar Encampment working both the Royal Arch and Knight Templar Degrees. The minutes of this Encampment contain the following entry:

"Eyemouth, May 19, 1787.

"At a general encampment held this day, the following brethren were made Royal Arch Masons: namely, Robert Burns, from the Lodge of St. James, Tarbolton, Ayrshire, and Robert Ainslie, from the Lodge of St. Luke, Edinburgh, by James Carmichael, William Grieve, Daniel Dow, John Clay, Robert Grieve, etc., etc. Robert Ainslie paid One Guinea admission dues, but on account of Robert Burns' remarkable poetic genius, the encampment unanimously agreed to admit him gratis, and considered themselves honoured by having a man of such shining abilities for one of their companions."

It will be noticed that before his exaltation Burns and his friends were called "brethren"; after exaltation he is

mentioned as one of the "companions". This proves that the distinction between these two terms was fixed even at this early date and is not a modern innovation, as some have claimed.

It is possible that the poet was also a Knight Templar. On this point Brother Wright says:

"Bro. Alfred A. Arbuthnot Murray, Grand Sc.E. of the Supreme Grand Royal Arch Chapter of Scotland, speaking from his knowledge of the old working of the Scottish Royal Arch Chapters, thinks that in all probability Burns was made a Knight Templar as well as a Royal Arch Mason in Eyemouth, as under the old regime the two were always given together."

Masonic Picnics

During the summer months our brethren and their families have held many enjoyable Masonic Picnics. We find the list much too long to allow more than mention of them. The reports that come to us indicate that each was an opportunity for social and fraternal acquaintance, contest in amusing sport and inspiration to renewed Masonic activity. At each the spirit of hospitality, and emulation in culinary skill, was in full evidence, and the happy laughter of children added to the charm of the surroundings.

The Kossuth County Masonic Picnic was held at Algona, June 23rd. Hon. T. P. Harrington and Rev. W. J. Todd spoke to the attendance.

June 23rd the Masons of Miles, Preston and that neighborhood picniced near the former place, closing with an enjoyable toast program.

June 27th the Humboldt County Picnic Association had a successful meeting at Humboldt. Frank S. Moses, P. G. M., speaker.

July 6th, the Kingsley lodge entertained the Masons of Marcus and all their families. Sports and a bountiful supper were enjoyed.

July 14th, Boone County Masonic Picnic at Nic-O-Let Park, Boone, attracted a happy throng.

July 14th, Sioux City Masonic Picnic at Interstate Fair Grounds, was attended by 4500, who witnessed a splendid program, and heard a fine address from Bro. W. B. Whiting.

July 25th, Butler County Masons and O. E. S. met for a jolly day at Pershing Park, Clarksville.

July 26th, the Masonic families of Alden held an enjoyable picnic supper in their pretty park, followed by a talk in the lodge hall by Frank S. Moses, P. G. M.

August 3rd, Linn County Masonic and Eastern Star picnic, at Marion's pretty park, was largely attended, and addressed by Mrs. Max Mayer, on American Citizenship.

August 4th, Whiting and Sloan lodges at Bigelow Park, Brown's Lake.

August 4th, the Audubon County Masonic Picnic featured the Shrine band from Des Moines, and had a day of music and good fellowship.

August 15th, 1000 Masons and members of their families, representing many lodges of northwestern Iowa, gathered at Stony Point, Spirit Lake, and formed an Association for further meetings, electing W. M. Turner, Estherville, President; Ray Cobb, Spencer, Secretary; and G. C. Taylor, Spirit Lake, Treasurer. A fine address by Rev. L. M. Dorreen of Sioux City was a feature of the afternoon.

August 17th, Sac County Masonic Association held their second annual outing at Lakewood Park, and repeated a former success. J. M. Graham, S. G. W., C. B. Clovis, J. G. W., Frank S. Moses, P. G. M., were present. Bro. Realf Ottesen of Davenport spoke on the topic of "Respect for the Law" with telling effect.

August 20th, Integrity Lodge of Bussey sponsored a picnic at Evelands Grove, which was attended by more than

1000. An interesting program was presented, including an address by Grand Master Glaze. Ten neighboring lodges were represented.

August 20th, 400 Masons and their families representing Webster City, Jewell, Williams and Stratford met at Briggs Woods for an enjoyable dinner and program. Bro. N. J. Loring and Rev. Bros. Mitchell and Herbst made appropriate addresses.

August 22nd, Wilton Lodge picniced at Henderson Park.

August 22nd, Cass County Masonic Picnic at Atlantic. Rain marred the attendance and pleasure. Grand Master Glaze was present, and Bro. Realf Ottesen of Davenport made a splendid address.

August 22nd, the two lodges of Muscatine held a picnic at Staley's Lake, near that city. Details are lacking.

August 23rd, Montgomery County Association Picnic at Elliott attracted 1500 and was a pronounced success. C. B. Clovis, J. G. W. and Rev. McKenzie of Shenandoah were the speakers of the day.

August 29th, Masonic and Eastern Star Picnic at Fairbank. Rev. G. Chalice of West Union, speaker.

August 29th, Masonic and Eastern Star Picnic at Sheffield included those of Hampton, Rockwell, Thornton and Geneva bodies. Sports, eats and dancing assisted in the fraternal jollity.

August 30th, Allamakee County first Masonic picnic at Waterville drew a splendid attendance and was voted a success. Rev. Bro. Ackman, of Monona, speaker.

August 24th, Masonic families of Traer and vicinity numbering several hundred had a picnic at Ames Grove, Buckingham, with a varied program enjoyed by all.

September 1st, Ida County Masonic Picnic at Battle Creek was attended by over 700, and reflected much credit on

Perseverance Lodge, who were responsible for the details of this meeting.

September 1st, Dubuque County Consistory Club at Eagle Point.

September 4th, Pottawattamie County Masonic Picnic at Oakland drew about 2000, who were cared for splendidly by the local brethren and committee on arrangements. Bro. E. G. Williams spoke on the application of Masonry to industrial problems.

September 4th, Appanoose County Masons and families gathered at City Park, Centerville, in goodly numbers, for an afternoon and evening of visit, contest and refreshment.

September 4th, 1500 folk of Masonic connection from Eddyville and vicinity gathered at Wylie's Grove and had "one big day". Grand Master Glaze and Rev. W. G. Ramsay of Ottumwa gave interesting addresses.

September 4th, Za-ga-zig Shrine of Des Moines sponsored a Labor Day picnic on the grounds of the College at Ames, and 3500 participated in the merriment.

September 4th, Redfield Masons and their friends had an enjoyable picnic at Dexfield Park.

The Widow's Son

Brother Chester De Vonde, noted playwright, and a member of Pacific Lodge No. 233 of New York City, has written a Masonic Passion Play entitled "The Widow's Son". This was recently exemplified by Pacific Lodge before a large body of Master Masons, and was pronounced by those who heard it as a wonderful production.

In answer to a question by a reporter of the "Masonic Review" as to how he came to write this play Brother De Vonde said:

"One night I visited the lodge and saw men walking through a great drama in the rough. In fact, as I sat there and listened to the dialogue, it dawned upon me that in this loosely joined drama

there lay the nucleus of the greatest drama ever written. It had great beauty, and untold dramatic possibilities. I just tingled to see it done as the man or men, who ever originated it, must have hoped to see it done. So I took a hold of it, and then came many weeks of interesting research for correct data, as to costumes, language, and historical facts. At last I gathered enough facts to enable me to at least start work, and it grew in the making. It is not completed by any means. It is an unpolished jewel, and is only in the process of polishing. How long it will take me to complete this drama I do not know, for it is a colossal undertaking, and when you stop to think of it, it covers one of the most interesting periods in the history of the world. 'The Widow's Son,' as I found it, was a little playlet. It has now developed into a big drama, and if I live to complete the work, as I hope to, it will become the Masonic Passion Play. For that is exactly what the originators of the drama intended it to be, I am sure. Each character is the antithesis of the other, and each character represents a different phase of life. Take 'Hiram,' for instance, 'he' is the protagonist, and epitomizes in integrity; then take 'Ju,' a disgruntled, disappointed, disreputable person. Where 'Hiram' sees good, 'Ju' can see only bad. Where 'Hiram' sowed seeds of love, 'Ju' sowed seeds of hate. And in the supreme test, who is the victor, 'Hiram' or 'Ju'? To preserve his integrity, 'Hiram' gives his life. And at the climax of his hate, 'Ju' gave his. But what a difference in the passing of the two. To me the character of 'Ju' appeals, that is the reason that I chose to play him. In that last moment, as he raises his head and confesses his guilt, he sees for the first time, 'Hiram' as he was, and knew only too late, that hate had dimmed his eyes. Evil as 'Ju' is, he appeals to me, appeals to me if only for the intense suffering which he experiences when his eyes

are opened. 'Ju' is not a coward, he has no fear of his fate, for he played a game and lost; he is ready with the payment. But in that glimpse of truth which came to him in the last moment, is an agony of regret; regret that it did not reveal itself before the fatal meeting. It is the painting of these two characters that makes this drama so different from all others. There is no triangle, there is no sex problem. It is a big story of right vs. wrong, brawn vs. brain, and love vs. hate. Even in death, 'Hiram' triumphed, for he died to preserve that for which he had lived. And in his passing, took with him the love of millions of his brethren who have lived through the centuries that have followed, while 'Ju' wanders outside the pale of spiritdom. To play 'Ju' is no easy task, for 'Ju' has a message to deliver, and in the delivering, he must feel all that he whom he impersonates felt. And if I can deliver 'Ju's' message as I have interpreted it, then my work has not been in vain. For as I said before, in that last moment when the veil had been removed from 'Ju's' eyes, he knew what he never knew before, right always predominates.

"That is how I came to write, or rather re-write, 'The Widow's Son'. It has been a wonderful undertaking, and I have grown to love the work. How long it will be before the word 'finis' is written to the work I do not know. But the day that word is placed at the end of the script, will be a sad one for me, for each and every character in 'The Widow's Son' has become a living, breathing man, and each one of them I know just as I do you, Herbie. So when the time comes for me to say good-bye to the work, and each character passes in a farewell review, then 'Ju' will have a second awakening and will know that the Brotherhood of Man has sown seeds that has blossomed into the Fellowship of God."

The following letter from Brother Kenderdine, of Iowa City, expresses the views of many thoughtful Masons of the present day, especially in calling upon Masonry to cease being an "anti" organization, and to be more concerned about the positive good she can do herself.

"Dear Brother Parvin:

"I am not a Romanist, nor married to one, nor have I any Romanist relatives that I know of, so I do not think I am unduly prejudiced in the statements I am about to make.

"I regard Romanism as a system, as inimical to American institutions, at variance with the very purposes of this Government. But I do not believe that this is true of the average Catholic American. My observation is that he is apt to be as loyal in obedience to law and order as some of us. Perhaps more so, for he imbibes respect for Authority with his mother's milk.

"I do not think any man should be proscribed in business, in social relations, or in politics because of his religion. The necessary corollary of that is, that I resent the Anti-Catholic propaganda now filling pages of Masonic publications. I say, let us be silent about the Church; let us ignore their foolish and intolerant tactics. Let us be as Woodrow Wilson once said: 'Too proud to fight.'

"Sometimes I fear that Masonry is being swept from her traditional moorings of liberalism and engulfed in a vortex of 'herd madness.' Pike says somewhere in the 'Morals and Dogma' that when Masonic Lodges are no longer asylums for free thought, free speech and liberality they have ceased to function as intended.

"We run the danger of becoming too respectable; a sort of cachet of minor attainment, the goal of what the French call, the 'petit bourgeois'.

"I want to see Masonry more than a mere social organization, or an 'anti or-

ganization'. I want to see it active in seeking social justice, in doing charity and not merely satisfied with conferring degrees and holding communications.

"But what can we gain for Masonry or for America by entering into crimination and recrimination with our Catholic neighbors? We can take a page from the experience of the Elks, with profit to ourselves. Much as I love Masonry I find myself wondering if it is embodying the real fraternal ideal of America. We want it to do that and to close its doors to no one because of creed or political faith.

"Fraternally,

"G. A. Kenderdine."

Talks to the Lodges

The conferences of the members of the Speakers' Bureau of the Service Committee held during September were well attended and of inspirational value to all present. Series of addresses have already been initiated in several of the larger cities, through concerted action of their various lodges. Requests are coming in to the Secretary's office for later meetings from many lodges and groups of lodges, and the interest awakened last year seems to be lively.

The resources of the Service Committee and of the Masonic Library are at the service of every lodge and should be made use of to stimulate and interest in every phase of Masonic endeavor. Many of the most able and eloquent brethren in the State are enlisted in the Speakers' Bureau, and their co-operation in spreading the gospel of Masonry is deeply appreciated.

The Craft will be largely benefitted as they avail themselves of opportunities to hear these brethren talk on the practical application of our tenets. Officers of lodges are urged to early correspondence for mutually convenient dates, with the Secretary of our Masonic Service Committee.

The Consistory and Shrine bodies of Cedar Rapids have voted to build a \$500,000.00 addition to their present quarters. Every member of both bodies had an opportunity to vote on the proposition, as ballots were mailed to each one with request that he mark the ballot and mail it to the Recorder. A large vote was cast which resulted almost unanimously in favor of the building.

The plan is to occupy the entire tract now owned by the Consistory and build around the present structure.

As the Grand Lodge has frequently met in Cedar Rapids and so many of the Masons of the State are familiar with the present building and its location, we reproduce from the Cedar Rapids Gazette the following description of the proposed addition:

"The present Consistory building erected in 1908 has been outgrown and the necessity of larger and more complete quarters has been apparent for some time. The proposed building will be on ground at A Avenue and Sixth Street occupied by the Consistory building, the brick house adjacent to it and the frame house to the east. The tract has a frontage of 180 feet in A Avenue and a depth of 140 feet.

"In the development of the plan the Consistory building will remain and become a part of the completed whole. The plans call for a dining room on the ground floor to seat 2,000 persons. Adequate kitchens, store rooms and quarters for a heating plant would also be provided on this floor.

"On the second floor there will be two additional lodge rooms with ante-rooms entered from a large reception lobby which has a mezzanine floor around three sides. Office rooms, reading and smoking rooms and many committee rooms will also be provided on this floor.

"The main auditorium 90 by 180 feet, to seat 2,500, with a stage thirty by ninety feet will be the feature of the third

floor. Special arrangements have been made for Shrine ceremonials and for taking care of large gatherings.

"The construction will be of re-inforced concrete, fire-proof and faced in A Avenue and Sixth Street with brick and cut stone trimmings. The front of the building in A Avenue will be beautified by a row of columns and an ornamental entrance leading directly into the reception lobby."

On September 15th Clinton Lodge No. 15, of Fairfield, celebrated the Seventy-fifth anniversary of the instituting of their lodge. The early history of the lodge was read, from which it appears that there were eight original members, of whom three remained to participate in the Fiftieth anniversary twenty-five years ago. Dr. George P. McGill delivered a fine address on "Masonry and Patriotism".

Brother Robert C. Wright, author of "Indian Masonry" a book that is in great demand from our loaning department, was a former resident of Boone, Iowa. Last August he revisited his former home, and the Masons of Boone had the pleasure of listening to a very interesting and instructive lecture by him on the subject of "The Real Master Mason".

At a special meeting of Acacia Lodge No. 176 of Webster City recently, Brother J. W. Young had the pleasure of conferring the Third Degree on his grandson, in the presence of his son, the father of the candidate.

Another similar event, and even more remarkable, took place at Northwood, in July last, when the Master Mason's Degree was conferred on B. B. Whitcomb with his grandfather acting as Master, his father as Senior Warden and his uncle as Junior Warden.

Benevolent Lodge No. 451 recently met to honor three of its members who had been Masons for more than fifty years, all of whom were charter members of the lodge. One of these old brethren was the first Master of the lodge and another was the first Senior Warden. Each filled his original station on this Anniversary occasion.

A member of the Masonic Fraternity of Pennsylvania, who does not desire that his name be divulged, recently gave \$50,000.00 as a Trust Fund for the education of orphans of Masons in the Elizabeth Masonic Home. He gave also large sums to the Harrison Public Library, the Y. M. C. A., the Y. W. C. A. and the Home for the Friendless.

Vesper Lodge No. 223 of Onawa report that Prof. M. W. Pullen, of John Hopkins University, recently gave them a very fine address on the subject of "The Forty-seventh Problem of Euclid". There was a large number of brethren present and many remarked that it was one of the best and most instructive lectures they had ever heard.

On June 23rd the members of Tri-Luminar and Council Lodges of Oskaloosa tendered a reception to Grand Master F. W. Glaze, which was so enthusiastic and spontaneous that he says he can never forget it. The Mayor of Oskaloosa, Brother Frank E. Smith, a faithful Mason and worker, and a life-long friend of the Grand Master, presided, and paid a glowing tribute to Brother Glaze as a man and Mason. Past Grand Master Amos N. Alberson, Junior Grand Warden C. B. Clovis, C. A. Dewey and T. P. Bence, from out of town were present, and voiced their joy at the selection of Brother Glaze as Grand Master, a joy that is being equally shared by the brethren of Iowa who have had the pleasure of meeting Brother Glaze personally.

Gone Home

"Gone! and their voices are silent,
Gone! and their last footfall
Has echoed and died
On the further side
Of the future's mystic wall."

Lewis, Charles Benjamin, Iowa City, June 25, 1922.

Edmunds, Lewis, Douds, June 26, 1922.
Steinmetz, Jacob B., Independence, June 28, 1922.

Brown, E. M., Cedar Falls, July 3, 1922.

Fisher, J. B., Mount Ayr, July 6, 1922.
Stiger, Harry J., Toledo, July 15, 1922.
Irish, Samuel E., Keosauqua, July 15, 1922.

Code, Joseph C., Keokuk, July 24, 1922.
Medlar, Frank W., Spencer, July 25, 1922.

Hellen, Charles W., Waterloo, August 18, 1922.

Lucas, E. E., Des Moines, August 24, 1922.

Klein, Oscar, Burlington, August 27, 1922.

Seely, Everett, Cedar Rapids, September 6, 1922.

Dilley, E. G., Sioux City, September 8, 1922.

Draegert, George C., De Witt, September 14, 1922.

Flanagan, Horace P., Garden Grove, September 17, 1922.

William H. Norris

Past Grand Master William H. Norris died at his home in Manchester, Iowa, August 20, 1922. He had been suffering for many months from an incurable disease of the heart, so that his death was not wholly unexpected; but on the last day of his life he had seemed very much better, and was not thought to be in any immediate danger at that time. Yet here again we are reminded that death usually comes when least expected, for at the very time when he was thought to

be improving in health he received the summons and answered the call.

He was buried by the Grand Lodge of Iowa on Thursday, August 24th, Grand Master F. W. Glaze being present and in charge. The Grand Master requested P. G. M. Charles C. Clark, who had been for many years very closely associated with Brother Norris in the affairs of the Grand Lodge of Iowa, to conduct the funeral ceremonies. This he did in a very impressive manner.

The high esteem in which Brother Norris was held by his brethren of the Masonic fraternity is evident in the fact that at his funeral the Grand Lodge of Iowa was represented by the Grand Master and other Grand Officers, as well as by five Past Grand Masters; the Grand Chapter R. A. M. by four Past Grand High Priests; the Grand Council by two Past Grand Masters; the Grand Encampment by two Grand officers; the Grand Commandery by the Grand Commander and five Past Grand Commanders, and the Order of the Eastern Star by the Most Worthy Grand Matron of the General Grand Chapter of the United States and by a Past Grand Matron of the Grand Chapter of Iowa. There were also present many Masonic brethren who had known and loved Brother Norris for many years.

Brother Norris was born February 3rd, 1853, at Stoneham, Mass., and moved with his parents to Iowa in 1861, where he grew to manhood on a farm in Linn County. He received his education at Cornell College, Mt. Vernon, a commercial college at Davenport, and the Law Department of the University of Iowa. After graduating from the latter institution he moved to Manchester, where he became very prominent in law and banking circles, and where he continued to reside to the time of his death.

Brother Norris was raised August 29th, 1883, in Manchester Lodge No. 165; Exalted in Olive Branch Chapter No. 48;

Knighted in Nazareth Commandery No. 33, all of Manchester, Iowa. He received the Scottish Rite Degrees in De Molay Consistory, Clinton, in 1885. He also received the Council Degrees and held several offices in that body.

He was Worshipful Master of his local lodge from 1889 to 1891; High Priest of his Chapter from 1884 to 1888; Eminent Commander of his Commandery from 1893 to 1895. In the Grand bodies he was one of the few brethren who have presided over all the York Rite bodies of the State. He served as Grand Master of the Grand Lodge of Iowa, A. F. & A. M., in 1905—1906; Grand High Priest of the Grand Chapter, R. A. M., 1908—1909; Grand Commander of the Grand Commandery, K. T., 1901—1902; Grand Master of the Grand Council, R. & S. M., 1913—1914; Grand Patron of the Grand Chapter, O. E. S., 1898—1899; Most Worthy Grand Patron of the General Grand Chapter, O. E. S., 1907—1910; and was Deputy Grand Master of the Grand Encampment, K. T. of the United States, at the time of his death.

Edward M. Wellman, G. M., Nebraska

The brethren who attended Grand Lodge last June will remember the very pleasant visit we had with M. W. Brother Edward M. Wellman, Grand Master of Nebraska, and will be saddened to learn of his death, which occurred at Omaha, Nebraska, on August 31, 1922.

Brother Wellman was born at Viola, Iowa, April 8, 1870. In 1879, while still a boy, he removed to Nebraska, where he later became closely identified with affairs in that state. He was made a Master Mason March 24th, 1908, in Nebraska Lodge No. 1, of Omaha, became Master of that Lodge in 1915, was installed Junior Grand Deacon of the Grand Lodge of Nebraska in 1916 and was regularly advanced in the latter Body each year

until on June 7th, 1922, he was elected and installed as Grand Master.

He was also a member of each of the York and Scottish Rite Bodies of Nebraska and took an active interest in all of them.

The Scottish Rite Bulletin of Omaha says of him:

"Edward MacKenzie Wellman was a thorough student of those inspired truths laid down as the rule and guide for all who assume our obligations. These truths he carried into his daily life and by his every act taught his fellows that gentleness has always been the test of greatness and fine consideration for others the gauge of personal merit. He never believed that sunshine should be hidden away. God made it to shine in him—it broke through his eyes in the kindly gleam, through his voice in the cheering word, as well as in the loving deed, for in him this human sunshine shone and illumined his whole nature. Brother Wellman possessed wonderful gifts but he never hid them, he had beautiful thoughts but he never hoarded them, he had warm, loving hands but he never folded them across his breast, instead he opened them in cordial and fraternal greeting to his brother man. He knew that one little act of kindness or generosity might in itself be considered a small thing but he also knew that in bestowing a needed kindness here or there he was fulfilling the Master's command, for his trust was in God and his faith was well founded.

Mrs. Jennie D. Mathews

Mrs. Jennie D. Mathews, Past Most Worthy Grand Matron of the General Grand Chapter Order of Eastern Star of the United States died recently at Long Beach, California, after a stroke of paralysis. Mrs. Mathews was well known in Eastern Star circles, both in Iowa and in the General Grand Chapter of the United States. In 1878 she, as Deputy for Iowa of the General Grand Chapter of the

United States, organized the Grand Chapter, O. E. S., of Iowa, and she has for many years been affectionately called the "Grandmother of the Eastern Star" in this state.

Brotherly Love

On a recent trip to Manchester, Iowa, with Grand Master F. W. Glaze, one of the brethren took us out to the Government fish hatchery near that place. The officer in charge very kindly conducted us over the place, and a very interesting sight it was, indeed. Many stories he had to tell us of his pets, of their habits, intelligence, etc., which were very instructive and interesting.

He mentioned one incident in particular which we will never forget. He said that on one occasion a shipment of fish was being made and it was his duty to see it through to its destination. On the baggage car he noticed a very ordinary looking man who was a paralytic, lying on a cot and entirely helpless. He would sometimes attempt to speak, but all he could do was to make some inarticulate sounds. Accompanying him was a bright looking young man who watched over him very carefully and seemed to anticipate every want. The paralytic could not make a movement but the young man was on hand to supply his need. The man seemed to understand what was said to him, but could not talk himself, and his young attendant was continually cheering him up.

The Government official said he watched the two for some time, and finally he asked the young man who his patient was, to which he received the reply that he was a "Christian gentleman and a Mason; one who practiced Masonry when he was able to, and now that he was unable to help himself, his brethren were looking after him". The Government official said it was the finest instance of the exemplification of brotherly love he had ever seen.

Further inquiry brought out the in-

formation that the young man was Roy Hale, Secretary of Ashlar Lodge No. 111 of Fort Dodge. His patient was Frank Marble, a member of Ashlar Lodge.

We had had some correspondence with Brother Hale regarding the case and had some information regarding the circumstances. Brother Marble is a member of Ashlar Lodge, in good standing. He had always been ready to do what he could to help in the work of the lodge while he had his health. He had been an employee at the pumping station of the Illinois Central Railway Company. He lived alone and had no family on whom he could depend to help him in his need. One day word was brought to Brother Hale that a member of his lodge was on the street in a bad condition. Brother Hale investigated and found that it was Brother Marble, who had been stricken shortly after leaving his work for the day.

Brother Hale took charge, and took him to the hospital at Fort Dodge, where he was kept for about a month, the regular hospital rate being charged for his care. In the meantime Brother Hale investigated and found that Brother Marble had for a number of years been paying seventy-five cents a month to the support of the Illinois Central Hospital in Chicago, and was, therefore, entitled to six months care free of charge. Brother Hale at once got in touch with the authorities and had Brother Marble transferred to this hospital, where he was cared for as long as he was entitled to such care.

After the expiration of the six months Brother Hale was notified that right to care in that hospital had expired and he was requested to place the brother elsewhere. For about three months he has been trying to find some place where the brother could be cared for properly at a price which could be met. The last information we had was that the lowest terms any one had offered amounted to \$60.00 a week, which was more than

Brother Hale felt that he could afford to pay.

It is cases such as this that have led some of our brethren to believe that the time has come for the Grand Lodge of Iowa to build and maintain a Sanitarium for the care of needy and disabled brethren and their dependents. In cases where the brother is able to wait on himself the plan of our Grand Charity Fund is by far the best, but there have been cases like that of Brother Marble where the brother needs personal attention which can only be provided in a Sanitarium.

The Christian Science Monitor of August 9th published a statement from Dudley Wright regarding the benevolent work of the Freemasons of England. He says that for the Masonic institutions for aged Freemasons and their widows, girls and boys, there has been contributed for this year, about \$1,300,000.00, of which the London lodges furnished about half. In addition to this, each of the forty-six provinces of England and Wales supports its own benevolent fund, so that he estimates that more than \$1,700,000.00 will be devoted to Masonic benevolence in England this year.

He also reports that there are 1500 annuitants on the books of the "Old People's Institutions", 900 boys are being educated and 905 girls cared for.

Last April Model Lodge No. 315, of St. Charles, celebrated the Fiftieth Anniversary of their organization as a Masonic lodge. A well written account of the origin and early history of the lodge was read by Brother H. A. Mueller.

We are glad to see these early records thus put into readable form and made available to every member of the lodge.

Another interesting feature of the occasion was the reading of an original poem and the singing of an original song, both composed for the occasion by Martha DeWit.

Low Twelve Soliloquy

The ghostly moon has veiled her face,
the timid stars are fled,
The heavens scowl in sullen wrath, nor
deign one beam to shed
Upon this grewsome, dismal scene—my
vigil o'er the dead.

The waters of the seven seas can never
cleanse my hands;
Those telltale stains would crimson glow
though scoured by all their sands,
They drip with guilt, they reek with
shame, they smoke like Hades' brands.

The eye of morn must find the thing
which in yon corner lies;
The voice of day proclaim my guilt and
shout it to the skies,
The blood of murdered innocence to
heaven for vengeance cries.

Might I, amid the 'prentice band, my
toil-stained apron wear,
How well I'd serve, content for aye their
menial tasks to share;
What load so heavy as this burden of
remorse I bear!

With brow serene and fearless eye I
faced the world, but now
I grovel low in darkness drear, in black
despair I bow
To hide from sight the brand of Cain
which sears my guilty brow.

How proudly have I watched the tem-
ple rise to heights sublime—
That model of the builder's art for every
age and clime—
Those sturdy walls, which evermore shall
mock the hand of Time.

The fleecy clouds stoop low to kiss its
spires when sailing o'er,
The skies their spangled pattern take
from its mosaic floor,

And angels smile, beholding it through
Morning's op'ning door.

How like a maiden chaste it grew in
watched security
Until wellnigh it had attained to full
maturity,
But now my vandal hand has smirched
its virgin purity.

Ah, Time! Men picture thee with wings,
how little do they know;
Thy hours creep by on leaden feet like
stagnant waters' flow,
While I await my comrades here, to pay
the debt we owe.

But hark! At last the signal strikes;
it is the midnight bell,
But to my sin-wracked soul it hath the
sound of funeral knell,
Or voice of doom throughout the world
my awful crime to tell.

The somber clouds which quench the
moon withdraw a narrow space,
And in yon shadowy corner dim my
haunted eyes can trace
A shrouded form, a gleam which marks
the Master's pallid face.

Rest thee, my Master, would that I
might share thy peaceful sleep,
That calm Forgetfulness for me some
potent draught might steep
To woo me to her dreamless shores, no
more to wake or weep.

Sleep on, O Master, men shall shout thy
fame to heaven high;
Through countless ages multitudes thy
name shall glorify—
The name of Hiram, unimpeached, who
dared for Truth to die.

—George H. Free,
Algona, Iowa.

Numbers in Eastern Star Work

By SARAH H. TERRY

Grand Secretary of Kentucky

In all the Eastern Star work we find that numbers are used to convey certain ideas, or plans. The round number "seven" as used by the ancients is only hinted at, but wherever the number comes, if cognizance is made of it, we will note that the idea of "number" plays no small part. Thus we have "five," "seven" and "three" many times in the work. These may or may not be significant of the many virtues of the various lessons to be learned.

In the Opening Service, when the Matron asks the duties, etc., of the Officers, each responds with three duties she has to perform, with the exception of the Secretary and Patron, who each have five duties.

Each of the signs is given with three motions. The grip is given with three distinct movements.

There are three words in each of the passes. The Book is opened with three movements. There are three sides to the Triangle, upon which so much of our work is based.

There are five raps at the door.

There are five points to the Star.

There are five emblematic colors.

There are five emblems, and five symbols.

There are five letters in the Cabilistic word.

There are five words in the Cabilistic Motto.

There are five signs to our five degrees.

There are five lessons for emulation.

There are five degrees of relationship of women to a Master Mason.

It requires seven officers to constitute a quorum.

It requires seven elective officers in a corps.

There are seven ties in our Obligation.

There are three sides to the Triangle and five triangles compose the pentagon.

There are eleven small circles in the

Labyrinth, one large circle and one square.

The number "five" is used in our work twelve times, the number "seven" three times; the number "three" seven times, and many times more as the work advances.

There are twelve Landmarks.

The Degrees of Ruth, Martha and Electa each have one emblem, while those of Adah and Esther have two.

There are two guides and seven instructors. There are five divisions to the Eastern Star Degree, which some claim have some bearing or relationship to the five divisions of the Master Mason's Degree.

The Order of Eastern Star is dedicated to three things—Charity, Truth and Loving Kindness. From these three emanate the five virtues as exemplified by the five Heroines—Obedience to the demands of Honor, Humility, Purity, Belief and Love.

Government is vested in three things—General Grand Chapter, Grand Chapter and Subordinate Chapter.

Stations and Officers Thereof

"East" has long been called the source of wisdom, authority and information. Originally people worshipped with their eyes towards the East. The sun has its appearance in the East, and this gave rise to the thought that East is the source of all things. All vegetation and all humanity must have the rays of the sun in order to have growth and strength—hence "East" early became the source of life and to the mind of the Orientals all power came from the sun. Hence sun worship.

"East" is occupied by the presiding officer, who has control or authority, instruction and discipline. No one should occupy this position who is not thoroughly capable of presiding without partiality or prejudice, but who will govern with equal justice to all, and the wisdom and discretion necessary to keep a Chapter

in harmony. Since "East" is the source of wisdom, justice and love, so should be the presiding officer.

"West" is the farewell of the sun, the close of life, the end of time, the farewell of day. One occupying a seat in the "West" should see that all members leave the Chapter room in harmony and love. The "farewell" of the meeting should leave an after-glow as when the sun sets upon the valley in peace. This farewell sweetness should emanate from the officer in the "West," who should not fail to make the parting lastingly sweet.

Ancient travelers were guided by the North Star. All about them might be darkness and gloom; fears might beset them; foes await, but the appearance of the North Star dispelled all fear and they were willing to be guided by it at all times.

When a candidate is "in waiting" he knows not what is before him. He, perhaps, has heard all kinds of ludicrous stories of the manner of initiation, but from the moment the officer from the "North" makes her appearance, all fear should be dispelled and the brightness of her appearance should make him eager to enter into the mysteries of initiation. Therefore, the officer in the "North" should possess many charming virtues that will tend to make the very first impression lasting and as we desire them to be.

From the "South," comes the first breath of Spring; the fragrance of flowers; the song of birds; the smell of grass; the music of budding trees and life made anew. Soft zephyrs float out on the perfumed air redolent with life-giving power and budding nature is awakening with promises of future glory. So, it is becoming in the officer of the "South" to bring with her a gladness that will keep in motion the hope kindled by the officer from the "North," and to hold this interest throughout the entire ceremony of initiation. This is a most important office, and, when properly

filled, one of the most intense interest of the entire group. This officer should emanate gladness, instill confidence, infuse a yearning for light and development in the work of initiation.

First led, as it were, by the North Star into the fuller light, the "South" should lead on to warmer and more developed knowledge of the work, never slacking, never allowing for one minute the interest or attention to waver.

As the Sun's rays, assisted by those of other of Nature's choosing, become the germinator of all life, so should the rays of the "Star" become the power through which the truths are taught by the lessons of the Star. Since the Bible is the "Light," or source of wisdom, these lessons should be given in such a manner as to lead to a better development of its full meaning. A mere chanting, or repetition without interest does not convey the proper meaning. The lesson should be "LIVED" and the officer giving her particular part should LIVE while she is giving her lecture.

—Masonic Sisterhood.

What Is Prayer?

Prayer is the soul's sincere desire,

Uttered or unexpressed—

The motion of a hidden fire

That trembles in the breast.

Prayer is the burden of a sigh,

The falling of a tear—

The upward glancing of an eye,

When none but God is near.

Prayer is the simplest form of speech

That infant lips can try—

Prayer the sublimest strains that reach

The majesty on high.

* * * *

O Thou by whom we come to God—

The life, the truth, the way!

The path of prayer Thyself hast trod;

Lord, teach us how to pray!

—James Montgomery.

High Twelve Clubs

We have had several requests for information regarding High Twelve Clubs, and we therefore publish the following statement by Brother E. A. Fitzpatrick of Sioux City regarding the very successful club in that city.

The High Twelve Club, of Sioux City, is a luncheon club formed about two and one-half years ago, with a charter membership of 30, but has rapidly grown and today has over 125 members.

The High Twelve Club is also a civic organization. It is recognized by the Chamber of Commerce, Rotary, Lion's and Kiwanis clubs. It shares with these organizations an equal place in all civic movements. It has participated in the Chamber of Commerce membership campaign, social agencies and welfare bureau drive for charity funds and many other similar movements. It has not merely participated in such movements, but it has urged the promotion of a city hospital, better telephone service, etc., and has received the full support and co-operation of all other civic and luncheon clubs.

It is generally admitted that the spirit of fellowship and co-operation now existing between all civic bodies in Sioux City is due to the High Twelve Club's desire to accomplish united and not individual results.

Its classification for membership is for one to be a Mason and that is the beginning and ending of Masonry within the club. It is unlike other civic clubs in that it will accept as many from any business as are eligible, thereby not choosing one and leaving others out who are probably as good club material and would enjoy the opportunities and benefits; furthermore, by not having a business classification, there are no ties that bind one member to boost another in a personal or business way. The club is composed of approximately 5 ministers, 6 doctors, 8 dentists, 10 lawyers, the

Sheriff, United States Commissioner of Sioux City, Public Safety Commissioner, Clerk of the District Court, and many others representing practically every walk of life within the city.

The club gives its members an opportunity to receive club life and experience that scores would not receive for years and probably many of them—never. It is surprising and gratifying to note how many of its young, middle aged and older members have taken an active interest in civic affairs and the benefits to be derived by attendance at the weekly luncheons. Instructive talks are given by speakers familiar with the financial, railroad, packing house and welfare problems, or a lecture by one who has toured Europe or taken a trip around the world. Many other such interesting programs, too numerous to mention, are given throughout the year on every day topics. In addition, there are nationally known statesmen, such as Raymond Robins, a close friend of Teddy Roosevelt's, Billy Sunday, the great Evangelist, and many other persons who have appeared before the club.

The club does not confine itself entirely to civic work and luncheon talks. It has its social side to break the monotony. The wives and friends occasionally join in the noonday or evening meeting or participate in a dance, theater party or reception for prominent visitors.

The officers compose a president, first and second vice-presidents, secretary and treasurer, and these officers, together with three trustees, compose the governing board.

The club has the following standing committees, appointed by the president, the chairman of each reporting frequently regarding its work: Membership; Program; Entertainment; Ways and Means; Publicity; Constitution and By-Laws; Civic; Welfare; Fellowship; Educational; Boys; Girls; and House.

The following two articles of the con-

stitution and by-laws may be interesting:

ARTICLE 4: This club shall at no time endorse or recommend any candidate for public office nor shall political candidates be discussed at the club luncheons; also, no political or religious discussion shall be tolerated at the luncheon meetings.

ARTICLE 5: No officer or member of this club shall use the club as a means of furthering any personal, political or other aspiration, nor shall the club as a whole take any active part not in keeping with the real purpose and objects of the organization.

Local sentiment is heartily in favor of the High Twelve movement. Its aims are endorsed by letters on file with the secretary from practically every big city in the United States commending this movement; stating that it will fill a long felt want. Many have wondered why such an organization had not long before been perfected.

There is but one other High Twelve club, namely: Oakland, California, and it was indeed pleasing to have as our guest the 19th instant, Mr. H. Avery Whitney, secretary and organizer of that club. He advised us of their successful work and their wonderful club, composing in its membership, a Past Potentate, Past Grand Masters, Present Masters and many of the big business men of that city.

By having proved the practicability of such a club for nearly three years, and encouraged in the belief that there is the need of such a club, in other cities which might afford its members a social and informal meeting place where they may discuss problems which are not considered in a tiled lodge and where they may have an opportunity to promote the welfare and progress of their community, their city and the affairs of the world, the Sioux City club, after having studied the problems of the need of a national organization of this kind, are

now perfecting plans which will permit other cities to enjoy the benefits and privileges of the High Twelve movement. By a unanimous vote of the committee in charge of these plans, it was determined that the men to be selected for this work must be members of the High Twelve club and those who are familiar with its purposes and ideals.

If the High Twelve Club can be the medium for the accomplishment of these objects, it has abundantly justified its existence and its right to growth and development in other cities.

Organization of the High Twelve club may be formed in cities of 25,000 or more inhabitants.

The official office of the High Twelve Club is 312 Grain Exchange Building, Sioux City, Iowa.

The Grand Commandery of Knights Templar of Virginia will celebrate the 100th anniversary of its existence the 26th and 27th of October, 1922. The General Committee are planning great things for the Sir Knights and their ladies upon this special occasion.

A Unique Masonic Club Building

The Masons of Belton, Montana, a little town at the western entrance to Glacier National Park, have erected a unique club house. It is the only one of its kind in any of our National Parks and the purpose of this building is to provide a place for study, recreation and entertainment for Masons and their families while on a visit to the Park. This building is to have a Masonic library together with general books, periodicals and papers. Many members of the Fraternity visiting this wonderful region will appreciate finding such a building where they can enjoy themselves for a time. The assistant superintendent of the Glacier National Park, Brother H. W. Hutchings, is one of the leading spirits of the organization.

Oath or Affirmation

By C. C. HUNT

On several different occasions the writer has been asked whether one who had religious scruples against taking an oath could lawfully be received into a Masonic Lodge on affirmation, to which he replied that he knew of no decision on this subject rendered by the Grand Lodge of Iowa, and could, therefore, give no authoritative opinion regarding it.

In regard to other jurisdictions, the only decisions I could find were rendered about 100 years ago, and are conflicting in their nature. In England, I am told, the obligation taken on affirmation has universally been accepted without question, and they seem to be unable to understand why there should be any question about it. In this country, however, Grand Lodge decisions have not been uniform. In most of the decisions it seems to have been a theoretical question rather than a bona fide case that was decided.

In 1823 the question was presented to the Grand Lodge of Maine and the committee to which the matter was referred reported, among other things, as follows:

"It is impossible that your Committee should not examine, with mistrust, a principle which should shut out from the Masonic fraternity such men as Clarkson; and they cannot close their eyes to the bad effect which sanctioning such a principle must have on the moral sense of the community. Can any other inference fairly be deduced, than that a society, which excludes the best men because conscientiously scrupulous of taking an oath, must entertain principles which will not bear the light; and that we must be more solicitous to secure the victim, than to promote the cause of virtue?

"And your committee are also aware of the importance of preserving inviolate those ancient landmarks which have had so great influence in perpetuating an In-

stitution, which has during so many centuries been producing benefits to mankind; leaving it to the silent, but certain effect of time, to prove its value.

"We have been led to inquire whether the varying in this particular our Masonic obligations would be removing any ancient landmark, or violating any principle of our venerable institution—and with satisfaction your committee have come to the result, that this will not remove a stone from the Masonic edifice, or mar any of its ornaments or beauty. The grand object of Masonic obligations is to bind the conscience to the cause of virtue. No one can for a moment believe that this can depend on the forms of expression in which the promise is couched. As well might it be urged that the sanctity of an obligation depends on the character in which it might be written, or the language in which it might be delivered. The Masonic edifice rests not on words, but on deeds. Where the substance is preserved, the precise form cannot be essential to the stability of the fabric.

"It cannot be supposed that the wise founders of our institution, looking down the long vista of time, would not anticipate those slight verbal alterations which should adapt its principles to the language, genius and customs of the different nations of the earth,—as also to the consciences, or even innate prejudices of the mass of individuals who compose the great community, while they have so wonderfully fortified those principles themselves from violation. Indeed, it is apprehended, that the variation in the form of expression (for it amounts to nothing more) is not greater than would be found to arise from the idioms of different languages. Besides, who ever apprehended that a slight variation in the form of administering the obligations in different lodges (and such variations exist), ever lessened the weight, or discharged from the sanctions of those obligations? Your committee think they

might safely refer to ancient usage as a proof that an affirmation is as strong as an obligation in form, as well as on the conscience, as an oath.

"The penalties remain unaltered. The duties required are not lessened or less strongly inculcated and enforced. The negations are as strong; and the whole no less binding on the conscience, whether the form be that of an oath or affirmation. What then is lost to Masonry, by the variation, except a mere verbal criticism, or play on words, which your committee cannot perceive have any place in the temple of Masonry?"

"On the whole, your committee conceive that no Masonic principle is violated in adapting the form of the obligations to consciences of men equally good and true, but, on the contrary, that serious hurt would grow to the Institution of Masonry, by an adherence to the technical form of words heretofore used for the purpose of securing that fidelity in the craftsmen, which has never yet been violated, even when all other principles have been wrecked in the vortex of unhallowed appetites, or the whirlpool of ungoverned passions."

The Grand Lodge of Pennsylvania thereupon passed a resolution of condemnation, which was followed by similar action by the Grand Lodges of Missouri, Tennessee, Kentucky, Delaware and Virginia. No other Grand Lodge appears to have taken action. In the case of Grand Lodges which took action there appears to be a misrepresentation of the action taken by the Grand Lodge of Maine, and they seem to have been misled by an erroneous interpretation placed on this action by the Grand Lodge of Pennsylvania, whose lead they all seem to have followed, as is evident by their uniformity in misquoting the action of Maine. For instance, they refer to the *resolution* passed by "the Grand Lodge of Maine" when as a matter of fact no resolution was passed. They also say that "the Grand Lodge of

Maine has decided that to change the mode of conferring the Masonic degrees from that handed down to us by our predecessors would not violate any Masonic principle or remove any landmark." As a matter of fact, as just stated, the Grand Lodge of Maine passed no resolution at all on the subject; they merely approved the report of the committee expressing an opinion, and the opinion was very different from that quoted in the resolutions of condemnation, as will be seen by referring to the report quoted above.

In 1826 the Grand Lodge of Maine called attention to this misunderstanding of their action, and said:

"We presume, from the tenor of your communication, that we were supposed to use the word 'affirmation' in the sense it is used in the judicial proceedings of your State, and to dispense with all the solemn penal sanctions of our obligations. We beg leave to say that such was not the fact. The utmost latitude to which the practice of any of our Lodges has gone, as we believe, and the extent of our permission, has been to substitute the word 'affirm' for the word 'swear';—retaining every other word of the ritual. And the question before us was, whether, in cases where the party deemed it a violation of his religious principles to make use of the one word, in solemn transactions, the other might be lawfully substituted.

"In discussing this subject, we examined the character of our ritual, to discern in what its attribute of immutability consisted, and what were its true 'landmarks'. We perceived at once that there was no immutability in the language of the lectures, since in some particulars almost every State and section of the Union has a phraseology of its own. Some lecturers are more concise in their illustrations, and all are not exactly agreed in the manner of distributing the subjects they teach. Neither have we been able to discover an unchangeable

character in every part of the work. Examining and conversing with Masons from different parts of this country and Europe, we have been made acquainted with some ceremonies used in private Lodges to which we were strangers, and which we should blush to acknowledge as legitimate parts of our mysteries. Others too of a less exceptionable character, we have found sanctioned by officers of some Grand Lodges, and rejected by others, according as they deemed the evidence of their antiquity to preponderate. In the endeavors of other Grand Lodges also to promote uniformity of work in the Lodges under their jurisdiction, we have found proofs of the existence of great diversities of practice.

"We also considered that the language in which our formulae were originally conceived is now either lost, or wholly unknown to Masons; so that there exists no common standard to which, in matters of this sort, we can appeal. Neither can it be ascertained how many times they have been translated, nor through what languages they have come down to us.

"But in the midst of all these diversities, resulting from causes to which we have adverted, it is happily certain, that in the great essentials all Masons are agreed.

"And on this principle, we could perceive however the language of different nations might vary, yet the signification of the word swear was the same in all those to which we had access—meaning 'to obtest by some superior power'; and that an oath was nothing more nor less than any 'affirmation, or negation, or promise, corroborated by the attestation of the Divine Being'. In other words, we conclude, that while the language of different nations must of course be various, and ours has no claim to be the vernacular tongue of Masonry, it is highly probable, and indeed reasonably certain, that in translating out of a foreign language into our own, the word which

is usually rendered swear, may with equal propriety be rendered by any other or others importing solemnly and religiously to declare and affirm. The essence of the oath is, to bind the conscience of the party to the performance of his engagement, by a solemn and express appeal to the Supreme Being; and where this is obtained, we did not consider it material whether the word swear or solemnly affirm was used, provided every other part of the obligation was retained.

"In this view of the subject, we thought it somewhat analogous to the translation of the Holy Scriptures into our own language; where no man would be regarded as heretical who in any instance should adopt the marginal reading in our common Bible, in preference to the received text."

* * * * *

"And now, permit us affectionately to ask you, our respected Brethren, whether we are indeed guilty of removing the Ancient Landmarks which our Fathers have set—whether in adopting another translation of a single word, retaining the whole force and meaning of the original, and binding the conscience of the party as firmly, by the same solemn sanctions as before, we merit the reputation of having proposed 'a new mode in which the degrees of Masonry can be conferred', or of introducing persons into our Order in direct opposition to its landmarks'?"

This opinion of the Grand Lodge of Maine is thus quoted extensively because it has been made the basis of nearly every discussion of the subject since that time. Mackey, in his *Encyclopaedia*, refers to it, and says:

"The question has been mooted whether a Quaker, or other person having peculiar religious scruples in reference to taking oaths, can receive the degrees of Masonry by taking an affirmation. Now, as the obligations of Masonry are symbolic in their character, and the

forms in which they are administered constitute the essence of the symbolism, there cannot be a doubt that the prescribed mode is the only one that ought to be used, and that affirmations are entirely inadmissible."

This would seem a strange conclusion to one who has heard the obligation administered in different Grand Lodges and noted much wider differences than that of permitting the option of two words of similar effect and meaning. The obligations of Masonry are indeed "symbolic in their character" but this symbolism consists in emphasizing the duties we owe to God, our country, our neighbor and ourselves. While especially mentioning but a *few* of these duties, they are symbolic of *every* such duty, and the form of obligation which most strongly impresses this symbolism is the best form to be used. In conformity with this symbolism many Grand Lodges have held that the book to be used on each occasion is the book that is considered most sacred by the one taking the obligation, and this book is not always the Christian Bible.

Not long ago we had a visit from a Brother who was a member of a Lodge in another State. We found him to be a studious and enthusiastic Mason and trying to regulate his life according to its teachings. He expressed great regret that in his travels he was deprived of the privilege of lodge visitation because they required him to take the test oath, and he could not conscientiously take any oath at all. Further inquiry developed the strange fact that he was not a Christian at the time he became a Mason and at that time had no scruples about taking an oath. The lessons of the Degrees impressed him so strongly that he was led to study the Bible and through this study and the teachings of Masonry he became a Christian. As such he felt that he must obey the commands of Christ, one of which was, as he took it, that he should not take an oath under

any circumstances whatever. He was perfectly willing to substitute the word "affirm" for the word "swear" in the test oath, and he was also willing to sign the following certificate, but that was not acceptable to the examining committee of the lodges he had tried to visit.

"For the purpose of gaining admission to and recognition in _____ Lodge, No. _____ of A. F. and A. M., located at _____, I hereby state, on my honor as a man and a Mason, that I was regularly initiated, passed and raised to the sublime degree of a Master Mason in _____ Lodge, No. _____ A. F. and A. M., in the state of _____, the same being a just and lawfully constituted lodge; that I am neither expelled nor suspended from a lodge, but am now a member of the Order in good standing, with my membership in _____ Lodge, No. _____, located at _____, in the state of _____.

I subscribe my name hereto that this paper may be sent to my home lodge, or otherwise used to test the truth of the above statements.

Witnesses."

He could, and did, attend his own lodge when he was at home, but he could not visit in any other place when he had to take an examination, although he knew the work and had documentary evidence of his good standing in the Order.

It seemed to me that both the brother himself and the committees that examined him were placing undue emphasis on the letter of the law and forgetting the spirit. I believe the brother misinterpreted Christ's meaning, and the examining committees forgot the fact that their duty was to satisfy themselves that the brother seeking admission was a Master Mason in good standing, and that the particular form of the examination was of secondary consideration.

Old Tyler Talks

By C. H. CLAUDY

"What's your business, brother?" asked the Old Tyler, conversationally, of the New Brother.

The New Brother undid a small package he held in his hand and presented a card.

"Glad you asked me," he said. "I brought these down to distribute tonight to all the members."

"So I thought when I saw the package," answered the Old Tyler. "There are two things you can do with 'em. There is a nice large waste-basket over behind the door, in which they will look well. And your hat is hanging on the rack, somewhere, and you can put the package in that."

"I don't understand . . . I'm going to distribute the cards so my brethren can know my business and deal with me. . . ."

"Oh, no you are not!" said the Old Tyler.

"Why am I not?" demanded the New Brother, somewhat belligerently.

"For a number of reasons. In the first place, because I tell you it isn't the proper thing to do. In the second, because if you do, some touchy brother is apt to prefer charges against you in lodge. In the third place, because, presumably, you have become a Mason with the idea of making new friends, and nothing will queer you with that bunch of brethren inside quicker than to try to make a chamber of commerce out of your Masonic lodge. There are several other reasons, but are those not enough?"

"They are interesting, if true, as the man said when told where he could buy pre-war booze at pre-war prices," answered the New Member. "But there is something wrong somewhere. All my life I have heard of the Masonic fraternity as a close corporation. I have always understood that members of that organization believed in each other,

helped each other, bought and sold to each other, did business with each other. I have always hoped that when I should become a member of the fraternity I would fill my niche in it, and give to as well as receive benefits from it. How can this be so if I don't let my brethren know what I do? I had even thought of offering any member of my own lodge a discount to prove my friendliness and my brotherhood."

"You have believed rightly, but you have only half the story," answered the Old Tyler. "Masonry is not a commercial organization. It was not founded and has not grown and thrived on any idea of business. It is true that a Mason will trade with his brother, rather than with a profane, but only true if the Mason renders equally as good service, sells equally as good goods for as low prices as the profane. There is nothing in any Masonic obligation which demands that I buy and sell only with Masons. My blood-brother may be a poor grocer; there is no blood obligation which makes me pay him 15 cents for a poor head of cabbage when another grocer, not a relative, sells good cabbages for 10 cents. If there is no blood obligation, how can there be a brotherhood obligation?"

"But I have heard many a Mason say he has been helped in business by Masonry," answered the New Brother.

"Of course you have. Masonry may be of the very greatest help in the world to any man in business. But it helps only those who do not use it for business purposes.

"Masonry, my brother, is an organization which promotes friendship. No good man, who will do his part in this lodge, but will make friends there. As friends, your brethren will want to trade with you. As a friend, you will want to trade with your brethren. But your and their desire to do business with each other comes from your friendship, not because you are both Masons. The

friendship may spring from your mutual Masonry. The trading springs from your mutual friendship."

"Seems to me you split hairs," said the New Brother.

"Not at all. Put it this way. A young man joins a church. In the church he meets a girl. He and she fall in love, get married, live happily together. The marriage sprang from the friendship formed in church. But they didn't meet each other in church and announce 'I am looking for a life partner, will you be it, because you are also in this church?' The marriage came from the friendship; the friendship came from the mutual membership. So it is in lodge. The friendship comes from the association, and from the friendship comes the business. But if you bring the business forward first, you are as much out of luck as the church member would be who asked the girl to marry him because they both belonged to the church."

"I see," said the New Member, thoughtfully. "I never thought of it that way before."

"Well, think of it that way now. There is no business to be won out of Masonry. If it comes, it comes because you win friends. And if you join a lodge to win friends in order to get business, you won't win them. If you join a church to meet women so you can get a wife you won't find her. You cannot prostitute the House of God and get away with it. And no brother prostitutes his Masonic lodge and gets away with it, either.

"Attend your lodge. Make friends. Get in line. Talk on your feet. Attend funerals. Sit up with the sick. Help the needy. Give good counsel to the ill-advised. Be a friend to all your brethren. In turn they will give you friendship. From friendship springs prosperity. If friendship is sincere the prosperity will last. If the friendship is counterfeit and simulated to 'get business' be sure your brethren will know it. You can no more

distribute your business cards among lodge members and solicit trade than you can stand at the chancel in church and read your daily paper advertisement to the congregation."

"Well, I know what I can do with these cards," said the New Member, "besides putting them in the waste-basket and my hat."

"Yes?" asked the Old Tyler.

"I can pitch 'em out the window, where they belong!" said the New Member, suiting the action to the word.

Rare Collection of Proceedings For Sale

The daughter of the late Irving Todd, who for many years was the Writer of Fraternal Correspondence for the Grand Lodge and Grand Chapter of Minnesota, informs this office that her Father had collected nearly a complete set of Proceedings of the various Grand Lodges, the library numbering about 800 volumes, which the family would like to dispose of. Should any Lodge or individual seeing this notice desire to purchase such a collection, they can gain further information regarding its contents and value by writing to Louise Todd Plum at Hastings, Minnesota.

We also learn that Past Grand Master William H. Norris left complete sets of the Proceedings of The Grand Lodge of Iowa, The Grand Chapter of Iowa, and The Grand Commandery of Iowa, which Mrs. Norris wishes to dispose of. Further information regarding these sets can be obtained by writing to Mrs. Norris direct, at Manchester, Iowa.

In the July issue of "Law Notes" published at Northport, L. I., N. Y., is an excellent article on the subject of "Freemasons as Witnesses and Jurors". Many judicial decisions are cited, and various phases of the subject are considered. We have two copies of the article in our Clipping Bureau, which we will be glad to loan to any brother who desires to read it.

An Iowa Creed

Brother J. Edward Kirby has written a very interesting introduction to the book "Tour Iowa First" recently published in Des Moines. This introductory article is so pertinent and inspiring that we reproduce it here, and trust our readers will study it carefully:

"I believe in Iowa, rich in her men and women of power and might. I believe in her authors and educators, her statesmen and ministers, whose intellectual and moral contribution is one of the mainstays of the republic—true in the hour of danger and steadfast in the hour of triumph.

"I believe in Iowa, magnet and meeting place of all nations, fused into a noble unity, Americans all, blended into a free people. I believe in her stalwart sons, her winsome women, in her colleges and churches, in her institutions of philanthropy and mercy; in her press, voice and instructor of her common mind and will, in her leadership and destiny, in the magnificence of her opportunity and in the fine response of her citizens to the call of higher obligation.

"I believe in our commonwealth, yet young and in the process of making, palpitant with energy and faring forth with high hope and swift step; and I covenant with the God of my fathers to give myself in service, mind and money, hand and heart, to explore and develop her physical, intellectual and moral resources, to sing her praises truthfully, to keep her politics pure, her ideals high, and to make better and better her schools and churches, her lands and homes, and to make her in fact what she is by divine right, the queen of all the commonwealths."

The Masonic Lodges of Saskatchewan last year paid \$9000.00 in scholarships to prospective teachers and the plan worked so well that they are repeating the offer for the year 1923. The plan is to award thirty scholarships of \$300.00 each to as-

sist prospective teachers who hold at least second class certificates to complete their professional training in one of the Provincial Normal Schools.

A successful applicant for one of these scholarships must agree to certain conditions, among which are the following:

To teach at least one school year (200 days as nearly consecutive as possible) in such public rural elementary school in Saskatchewan as the Committee in charge may approve.

To submit at least four (4) quarterly reports to the chairman of the Scholarship Committee, setting forth the general nature of the work being done in his school and school district, as well as any other phases of education or social progress that appear to deserve special notice.

The published announcement of these scholarships states that: "The primary aim of the award is to promote the educational interests of the state, and only in a secondary sense to aid individual applicants in a financial manner. Other requisites as above stated being equal, however, special consideration may be given to the cases of needy and deserving applicants."

In the minutes of the twelfth annual convention of the George Washington Masonic National Memorial Association, we find this reference to the proposed Temple. "Our Temple to Washington, the Mason, will express the gratitude of the two and a half million Masons in the United States to him in whose memory it shall stand. It will symbolize his unselfish life, the sweep of his vision, his devotion to duty, and his service to mankind. It will express tolerance, high ideals, and an enlightened citizenship. It will be a Masonic protest against ignorance and prejudice. It will be a distinct aid to a truer patriotism and a better and higher understanding of the tenets of our fraternity."

Requests for books from our Loaning Department are coming in very rapidly. Many copies of books asked for are already out, and have been out for some time, so that we are unable to comply with many of these requests. We, therefore, urge brethren who have had books out for some time to return them to the Library as soon as possible, in order that other brethren may have the benefit of them.

A number of pamphlets and leaflets have been issued by the Iowa Masonic Library from time to time, which many Brethren have declared to contain valuable information. The supply of most of them is exhausted, but we still have a few copies of some of them on hand, and as long as the supply lasts any Brother desiring one or more will be supplied, if he will write for same to N. R. Parvin, Grand Secretary, Cedar Rapids, Iowa. The subjects on hand are as follows:

Freemasonry—Whence It Came, What It Once Was, and How It Became What It Is Now, by John T. Thorp.

Secrecy, by C. C. Hunt.

Clandestine Masonry, by C. C. Hunt.

The Middle Chamber, by C. C. Hunt.

Boys' Organizations, from "The Builders".

It was the good fortune of your Grand Secretary to take an auto trip to the western coast the past summer, spending some little time in delightful outings in both the Yellowstone and Ranier National Parks. Thousands of Americans from all parts of the country visited these Parks during the summer. Each year this number is increasing, the number of autos said to have been in the Parks the past year running into the hundreds of thousands. We journeyed from California to Vancouver, visiting cities all along the way and calling at the headquarters of several of the Masonic Grand Jurisdictions, visiting with the Grand Secretaries of the several Jurisdictions.

Perhaps the most delightful auto trip in America is that of the scenic highway known as "The Columbia River Highway", from Portland to the Dalles. Surely no finer or more scenic route can be found anywhere in this country.

About Friendship.

The first law of friendship is sincerity; and he who violates this law will soon find himself destitute of what he so erringly seeks to gain; for the deceitful heart of such an one will soon betray itself, and feel the contempt due to insincerity. The world is so full of selfishness that true friendship is seldom found; yet it is often sought for paltry gain by the base and designing. Behold that miser, with his ill-got and worthless treasure; his soul is never moved by the hallowed influence of the sacred boon of friendship, which renews again on earth Eden's faded bloom, and flings hope's halcyon halo over the wastes of life. The envious man—he, too, seeks to gain the applause of others for an unholy usage, by which he may usurp a seat of pre-eminence for himself. Self-love, the spring of motion, acts upon his soul. All are fond of praise, and many are dishonest in the use of means to obtain it; hence it is often difficult to distinguish between true and false friendship.

—Temple Bulletin.

The best art—painting a smile upon the brow of childhood.

The best science—extracting sunshine from a cloudy day.

The best war—to war against one's weakness.

The best music—the laughter of an innocent child.

The best telegraphing—flashing a ray of sunshine into a gloomy heart.

The best biography—the life which writes charity in the largest letters.

The best engineering—building a bridge of faith over the river of death.

—Sunshine.

The Perfect Work and True

"The tracings on the trestleboard
Of angle, curve and line,
With figures plain or intricate,
All form one grand design.
But ere the temple stands complete,
Resplendent to the view,
There must be wrought with patient toil
The perfect work and true.

"There must be laid foundations deep,
There must be walls secure,
With stone to stone so deftly joined,
Time tested—they endure.
From vaulted depth to turret tall,
Outlined against the blue,
In hidden nook or sculptured front—
The perfect work and true.

"Such was the temple famed of old,
Which crowned Moriah's height,
Whose story in tradition lives
Among the Sons of Light.
And such, today, cathedrals grand
In lands the Craftsmen knew,
Whose wondrous art still sheds its glow
In perfect work and true.

"Such faithful toil—what meaneth it,
With never sign of slight,
From solid base to pinnacle,
In view or out of sight?
They had an Holy House to build,
A glorious task to do,
To shape 'neath God's all-seeing eye
The perfect work and true.

"We have an Holy House to build,
With love its corner-stone,
'Tis built of deeds for human needs,
With acts of kindness shown.
Within the heart our mystic art
Steadfastly we pursue,
Till stands revealed by virtue's square
The perfect work and true."

—L. N. Greenleaf, Colorado.

The True Measure

Let us measure a man by a rule that is true;
Let us put in the Scales, even me, even you,
Let us balance the good as against all the bad;
All the Souls we have cheered, all the hearts we've made sad;
All the wrongs we have done, all the deeds that were pure;
All the doubts that destroy, all the Faith to endure;
All the hope of a heaven, all the dread of a hell;
All the heights we've climbed, every time that we fell;
Let us put in the scales, even me, even you.
Yet the measure is false and the rule is not true;
For to God we must look for the rule that is right;
We must seek for the Truth; we must look for the Light.

—George K. Staples,
American Tyler-Keystone, January, 1916.

"Life is sweet just because of the friends we have made
And the things which in common we share;
We want to live on not because of ourselves
But because of the people who care;
It's in giving and doing for somebody else;
On that all life's splendor depends;
And the joys of this life, when you've summed them all up
Is found in the makin' of friends."

—Masonic News, Peoria, Ill., November, 1921.

Grand Lodge Iowa A.F. and A.M.

Quarterly

Bulletin



Iowa Masonic Library



The Gospel According to You

"There's a sweet old story translated for man,
But writ in the long, long ago—
The Gospel according to Mark, Luke and John—
Of Christ and His mission below.

Men read and admire the gospel of Christ,
With its love so unfailing and true;
But what do they say, and what do they think,
Of the gospel according to you?

'Tis a wonderful story, that gospel of love,
As it shines in the Christ-life divine;
And, oh, that its truth might be told again
In the story of your life and mine!

Unselfishness mirrors in every scene;
Love blossoms on every sod;
And back from its vision the heart comes to tell
The wonderful goodness of God.

You are writing each day a letter to men;
Take care that the writing is true;
'Tis the only gospel that some men will read—
The gospel according to you."

QUARTERLY BULLETIN

IOWA MASONIC LIBRARY

VOLUME XXIV

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QUARTERLY BULLETIN IOWA MASONIC LIBRARY CEDAR RAPIDS, IOWA

NEWTON R. PARVIN Editor
C. C. HUNT Associate Editor

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The Library is open daily in all its Departments from 8 a. m. to 5 p. m. for consultation. Public cordially welcome.

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

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New Year's Greetings

At the beginning of the new year, when all hearts are mellowed by the thoughts of the joyous season through which we have just passed, it seems to us a good time to send to every reader of the Bulletin our greetings, with the wish that the year 1923 may have in store for them her choicest blessings. May the members of our great Fraternity realize more and more the privilege which is theirs in aiding to build up this institution into a power for good in every community of our state.

Let us resolve this year to practice in our lives the lessons taught us within our sacred asylum; endeavor to bring good cheer to the sorrowing; lighten the burdens of those in distress and to scatter flowers where the scent of them may do some good. Keep not the flowers for the dead but give them to the living. Let them have flowers of brotherly love and affection and we will find a measure

of joy in our own lives because we have endeavored to bring pleasure and happiness to the lives of others. Let us seek to make our membership one hundred per cent true Americans and see to it that American ideals are instilled into the minds of our school children rather than the vaporings of a foreign agitator. Let us stand shoulder to shoulder in the support of our common schools which are the corner stones of all our American institutions. Let us aim, as far as in us lies, to improve the plan adopted for Masonic education and service among the members of our lodges and give more time to directing these important matters among our members.

May the lodges have, during the year 1923, the most prosperous year of Masonry they have ever had, even though the membership should not increase as they would like.

Dedication of New Masonic Temple at Sioux City

On December 6th, at 2 P. M., the Grand Lodge of Iowa dedicated the new Masonic Temple at Sioux City, the Grand Lodge being officially represented by F. W. Glaze, Grand Master; J. M. Graham, Senior Grand Warden; C. B. Clovis, Junior Grand Warden; C. C. Hunt, Deputy Grand Secretary, and several Past Grand officers and members.

This building is now the finest and best equipped Masonic Temple in the state of Iowa, and is one of which the Masons of Sioux City may well be proud.

As the Grand Lodge is to meet in this Temple next June, the following description taken from the Sioux City Tribune of December 5th will be interesting to the members who expect to be present on that occasion:

"Because of its particular adaptability to this class of building, the Spanish style of architecture was chosen, and has been carried out consistently in detail and ornamentation.

"The two principal entrances, one on Nebraska Street, and the other on Ninth Street are studies of entrances to the palaces at Sevilla and Granada in southern Spain.

"The entrance on Ninth Street, which is the principal entrance to the large Shrine auditorium, is particularly interesting, being Moorish in character, and flanked by two towers topped with red tile roofs and the detail of the entrance itself being highly ornamental and beautified by the use of color, is truly characteristic of this style.

"The Nebraska Street entrance is quite different and indicates more of the classical influence to be found in Spanish architecture, and the uses of the architectural orders make it particularly appropriate as the principal entrance to the temple.

"The interior arrangement is ideal for lodge purposes. Its living rooms are

most livable, affording a combination of ease, comfort, relaxation and style in a blending of the formal and informal. The color schemes are fortunate ones of light and cheerful shades, mostly, but yet with the more austere and pompous colorings for the more serious chambers. Arrangements are intimate and still effective through the quaint charms of the older styles. The interior problem has been solved with friendliness and good taste but not without due regard for the proper sobriety.

"Leading immediately from the Nebraska Street entrance is found a spacious lobby from which access is had to the various rooms and halls on this floor, and to the main stairway leading to the floors above.

"An important feature of this floor is the main banquet room, holding tables and chairs for 1,200 persons. Huge pillars are interspersed throughout. The floor of this will remain uncarpeted in a wax finish, particularly adaptable to dancing.

"On this floor there is also a smaller banquet room having a capacity for 250 persons. Large windows open from this section on Nebraska Street and also to the court on the south. It will be used mainly for small banquets.

"The two banquet rooms are so located with regard to the kitchen that service can be given with a maximum of efficiency. For large banquets the two rooms may be thrown together.

"Accessible also from the entrance lobby and the larger banquet hall is the club room or game room in the northwest corner of the structure, having window frontage on both Ninth and Nebraska Streets. Billiard tables, card tables and similar equipment will be installed here.

"The game room is under the supervision of the custodian, whose office adjoins this room and opens directly to the lobby entrance, giving him absolute control of the main entrance.

"The kitchen, which is very large, has been equipped especially for its particular requirements at a cost of many thousands of dollars. Adjoining the kitchen are women's rest rooms, locker rooms and wash rooms for use by employees.

"The boiler room, together with the coal bin, fan room, janitor's apartments, consisting of living and sleeping rooms, occupies the space in the southeast corner of the ground floor.

"Other apartments on this floor are men's coat rooms and wash rooms, a candidate's room with dressing quarters, showers and so forth, a large room for use during ceremonials and a private stairway leading to the Shrine room above.

"Staircases leading above are all done in pink and grey Tennessee marble purchased in Sioux City."

The following description of the next and most important floor in the building from a standpoint of both utility and beauty was recently published by the Masonic order:

"Direct from the Ninth Street entrance is the large Shrine hall.

"Beginning at the entrance, the Moorish treatment has been carried throughout. The lobby and vestibules have floors and wainscoatings of mosaic tiles and the treatment is further carried out in the ornamental plasterings and decoration.

"The Shrine hall is entirely surrounded by a concourse or circulation space and from this entrance is had to the hall proper by numerous ways. The seating is of the amphitheater type, 1,200 fixed seats surrounding an arena 50x72 feet, in which 500 persons can be seated in chairs.

"The stage, with its necessary dressing rooms, property rooms and so forth, which is located in the south end of the Shrine hall, is of sufficient size and height to accommodate the largest stage equipment.

"Provision has been made for the installation of a pipe organ. Many spe-

cial electrical features are included, displaying emblems of the various lodges. The Shrine recorder has offices adjoining the lobby.

"On this floor, with large windows opening to Nebraska Street and to the south, is the large lounge, treated in Italian style of architecture and furnished beautifully.

"Adjoining the lounge are spacious men's and women's coat rooms, wash rooms and so forth. A connecting passage affords entrance from the lounge to the Shrine hall.

"Lodge hall, No. 1, together with the tyler's room and preparation room, is also located on this floor. This hall is treated in typical Egyptian style of architecture and the detail is carried out in lotus bud capitals and similar designs.

"Surrounding the lounge on this floor is a mezzanine on which a complete library eventually will be installed. This space is furnished and decorated in keeping with the lounge below. On the Nebraska Street side of this floor, space has been provided for the various lodge secretaries, who will quarter ensemble in order to combine the uses of office and other equipment.

"The stair and elevator leading to the next floor terminates in a spacious stair hall. On this floor are located Lodge halls, No. 2 and 3, with their respective tyler's rooms, preparation rooms and property rooms. Special provisions have been made for Chapter, Commandery and Eastern Star property.

"Lodge hall, No. 2, is executed in Doric style of architecture with pilaster and cornice treatment. Hall No. 3, is treated in Italian Renaissance style, which lends itself to the vaulted ceiling treatment.

"Adjoining lodge hall, No. 3, is an armory with a capacity of 250 lockers, with additional locker space above for 500 lockers.

"On this floor opening directly into the Shrine hall is a large room with show-

ers and wash room equipment for use by the Shrine patrol."

The building was financed and is owned by five organizations, namely: Landmark Lodge No. 103 and Tyrian Lodge No. 508, A. F. & A. M.; Sioux City Chapter No. 26, R. A. M.; Columbian Commandery No. 18, K. T.; and Abu Bekr Temple, A. A. O. N. M. S. However, there are four other bodies which will occupy the building, paying rent therefor, namely: Zadok Council, R. S. M.; two Chapters of the Eastern Star and the White Shrine. The three lodge rooms and large auditorium furnish ample accommodations for all the bodies.

High Twelve Club

By C. C. HUNT, Deputy Grand Secretary

While in Sioux City on the occasion of the dedication of the Masonic Temple at that place, the officers of the Grand Lodge, on invitation, attended the meeting of the "High Twelve Club" at their noon luncheon. We were all very much impressed with the work that this organization is doing toward the upbuilding of their community. One of the greatest lessons which Masonry teaches is patriotism, and that every Mason should be interested in everything that tends to make his city, state and nation stronger and better. As an illustration of what the Club is doing, we are here giving a short synopsis of the business transacted at the meeting we attended.

The Chairmen of several of the committees gave reports of what they had accomplished or were planning to do in the future, of which among other things, were the following:—

Brother W. G. Graham, Chairman of the Program Committee, reported on the speakers and character of entertainment to be provided the members of the Club; T. M. Prall, Chairman of the Civic Committee, outlined the work they are doing in the city hospitals, public comfort stations, aid extended to the insane, improvement of streets, public parks, etc.

The Welfare Committee is interested in the needs of the poor of the Community and the Chairman, Rev. J. P. Hantla, gave a fine report of the preparations they were making for Christmas baskets for the destitute. The committee is also interested in the needs of the schools and the educational welfare of the city.

Rex Hatfield, in stating for our benefit, the purpose and functions of the High Twelve Clubs, said that they are similar to those of the Rotarians, Kiwanis, Lions and other luncheon clubs and that in organizing this club the founder did not wish to confine it to men from any one class of society or calling, as did the other clubs, and therefore, in order to assure a high standard in their membership and at the same time have men from all walks of life represented, they decided to limit its membership to Master Masons. Aside from this one fact, they did not claim to have any connection with Masonry.

The visiting officers and past officers of the Grand Lodge were introduced to the Club, each of whom spoke briefly and endorsed the movement. Brothers Glaze, Graham, Clovis, and Parvin, elective officers of the Grand Lodge, were elected as honorary members and presented with placards of the club. Brother William Moreheiser, in presenting these placards, said that they represented the sun at its zenith and that if the principles of Masonry could always be at "High Twelve" and predominate in our lives, the inspiration of the High Twelve movement would be an actuating force that would cause men to make real in America, the ideals of Masonry. This was the hope and inspiration of the High Twelve movement and their purpose was to make these dreams come true.

At the dedication ceremony the High Twelve Club presented a beautiful flag of our country to the Temple. Brother Edwin M. Brown, in presenting the flag, said:

"Most Worshipful Grand Master: The terrific conflict from which the world has recently emerged, with its horrors and death and many subsequent evils, has resulted in a few great and lasting benefits.

"Not the least of these is a renewed and intensified reverence for those great basic principles, underlying our western civilization—Democracy, Political Liberty and an appreciation of the supreme value of the individual. These principles are more truly understood and appreciated today than ever before, because for the first time since that conflict that gave birth to our nation, have we seen them openly and aggressively threatened by the powers of autocracy.

"The lives of more than fifty thousand soldiers, freely given in defense of these noble ideals, testify most eloquently to the infinite value at which we appraise them. In striking contrast to that autocracy against which we struggled, we, the people of this republic, now understand what it means to live under a government that is fundamentally subject to the sovereign will of the people.

"Because of the great concepts of Masonry, identical as they are with those ideals upon which our nation is built, we, of the brotherhood, are doubly conscious of their deep significance.

"In view of this fact, it is entirely fitting and proper that, prominent among the symbols and ornaments that adorn this beautiful Temple, shall be found the emblem of our nation, reminding us, as it does, of our priceless heritage of freedom and opportunity, and the terrible cost by which it has been secured.

"Therefore, in behalf of the High Twelve Club of Sioux City, I am honored to be privileged to present to you this flag. May it in its stainless beauty be a stern and constant challenge to us to preserve the brilliant flame of democracy, that we may pass it on, undimmed, to those who shall follow and assume our tasks and obligations as we must lay them down."

Questions and Answers

By C. C. HUNT

The Iowa Masonic Library is glad to receive questions from brothers in search of "Light". Many such questions come to us and we give such answers as we can in each and every case. Thinking that the answers to some of these may be of general interest, we reproduce them here.

Q.: 1. What is the origin of the prayer beginning "Vouchsafe thine aid, Almighty Father of the Universe"?

Ans.: Mackey in his "Masonic Ritualist", says:

"This prayer is found in Preston, upon whose authority I have restored the word 'godliness' instead of 'virtuousness' used by Webb, or 'holiness' adopted by Cross. The prayer, but in a very different form, is, however, much older than Preston, who borrowed, abridged, and altered the much longer formula which had been used previous to his day. It is said that the prayer at initiation was a ceremony in use among the 'Ancient' or 'York Masons', but omitted by the 'Moderns'."

In this statement Mackey is probably correct, since the prayer, as found in Preston's Illustrations of 1772, is as follows:

"Vouchsafe thy aid, Almighty Father and supreme governor of the world, on this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competence of thy divine wisdom, that, by the secrets of this art, he may be better enabled to unfold the mysteries of godliness, to the honor of thy holy name. Amen."

In Dermott's "Ahiman Rezon" first edition of 1756, the prayer appears in the following form:

"Most holy and glorious Lord God, thou great Architect of Heaven and Earth, who are the Giver of all good Gifts and Graces, and hast promised

that where two or three are gathered together in thy Name, thou wilt be in the midst of them: In thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our Undertakings, that we may know and serve thee aright, that all our doings may tend to thy Glory and the Salvation of our Souls.

"And we beseech thee, O Lord God, to bless this our present Undertaking, and grant that this our new Brother may dedicate his Life to thy Service, and be a true and faithful Brother among us: Endue him with a Competency of thy divine Wisdom, that he may, with the Secrets of Free-Masonry, be able to unfold the Mysteries of Godliness and Christianity. This we most humbly beg, in the Name, and for the Sake, of Jesus Christ, our Lord and Savior. Amen."

It will thus be seen that the older form of Dermott is longer than the later one of Preston, and that the latter is substantially the form now used.

Q.: 2. Is Thomas Smith Webb the author of the lecture on Geometry beginning, "By geometry we may curiously trace nature,"?

Ans.: No. This was written at least fifty years before the publication of the First Edition of Webb's Monitor. Preston, in his "Illustrations of Masonry", published in 1772, attributes it to Brother Charles Leslie, member of the Vernon Kilwinning Lodge, Edinburgh, in a speech "delivered by him at the consecration of that lodge on the 15th of May, 1741". As quoted by Preston, Brother Leslie closed his speech with these words:—

"Geometry, that extensive art, we should particularly study, as the first and noblest of sciences. By Geometry we may curiously trace nature, through her various windings, to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the grand artificer of the universe,

and view with amazing delight the beautiful proportions which connect and grace this vast machine. By it we may discover how the planets move in their different orbs, and mathematically demonstrate their various revolutions. By it we may rationally account for the return of seasons, and the mixed variety of scenes which they display to the discerning eye. Numberless worlds are around us, all framed by the same divine artist, which roll through the vast expanse, and are all conducted by the same unerring laws of nature. How must we then improve? with what grand ideas must such knowledge fill our minds? and how worthy is it of the attention of all rational beings, especially of those who profess themselves promoters of our grand institution.

"It was a survey of nature and the observation of its beautiful proportions that first determined man to imitate the divine plan, and to study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, improved by experience and time, produced some of those excellent works which will be the admiration of future ages. I might here trace the history of the craft, and show, that ever since order began, or harmony displayed her charms, our order had a being; but this is so well known, that a tedious discussion of incontrovertible facts, might rather cloud the understanding, than open to our view a prospect which ignorance and barbarism can only veil.

"If we are united, our society must flourish; let us then promote the useful arts, and by that means mark our distinction and superiority; let us cultivate the social virtues and improve in all that is good and amiable; let the genius of Masonry preside, and under her sovereign sway let us endeavor to act with becoming dignity.

"Now, is Masonry so good; so valuable a science? Does it tend to instruct the

mind, and tame each unruly passion? Does it expel rancour, hatred, and envy? Does it reconcile men of all religions and of all nations? Is it an universal cement, binding its followers to charity, goodwill and secret friendship? Is it calculated to promote the truest freedom? Does it teach men to lead quiet lives? In short, are its precepts a complete system of moral virtue? Then, Hail, thou glorious craft, bright transcript of all that is amiable! Hail, thou blest moral science, which so beautifully exemplifies virtue! Welcome, ye delightful mansions, where all enjoy the pleasures of a serene and tranquil life! Welcome, ye blest retreats, where smiling friendship ever blooms, and from her throne dispenses pleasure with unbounded liberality! Welcome, sacred habitations, where peace and innocence forever dwell!"

In this speech also we find references to other parts of our Monitorial lectures, as for instance, the following:

"If we look around us, we shall find, that in the whole order of beings, from the seraph that adores and burns, down to the most inconsiderable insect, all, according to their proportion in the scale of existence, have, more or less, implanted in them by wise nature, the principle of uniting with others of the same species with themselves. Do we not observe some of even the most inconsiderable animals formed into different ranks and societies for the benefit and protection of each other? Need I name the careful ant, or the industrious bee? insects which the wisest of men has recommended as a pattern of unwearied industry and prudent foresight." * * * * *

"As human nature rises in the scale of things, so do the social affections likewise arise." * * * * *

"Our outward conduct being directed by our inward principles, we should be equally careful to avoid censure and reproach."

The following quotation from an oration delivered by William Preston on

May 21, 1772, will suggest the source of other parts of our Monitorial lectures:

"Masonry is a moral science calculated to bind men in the ties of true friendship, to extend benevolence, and to promote virtue. It passes and is understood under two denominations: it is operative and speculative. By the former, we allude to the useful rules of architecture, whence a structure derives figure, strength and beauty; and whence results due proportion and a just correspondence in all its parts. By the latter, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity.

"Speculative Masonry is so much interwoven with religion, as to lay us under the strongest obligations to pay to the Deity that rational homage, which at once constitutes the duty and happiness of mankind. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires them with the most exalted ideas of the perfections of the great Creator. Operative Masonry furnishes us with dwellings and convenient shelters from the vicissitudes and the inclemencies of seasons. It displays human wisdom in a proper arrangement of materials, and demonstrates that a fund of science and industry is implanted in the rational species for the most wise, salutary, and beneficent purposes.

"The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity. Even the temple of king Solomon, so spacious and magnificent, and constructed by so many celebrated artists, was yet laid in ruins, and escaped not the unsparing ravages of barbarous force. Free-Masonry, notwithstanding, has been able still to survive. The attentive ear receives the sound from the instructing tongue, and its sacred mysteries are safely lodged in the repository of faithful breasts. The

tools and implements of architecture, symbols the most expressive imprint on the memory wise and serious truths, and transmit unimpaired, through the succession of ages, the exquisitely incomparable tenets of this institution." * * * * *

"A mutual chain of independence subsists throughout the whole creation. Hence the universal utility of Masonry! it unites men of the most opposite religions, of the most distant countries, and of the most contradictory opinions, in one indissoluble bond of unfeigned affection, and binds them by the strongest ties to secrecy, morality and virtue. Thus, in every nation a Mason may find a friend, and in every climate he may find a home."

Q.: 3. Brother Hunt, in his Middle Chamber Lecture, speaking of the two pillars, calls Boaz the left hand or north pillar, and Jachin the right hand, or south one. Inasmuch as the entrance to the Temple was in the East, and not the West as is usual in our lodge halls, has he not been misled by modern lodge usage into making an erroneous statement regarding the true position of these pillars?

Ans.: No. In making this statement I was but following the Bible and Josephus. Yet the brother who asks this question is right in saying that the Temple was entered from the east and that if these pillars were placed at the entrance, the north pillar would be on the observer's right, instead of left. This fact was well known to the Biblical writer and to Josephus, and we must therefore find an interpretation which will reconcile both statements.

In 1 Kings VI, 8, we read that "The door for the middle chamber was in the right side of the house." This naturally raises the question: Which side of the house was the "right side"? Turning to 1 Kings VII, 39, we find it is the south. Since the Temple entrance was in the east, the ancient writers spoke of it as "Facing the East", and the south would

therefore be on its right side. If we see a man facing the east we speak of the south as being on his right hand, and the north as being on his left, regardless of our own position.

In 1 Kings VII, 21, we find that the name of the right pillar was Jachin and the name of the left one was Boaz; but in so speaking, the writer had reference to their position on the right (south) and left (north) side of the Temple, and not to the position of the observer.

It should also be borne in mind that the entire Middle Chamber Lecture is symbolic rather than historical. If we attempt to make it conform to historical fact we are at once beset with countless difficulties, the solution of which would in no wise improve the lecture or make its lessons more impressive. The lessons taught by Aesop's Fables are not impaired by the knowledge that the narratives which illustrate them are fictitious and not historical facts. So it is with the legends of Masonry. They are used to teach symbolical truths and these truths do not depend on the historical accuracy of the legends used to illustrate them.

Q.: 4. In an old address by DeWitt Clinton, 1790, is the statement, "Faith is *gained* in sight". The usual statement in the Monitors is "Our faith may be *lost* in sight". Is Clinton's statement typical of the usage in his time? If so, when, why, and by whom, was the change made? Is not Clinton's statement a stronger and truer expression than ours? What we *see* confirms our faith. The sight of the Promised Land surely caused no loss of the faith that had led the seekers on to the goal.

Ans.: I do not know to what address of DeWitt Clinton's you refer, but in an address given by him December 24, 1793, on the occasion of his being installed as Master of Holland Lodge, he said:

"May we not then expect the smiles of the great Being of the universe upon our Masonic labors, and that when we shall

be conveyed into that 'undiscovered country from whose bourne no traveller returns', when Faith shall be changed into sight, Hope lost in fruition, and Charity become as expanded as the Divine Love—that then the Grand Master of Heaven and Earth shall reward our work, and give us wisdom to relish, strength to support, and beauty to adorn the perennial streams of celestial joy."

This does not indicate any change in thought between his usage and that of the present time. In Cross' Masonic Chart, first published in 1819, we find the expression, "The greatest of these is charity. For faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave, through the boundless realms of eternity". The Barney notes of 1817 have it the same way. It would therefore seem that the modern and ancient forms of expression are very similar, if not identical.

As to the correctness of the two forms of expression, I would say that it depends upon the point of view. In one sense, both are right. Faith is gained in sight when in the realization of some particular desire we acquire faith that under similar circumstances the same thing will result again. The farmer's faith in the raising of a crop was gained by the sight or the realization of former crops as the result of former efforts. He therefore has faith in his present efforts although the crop is not yet realized. Therefore, he walks by faith, not by sight, but when the crop he is now working for shall be realized, his faith in that particular crop will vanish in the fact of achievement. His faith will become knowledge. Certainly we do not have faith in what we know. We might say faith is lost in knowledge, since knowledge is acquirement and faith is the evidence of things hoped for but not yet realized. Faith does not grow out of nothing, there must be something to justify it. Our faith in an individual is justified by our knowledge of his character,

and through the knowledge of the past we acquire faith in the future.

Q.: 5. Was not Francis Bacon a Mason? If so, do not the Masonic allusions in Shakespeare's works support the contention that Bacon was the author of the works attributed to Shakespeare?

Ans.: We do not know whether or not either Bacon or Shakespeare were Masons; but even if it could be proved that Bacon was and Shakespeare was not, it would have no bearing on the controversy as to authorship, since the knowledge of Masonry displayed in the quotations is general and not peculiar to Masons. The question of authorship is determined on other grounds. It is really a question for literary critics, and it is noteworthy that those who have supported the Baconian theory have not been noted for skill in the science of Literary criticism. Miss Delia Bacon, who first questioned the Shakespearian authorship died insane shortly after the publication of her theories; but her suggestions led many other people to study the question with the result that many ingenious theories were advanced in favor of different authors, with plausible arguments to support them. The principle argument against the Shakespearian authorship is Shakespeare's known lack of educational advantages, which is claimed to be inconsistent with the knowledge displayed in the works attributed to him. The advocates of Bacon claim that he was the only contemporary of Shakespeare who had the education and ability to produce such works. Their principal argument, however, is based on an alleged cypher found in the First Folio text of Shakespeare's plays. It is claimed that the translation of this cypher proclaims Bacon to be the author thereof.

Many refutations of these claims have been published which have been ignored by the Baconian advocates. Perhaps it is sufficient to say here that similar arguments can be advanced to prove all

kinds of fantastic theories. For instance, here is one to prove that Shakespeare wrote the Psalms as they appear in the King James Version of the Bible. The word "Shakespeare" has four vowels and six consonants. This makes the number forty-six. Turn to the 46th Psalm and you will find that the 46th word from the beginning is "Shake" and the 46th word from the end is "spear". Therefore, "Shakespeare", whose number is 46, in the 46th Psalm, by a combination of the 46th word from each end is proven to be the author of the Psalms. The argument is much more logical than the one advanced to prove the Baconian authorship of Shakespeare.

The strongest argument against the Baconian theory, however, is its lack of support by literary critics. These critics claim that they have no interest in the matter one way or the other except to ascertain the truth; that they are perfectly willing to acknowledge Bacon's authorship if the evidence shows him to be such; but they hold that such evidence has not yet been produced. They admit Bacon's education and Shakespeare's lack of it; but they show that the latter's works display great genius, but not great learning. These works contain errors which a man of Bacon's scholarship would not make, but which would be very natural for one with Shakespeare's limited education. For instance, some of the Latin quotations contain errors known to be in the school text books which Shakespeare studied, and the only quotations he uses are found in these books, while other quotations with which the classics abound and which Bacon certainly knew, do not appear.

As an illustration of one of these errors which Shakespeare makes, take line 157 of "The Taming of the Shrew", "Redime te captum quam queas minimo"; "Redeem yourself thus captured at the lowest price you can". This is an

exact quotation from Lily's Latin Grammar, as from Terence "The Eunuch", line 74, which was studied by Shakespeare; but Bacon, who had the best college education of his day, would certainly have used the correct form as found in the original of Terence, which is "te redimas captum quam queas minumo".

The Baconian writers make much of the knowledge of law displayed in Shakespeare's works, but it is no more than any intelligent man of the day might have picked up, and they overlook the *mistakes of law*, which Bacon would not have made. In other matters it is the same way. Shakespeare knows but few flowers and birds, though his description of the few he knows is filled with the exquisite language of a genius. Bacon's description of birds and flowers shows the knowledge of a naturalist, and assigns to each its proper season. In one month he names more than Shakespeare mentions in all his writings. On the other hand, the genius of Shakespeare surpasses that of Bacon. Each is weak where the other is strong.

No literary critic of note calls Bacon a great poet and the poems he is known to have written fall far below the genius of Shakespeare. He was a great philosopher and writer of prose, but not a poet.

Q.: 6. What is the difference between "ample form" and "due form"?

Ans.: When a ceremony is performed by the Grand Master in person it is done "in ample form"; if by the Deputy Grand Master it is said to be done "in due form" and if by any other qualified person "in form". The difference in the words refer only to the difference in the rank or dignity of the officer performing the ceremony. They have no reference to the form of the ceremony or the legality of the act. (See Mackey's Encyclopedia under "Ample" and "Form".)

A Book Worth While Reading

It is exceedingly interesting to pick up a volume of history written in the style with which Brother Ossian Lang, the Historian of the Grand Lodge of New York, has prepared his "History of Freemasonry in the State of New York", and yet keep that important history within a compass of 250 pages. This volume should be in the hands of every member of the Fraternity in the Empire State. Masons of other jurisdictions will find its pages teeming with valuable information. The work starts with a brief summary of Masonry in America, then branches into a history of early events in New York. Throughout it shows that the author is thoroughly trained along the line of historical facts and that he is imbued with the true spirit of the Fraternity and knows of what to write and upon what things to enlarge so as to make the history interesting to the lay reader.

He tells of the many features in connection with the formation of Masonry in his own state and of the various bodies that have had their day or been swallowed up by some other organization. He deals with the Morgan mystery and the anti-masonic movement between the years 1827 and 1832, which was not confined to New York alone but which spread all through the country like a prairie fire. His history of these events is very readable and the details are given full enough to satisfy any reader.

The chapter dealing with events in connection with the Civil War and the attitude of northern Masons towards those of the south show that the leaders of both factions were able to keep their heads clear even in those more trying times. Much information is given along the line of military lodges of Revolutionary times and of the inauguration of President Washington and his being inducted into office with his hand upon the altar brought from St. John's Lodge in Wall Street and the further fact

that the same Bible was used when President Harding took his oath of office March 4th, 1921.

One gains from these pages much information relative to the establishment of free schools for the children of Masons in the early days and from which has grown up our great common school system of the country.

The charitable institutions of the Empire State come in for their share of attention and New York may well be proud of the progress she has made along this line.

It is said that a poor book is much improved by a good index and a good book is a failure without one but here we have a splendid volume and with it a very complete index, making it all the more valuable.

Parties interested in this volume should address the Bureau of Social and Educational Service, Room 1815, Masonic Hall, New York City, when they will receive full information regarding same.

Meeting of the Iowa Library Association

By MISS FRANK G. NEEDHAM

The thirty-second annual meeting of the Iowa Library Association was held at Cedar Rapids, October 23rd to 25th.

In the absence of Mr. W. F. Riley, the president, who was unavoidably detained from the opening session, Miss Grace Shellenberger, second vice-president, presided. The address of welcome was given by Mr. Luther A. Brewer, president of the Cedar Rapids Library Board, and the response by Miss Grace McCoy of Indianola. After the reports of the officers and of the Secretary of the Iowa Library Commission, Mrs. Cora Wilson Stewart of Kentucky spoke on campaigning against illiteracy. Her account of the work being done in teaching adult illiterates to read and write, together with the statistics concerning illiteracy in the United States and Iowa, brought to all the inspiration to help in this work.

In the evening Prof. Edwin Ford Piper, of the State University of Iowa, gave an address and readings on recent poetry. Mr. Piper brought out the different messages of the different poets, the interpretation of beauty, present day conditions and mid-west life. He read a number of poems on mid-west life, among them several of his own. A social hour followed the address, with the librarians of Cedar Rapids as hostesses.

The business meeting was held on Tuesday morning. The principal subject of discussion was a change in the membership dues to a sliding scale for library membership in cities of different sizes, with a flat rate for individuals. The right of a library board to use its funds for this purpose was discussed and the subject referred back to the committee for investigation.

The president's address, which was omitted at the opening session, was read at this time, followed by an address on country libraries by J. G. Mitchell, attorney for the Iowa Farm Bureau.

Dr. Herbert Martin of Drake University opened the afternoon session with an address on "The Child Mind". Discussions at the round table followed the address.

Before the entertainment given by the Coe College Players in the evening, a large number of the librarians visited our library and were warm in their appreciation of its many rare books and unique museum. We had placed on tables for their approval copies of our rare books, some from the Caxton Press edited in 1477, the Aldine Press edited in 1495, the Plantin Press edited in 1602, and the Elzevir Press edited in 1648; also some of our hand tooled bindings and Bibliophile Society Publications. Some have already voiced their appreciation by requesting our books to be sent to their libraries to be used in the preparation of club papers.

Wednesday morning Irving B. Richman of Muscatine spoke on the "Newer

Treatment of History". His discussions of the books, "Outline of History" by H. G. Wells, "Story of Mankind" by H. Van Loon and "The Chronicles of America", gave all a very good idea of the new way in which the historians of the present day are presenting the subject of history. It was a very inspirational address. The book talks followed. Special attention was called to the new books, "Dingbat of Arcady" by Wilkinson, "Tramping With a Poet in the Rockies" by S. Graham, "Chronicles of Chicora Wood" by Pringle, and "Here, There and Everywhere" by F. S. Hamilton.

The convention closed Wednesday afternoon with an auto ride to the various places of interest about the city.

The following officers were elected for the coming year: President, Grace Shellenger of Davenport; first vice-president, Mrs. H. W. Spaulding of Grinnell; second vice-president, E. Joanna Hagey of Cedar Rapids; secretary, Ruth Gibbons of Cherokee, and treasurer, Mae C. Anders of Des Moines.

Three Significant Gifts

At this time there comes simultaneously an announcement of three notable gifts to Iowa institutions. The John D. Rockefeller Foundation and the General Education Board have each given \$1,125,000.00 to the College of Medicine at Iowa City, on condition that the State Legislature appropriate an equal amount, to be paid in five annual installments of \$450,000.00 each.

Under the provisions of the Perkins Law, more than 20,000 state patients have been treated and helped at the University during the past few years, but the very success of the Department has caused the applications for instruction and treatment to increase far beyond the capacity of the institution to care for them. It is thought that these gifts, if supplemented as they surely will be by a legislative appropriation, will meet the needs of the institution and enable the University

Hospital to enter upon a new field of usefulness.

The other gift referred to was made by C. A. Ficke to the City of Davenport, and consists of a 300 years old art collection of priceless paintings. This collection is conservatively estimated to have a commercial value of about \$500,000.00. An Art Institute will be provided to house the collection, the educational value of which, to the city, will far exceed the commercial value.

These three gifts speak eloquently of the trend of the times in which men of means are led to place their wealth in such form that it will benefit their fellow-men. It has long been our hope that some Mason of means would see in the Iowa Masonic Library an opportunity to fill a great need and at the same time be of inestimable benefit to his Brother Masons who are seeking more light. From all over the United States and Canada come requests to us for help, and in-so-far as we are able, we are glad to comply with these requests, but our facilities are limited, and the demands upon us are increasing much faster than our ability to meet them.

The Thompson Masonic Fraud— A Study in Clandestinitism

Under this title Brother Isaac Blair Evans of Salt Lake City, Utah, has written a very interesting history of this remarkable case of Clandestine Masonry.

Brother Evans was United States Attorney when this case was brought to his attention officially. He it was who thoroughly studied the evidence, presented it to the Grand Jury and drew the indictment on which the leaders of the Clandestine organization were tried and convicted.

Although it is only in the introduction that Brother Evans speaks of his own connection with the case and then only in a very modest way, one cannot read this book without being convinced that this case could not have been placed in more

competent hands. The logical, consistent and orderly presentation of the facts of the case as told in the book is but an illustration of the same characteristics in the handling of the case itself.

The book is extremely interesting and should be in the hands of every Mason. It is published by the Scottish Rite Bodies of Salt Lake City and may be obtained from S. H. Goodwin, Secretary of these Bodies, at \$2.50 per copy.

Use of Cipher Keys Forbidden

We are constantly receiving letters asking where a cipher key to our Iowa work can be purchased. Many of these requests we think come from new members of the Craft and are made in good faith by a brother who does not know that the Grand Lodge of Iowa, not only forbids the use of such keys, but makes it a Masonic offense to have such a key in one's possession in a Lodge room. This information should be given frequently from the Master's chair, that brethren may not plead ignorance of our law regarding ciphers.

We have word from the printers which indicates that we will be able to distribute the new Codes and Monitors about February 1st. We have a large number of orders on hand for Monitors which we will fill as soon as we receive the books. As soon as the Codes are delivered to us, we will send a copy to each Secretary for use of his Lodge. To Brethren who wish to own a personal copy, the price will be Seventy-five Cents per copy.

The Masons of Seattle are laying plans for the building of a George Washington Foundation Home for Orphan Children. Ernest B. Hussey, 33°, is President of the Foundation. They have already rented a very fine home which is to be opened soon and will accommodate twenty children and which will serve until they can lay plans for their new building.

Montana Grand Lodge Coming to the Front

The Grand Lodges are giving considerable attention to the subject of education. In a recent letter the Grand Master of Montana writes: "I am happy to say that we have in Montana this year a very workable program and one that is producing results along educational lines. I am constantly receiving good reports from our Lodges concerning the Public Schools. Our Brethren seem to be alive to this all important issue and many of our Lodges arranged for and held public meetings where the teachers were invited to participate and many of my engagements call for addresses to School Boards and Parent-Teachers Associations. In Montana we feel that Masonry has a real work to do and the opportunities never greater than right now to perform that work in not only educating our Brethren along Masonic lines but to exert our influence to the utmost in civic righteousness and duties to our community and the state."

What Constitutes Wealth?

An exchange says there are different kinds of values that cannot be computed in insurance tables, but which are real values nevertheless.

"The wealth of living is in heartbeats, not in stock tickets. It is expressed in delights, not digits. Whoever loves his fellowmen is rich, and adds to their riches. He owns the stars who loves to look at them. The flowers are his who is glad at their beauty. The rainbow belongs to him who eagerly beholds it. The landscape is not owned solely by the man who pays the taxes on it, but by every humble and glad heart who loves 'God's Out-of-Doors'. Capacity for the Universe, and Truth is the invitation which brings all things to the heart."

The Grand Lodge of New York recently celebrated its 156th Birthday.

List of Books on Masonry

A list of books on Masonry is almost unavoidably prepared according to the personal tastes and inclinations of the compiler. The following list, while far from representative and lacking many titles that should be recommended for Masonic study, nevertheless is a general one. Practically all of the books mentioned are contained in our Traveling Libraries. Books which are scarce, and of which the Iowa Masonic Library has only single copies, have been omitted. Among such are the highly commendable works of William James Hughan, Robert Freke Gould, Henry Sadler, W. J. Chetwode Crawley and other eminent brethren of the British Isles. Desirable books in foreign languages have also been omitted.

We do not endorse all of the statements made by the authors of these various books. Many contain serious errors, yet to condemn such volumes entirely would be to deny much of value to be found in them. The Masonic student must read with deliberation, and judge dispassionately; he must weigh the various statements and theories advanced against common sense and proven facts. He cannot go far astray if he pursues this method. In the words of Brother Theodore S. Parvin, founder of the Iowa Masonic Library in 1844, "Find out first, if you can, what is true and you will not be overburdened with Masonic reading. When you have gained some real knowledge, the rest cannot harm you, and may even be of benefit."

History

- Mackey—History of Freemasonry Revised Edition—Clegg 1922, 7 v.
- Gould—Concise History of Freemasonry, Revised Edition.
- Darrah—Evolution of Freemasonry.
- Stillson and Hughan—History of Freemasonry and Concordant Orders.
- Newton—The Builders.
- Armitage—Short Masonic History, 2 v
- Sibley—Story of Freemasonry.

Fort—Early History and Antiquities of Freemasonry.

Vibert—Freemasonry Before the Existence of Grand Lodges.

Johnson—Freemasonry in America Prior to 1750.

Heiron—Ancient Freemasonry and the Old Dundee Lodge No. 18.

Gould—Collected Essays on Freemasonry.

Gould—Military Lodges.

Peters—Masons as Makers of America.
Morcombe—History of the Grand Lodge of Iowa.

Lang—History of Freemasonry in the State of New York.

Grant—True Principles of Freemasonry.

Symbolism, Philosophy and Ethics

Mackey—Symbolism of Freemasonry.

Pike—Morals and Dogma.

Bromwell—Restoration of Masonic Geometry and Symbolry.

Finlayson—Symbols and Legends of Freemasonry.

Carr—Swastika.

Bayley—Lost Language of Symbolism.

Churchward—Signs and Symbols of Primordial Man.

Lawrence—Sidelights on Freemasonry.

Lawrence—By-ways of Freemasonry.

Lawrence—Keystone.

Buck—Genius of Freemasonry.

Wilmshurst—The Meaning of Freemasonry.

Pound—Philosophy of Freemasonry.

Stewart—Symbolic Teachings.

Mysteries

Waite—Secret Traditions in Freemasonry, 2 v.

Vail—Ancient Mysteries and Modern Masonry.

Buck—Mystic Masonry.

Fellows—Mysteries of Freemasonry.

Wright—The Eleusinian Mysteries and Rites.

Corwyn—Faith of Ancient Egypt.

Ward—Freemasonry and the Ancient Gods.

Schure—Jesus, The Last Great Initiate.

Yarker—Arcane Schools.

Fiction, Drama, Poetry, etc.

Bloomer—Ante-room Talks.

Boutelle—Man of Mt. Moriah.

Ellis—Low Twelve.

Ellis—High Twelve.

McConnell—Poems of the Temple.

Morgan—Lessons Taught in Freemasonry.

Morris—Poetry of Freemasonry.

Kuhn—Small Basket of Chips.

Jurisprudence

Pound—Lectures on Masonic Jurisprudence.

Constitutions 1722.

Lockwood—Masonic Law and Practice.

Mackey—Textbook of Masonic Jurisprudence.

Simons—Masonic Jurisprudence.

Biography

Wright—Robert Burns and Freemasonry.

Bywater—Notes on Laurence Dermott and His Work.

Hayden—Washington and His Masonic Compeers.

General Reading

MacBride—Speculative Masonry.

Kelly—Solomon's Temple Spiritualized.

Porter—Medieval Architecture.

Crowe—Things a Freemason Should Know.

Crowe—Master Masons' Hand Book.

Oliver—Revelations of a Square.

Oliver—Antiquities of Freemasonry.

Churchward—Arcana of Freemasonry.

Wright—Masonic Legends and Traditions.

Ginsberg—The Kabbalah, Its Doctrines, Development and Literature.

Ravenscroft—The Comacines, Their Predecessors and Their Successors.

Ravenscroft—Further Notes on the Comacine Masters.

Whymper—The Religion of Freemasonry.

Vibert—Story of the Craft.

Clarke—Gospel of Freemasonry.

Reference

Mackey—Encyclopaedia of Freemasonry.

Macoy—Worshipful Master's Assistant

Hawkins—Concise Encyclopedia of Freemasonry.

Kenning—Cyclopedia of Freemasonry.

Mackey—Lexicon of Freemasonry.

Heckethorn—Secret Societies of All Ages.

Stevens—Cyclopedia of Fraternities.

Special Study

Armitage—Old Guilds of England.

McCarty—Great Pyramid Jeezeh.

Root—History of the A. A. O. N. M. S. for North America.

Upton—Negro Masonry.

Wright—Indian Masonry.

Engle—History of the O. E. S.

Kenaston—History of the O. E. S.

Scott—Cathedral Builders, the Story of a Great Masonic Guild.

Webster—Primitive Secret Societies.

Banvard—Origin of the Building of Solomon's Temple.

Wright—Woman and Freemasonry.

Wright—Roman Catholicism and Freemasonry.

Cleveland—History of Cryptic Masonry.

Addison—Knights Templar.

Conover—Treatise on R. A. M.

Merz—Guild Masonry in the Making.

List of Masonic Pamphlets

Haywood—A Vest Pocket History of Freemasonry.

Evans—Primer of Masonic History.

Bacon—Landmarks of Masonry.

Barry—Inaccuracy of the Work.

Barry—Story of Old Glory.

Carr—Ritual of the Operative Freemasons.

Riviere—What an Entered Apprentice Ought to Know.

Gage—Symbolism of the First Degree.

Ball—Symbolism of the Third Degree.

Street—Symbolism of the Three Degrees.

Travis—First Three Steps.

Waite—Deeper Aspects of Masonic Symbolism.

Lawrence—Military Lodges.

Report of Masonic Overseas Mission.

Graham—Science of Freemasonry.

Goodwin—Mormonism and Masonry.

Warvelle—Review of Cryptic Masonry in the U. S.

Baxter—Suggestions for a Course of Masonic Reading.

Shepherd—Suggestions for the Study of Freemasonry.

Speth—Masonic Curriculum.

Morcombe—Organization of the Grand Lodge of Iowa.

Haywood—The Apron and the Golden Bowl.

Newton—Address on Masonry.

Newton—Albert Pike.

Bulletins issued by Masonic Service Association:

Paul Revere.

Morgan Affair.

Anti-masonic Party.

New Masonic Temple in Washington, D. C.

A few years ago there was built in our nation's capitol a magnificent Grand Lodge building to which all pointed with pride but with the rapid growth of that city and the great growth of Masonry in the District of Columbia the past few years, it has become necessary to plan for something more commodious. The past year a beautiful site overlooking the city and surrounding country has been purchased at a cost of nearly a million dollars. Here the new structure, to cost over two million dollars, is to be erected. On July 15, 1922, in the presence of more than 5000 members of the Craft, with their families and members of the Eastern Star, Chas. Cyrus Coombs, for the Grand Lodge, received the title to the new site and with impressive and elaborate ceremonies it was christened "Temple Heights". Among the splendid addresses given that afternoon was one by our former resident, Dr. Thos. Green, who took for his subject, "The Builders", giving one of his characteristic and impressive talks.

Where "Rock of Ages" Came From

Charles Arthur Jones, in "King's Business" quotes the well known hymn "The Rock of Ages" with a Biblical reference at the end of each line to show where the thought expressed in that line originated. It furnishes an interesting study which we believe our readers will appreciate.

"Rock of ages cleft for me.

—Psalm 62: 5—8.

Let me hide myself in Thee;

—Ex. 33: 22.

Let the water and the blood

—1 John 5: 6.

From Thy riven side which flowed

—John 19: 34.

Be of sin the double cure,

—2 Kings 2: 9, 10.

Cleanse me from its guilt and power,

—Isa. 1: 18.

Not the labor of my hands,

—John 5: 30 (first clause).

Can fulfill the law's demands

—Matt. 5: 17, 18.

Could my zeal no respite know,

—Psalm 69: 6 (first clause).

Could my tears forever flow,

—Psalm 6: 6.

All for sin could not atone,

—Hebrews 10: 5, 6.

Thou must save, and Thou alone.

—Hebrews 10: 8—10.

Nothing in my hand I bring,

—Isa. 55: 1.

Simply to Thy cross I cling;

—Gal. 6: 14.

Naked, come to Thee for dress

—Rom. 13: 14 (first clause).

Helpless, look to Thee for grace;

—Phil. 4: 13.

Foul, I to the Fountain fly;

—Psalm 51: 7.

Wash me, Savior, or I die.

—John 13: 8 (second clause).

While I draw this fleeting breath

—Psalm 103: 15, 16.

When my eyelids close in death.

—Eccl. 12: 3, 7.

When I soar to worlds unknown,

—John 14: 2, 3.

See Thee on Thy judgment throne,

—Matt. 25: 31.

Rock of Ages cleft for me,

—1 Cor. 10: 4 (third clause).

Let me hide myself in Thee."

—Psalm 17: 8.

This beautiful hymn was written by Rev. Augustus Toplady about 150 years ago. It has not lost its popularity with the lapse of time, and has been pronounced by critics to be the finest hymn in the English language. The author was a deep student of the Bible, and Brother Jones has by no means pointed out all the Biblical allusions in the hymn. We suggest the following additional references on the first two lines, in order to show how rich is the hymn in these Biblical allusions: 2 Sam. 22: 2, 3, 32, 47; Psalm 18: 2, 31; Psalm 27: 5; Psalm 31: 3; Psalm 42: 9; Psalm 61: 2; Psalm 62: 2; Psalm 71: 3; Isa. 32: 2; Deut. 32: 15, 18. These verses refer to God as our rock, our fortress, our salvation. In Numbers 20: 8, 11, we are told that Moses smote the rock and the life-giving water gushed out. In Isa. 48: 21 and Psalm 78: 15 it is intimated that this cleaving of the rock was a symbol of spiritual life, and in 1 Cor. 10: 11 it is stated that the Rock from which they drank was Christ.

The thought of His living through the ages is found in Isa. 9: 6; Rev. 1: 17; Heb. 5: 6 and 13: 8; John 8: 56—58. That he is our hiding place is told in Psalm 32: 7, 119: 114, etc.

It would be possible to continue these additional quotations throughout the entire hymn, and we have taken the first two lines simply by way of illustration.

Kansas City recently voted on a five million school bond issue which was carried by an overwhelming majority, this being the second five million school bond issue voted within a year and a half. The people of Kansas City are evidently much in favor of the public schools.

Some Valuable Publications

One of the most valuable reference works added to our Library the past year is that of Compton's Pictorial Encyclopedia, a work issued in eight large volumes. This series is so valuable that no reference could do it justice. It must be seen, examined and studied, to even gain an insight into its great value. As the author states, it is an encyclopedic, alphabetically arranged survey of the whole field of knowledge, presented with such freshness, vividness and alluringness and embellished with such a wealth of illustrations that it should be as readable as a story book without anywhere sacrificing scholarly completeness or accuracy. The illustrations add much to the value of the work which we are sure will interest anyone for any subject upon which they seek information.

The eighth volume is an easy reference to the entire set, containing a splendid index to the work as a whole and gives us instantly just the information desired. Such a work as this should be found in every school of our land and we feel certain it would prove the most useful and the most frequently consulted work of any in the school library. We regret that space forbids us giving a more extended mention of this series.

"Pioneering in Masonry: The Life and Times of Rob Morris, Masonic Poet Laureate, Together with the Story of Clara Barton and the Eastern Star" is the title page of a volume by Lucien V. Rule recently published in Louisville, Kentucky, a volume of 288 pages. It is filled with many interesting chapters pertaining to the life and times of Rob Morris and the part which he took in the building up of Freemasonry and the Order of the Eastern Star. The Morgan Affair is quite fully discussed in one of the chapters; another is devoted to the part Thurlow Weed took in the case.

Morris perhaps visited more lodges and more jurisdictions than any other Mason

of his day. His writings were more voluminous than any other writer as he was for years a contributor to a great many Masonic publications and edited several of them himself. He was also the author of a large number of volumes. His poems and his sacred songs have been published over the entire world.

A chapter is also devoted to the history of the Eastern Star and the various branches of Masonry among the ladies, giving much new light along this line. The conservator movement is fully discussed. This organization at one time extended into Iowa and became very prominent in the history of our Grand Lodge. Many of our leading Masons were conservators but it has long since become an organization of the past.

Considerable of the volume is taken up with an account of Clara Barton, the founder of the Red Cross, and also of the founding of the girl scouts of America, of the social crusades, etc. The illustrations are very numerous and many interesting references are made to a large number of prominent members of the Fraternity.

Copies of this work may be had by sending check or money order for \$2.00 to the First National Bank, Jeffersonville, Indiana.

The Traveling Bible, which was started on its journey by Equity Lodge of Chicago in 1909, and which was received by the Cedar Rapids Lodges in 1915, has reached Texas. This Bible is to be presented to but two Lodges in each state. Already it has been used upon the altars of more than twenty states. After it has completed the circuit of states, it is to be permanently placed in the George Washington Memorial Building now being erected by the Masons of America at Alexandria.

The Consistory of Oklahoma City recently had a class of 275, known as the Foundation Class.

The following article on "Behavior", appearing in a recent ceremonial number issued by El Kahir Temple of this city will bear reprinting as it coincides entirely with the views of many of our members:

"The younger members of Shrinedom are often a bit 'coltish' and regard the opportunity to play pranks in public and elsewhere as one not to be neglected. This disposition is sometimes manifested by the grizzled veterans of the Order also.

"It is well enough to give vent to an excess of exuberance and to extract from the conditions as much mirth as possible, provided it is consistent with the dignity of a man and a Mason. But the best and most fitting place to do the extracting is within the walls of the Temple and not in hotel lobbies or the streets of the city."

We give herewith an extract from a paper on the subject of "Education and Freemasonry" written by Grand Secretary Frederick W. Hamilton of Massachusetts:

"Freemasonry is the foe of ignorance, tyranny and superstition. Education is the only weapon by which these great foes of mankind can be conquered. It is the Masonic duty of every member of our fraternity to do his best to forge this weapon and strengthen the arms of those who wield it.

"Freemasons are bound by their obligations, and by loyalty to the principles of our Order, to be good citizens. It is therefore their duty to do everything in their power for the promotion of good citizenship. Nothing is more essential to good citizenship than education.

"The experience of the great war has shown conclusively that our educational system is not functioning as well as we expected. Discoveries which were made with regard to the illiteracy of the young men in our drafted army were not only surprising but extremely disconcerting. The immediate need of the

time is the strengthening of our educational system sufficiently to enable it to do what it should do, and what until 1917 we all thought it was doing."

The Masons of Wisconsin are surely awake. Though that state has a splendid Masonic Home, we learn that the Masons in Wisconsin are launching a campaign to raise at least a million dollars for philanthropic activities, the most important of which will be a fine Masonic Hospital. Such an institution is badly needed in Iowa and we must not be behind the times, for other states are working along similar lines.

Oklahoma City, Oklahoma,
October 30, 1922.

The Corner Stone of the new \$1,200,000.00 Masonic Temple was laid under the auspices of the Grand Lodge A. F. & A. M. at Oklahoma City, Oklahoma, October 13, 1922, with thousands of Masons of all degrees in attendance.

The building is 200 by 250 feet in dimensions, 7 stories high and seats 4000 in auditorium and 2500 in the dining room. Stone, brick and re-inforced concrete was used as the building material throughout.

The Corner Stone contained 33 different articles including a stone quarried by William Noble, 33, in King Solomon's Quarries in Jerusalem.

Spacious lodge rooms are provided for all of the York Rite Bodies including the Shrine, also offices for the Grand Secretaries of Grand Lodge, Council, Chapter and Commandery. The Temple will be completed and ready for dedication in about one year from present time.

WILLIAM NOBLE, 33, Cor.

Our exchanges contain references to the fact that the five Royal Arch Chapters of Kansas City held a joint convention October 30th, at which time there was a class of more than one thousand candidates.

Masonic Magazines Published and Received at the Library December, 1922

Name of Periodical	Where Published	In Interest of	When Published
Algeria	Helena, Montana	Shrine	Occasional
American Mason	Philadelphia, Pa.	All Branches	Monthly
American Tyler Keystone	Battle Creek, Mich.	All Branches	Monthly
Annuity Messenger	Atlanta, Georgia	All Branches	Quarterly
Arcana Herald	Minneapolis, Minn.	All Branches	Weekly
Ark Temple Bulletin	Minneapolis, Minn.	All Branches	Weekly
Ashlar	Detroit, Mich.	Lodge	Monthly
Boston Masonic Club Bulletin	Boston, Mass.	Masonic Club	Monthly
Brotherhood	New York City	Scottish Rite	Monthly
Builder	Cedar Rapids, Iowa	All Branches	Monthly
Bulletin Nat'l League Mas. Clubs	Bloomsburg, Pa.	Masonic Club	Monthly
Cataract News	Minneapolis, Minn.	Lodge	Weekly
Cathedral Calendar	Washington, D. C.	Scottish Rite	Monthly
College Mason	University, Ala.	Masonic Club	Occasional
Crescent	St. Paul, Minn.	Shrine	Monthly
Delaware Masonic Index	Wilmington, Del.	All Branches	Monthly
DeMolay Councilor	Kansas City, Mo.	Order DeMolay	Monthly
DeMolay Bulletin	Clinton, Iowa	Scottish Rite	Monthly
Detroit Mas. News	Detroit, Mich.	All Branches	Monthly
Due Guard	South Bend, Indiana	All Branches	Monthly
Duluth Mas. Calendar	Duluth, Minn.	Scottish Rite	Quarterly
El Paso Bulletin	El Paso, Texas	Scottish Rite	Monthly
Fellowship Forum	Washington, D. C.	All Branches	Weekly
Florida Freemason	Lake Worth, Fla.	All Branches	Monthly
Gavel	Newburgh, N. Y.	Lodge	Monthly
Idaho Freemason	Boise, Idaho	All Branches	Monthly
Illinois Freemason	Bloomington, Ill.	All Branches	Monthly
Illinois Mas. Review	Springfield, Ill.	All Branches	Monthly
Ionic News	Duluth, Minn.	Lodge	Monthly
Ivanhoe Masonic News	Kansas City, Mo.	All Branches	Monthly
Joppa News	Philadelphia, Pa.	Council	Monthly
Junior Warden	San Francisco, Cal.	Lodge	Monthly
Kansas City Freemason	Kansas City, Mo.	All Branches	Weekly
Kraftsman	Washington, D. C.	All Branches	Monthly
Lincoln Park Chapter Bulletin	Chicago, Ill.	Chapter	Monthly
Long Island Grotto Courier and Masonic News	New York City	All Branches	Monthly

Masonry means brotherhood. Brotherhood means Service. Service means the uplift of mankind. The uplift of mankind means a glorious future for the world.

Los Angeles Consistory			
Bulletin	Los Angeles, Cal.	Consistory	Monthly
Masonic Bulletin	Cleveland, Ohio	All Branches	Monthly
Masonic Bulletin	Des Moines, Iowa	All Branches	Monthly
Masonic Bulletin	Perrysburg, Ohio	Lodge	Monthly
Masonic Bulletin	Memphis, Tenn.	Scottish Rite	Monthly
Masonic Chronicler	Chicago, Ill.	All Branches	Weekly
Masonic Digest	Los Angeles, Cal.	All Branches	Monthly
Masonic Grand Lodge	Fargo, N. Dak.	Lodge	Quarterly
Bulletin			
Masonic Herald	Rome, Georgia	All Branches	Monthly
Mas. Home Journal	Louisville, Ky.	All Branches	Semi-M'thly
Masonic Journal	Tacoma, Wash.	All Branches	Monthly
Masonic News	Peoria, Ill.	All Branches	Monthly
Masonic News	Lincoln, Nebr.	Lodge	Monthly
Masonic News	Sioux Falls, S. Dak.	All Branches	Monthly
Masonic Observer	Minneapolis, Minn.	All Branches	Weekly
Masonic Quarterly	Philadelphia, Pa.	All Branches	Quarterly
Masonic Record	Montgomery, Ala.	All Branches	Semi-M'thly.
Masonic Review	New York City	All Branches	Monthly
Masonic Review	Tacoma, Wash.	All Branches	Quarterly
Masonic Tidings	Milwaukee, Wis.	All Branches	Monthly
Masonic Tidings	Winona Lake, Ind.	All Branches	Monthly
Masonic Tribune	Seattle, Wash.	All Branches	Weekly
Mas. Voice Review	Chicago, Ill.	All Branches	Monthly
Master's Word	Proctor, Minn.	Lodge	Monthly
Meccan	New York City	Shrine	Monthly
Missouri Freemason	St. Louis, Mo.	All Branches	Weekly
Mizpah Bulletin	Chicago, Ill.	Lodge	Monthly
Moila Temple Bulletin	St. Joseph, Mo.	Shrine	Monthly
Montana Mason	Great Falls, Mont.	All Branches	Monthly
Murad's Mirror	Burlington, Iowa	Grotto	Monthly
Nat'l Trestle Board	San Francisco, Cal.	All Branches	Monthly
New Age	Washington, D. C.	Scottish Rite	Monthly
New England Craftsman	Boston, Mass.	All Branches	Monthly
New Hampshire Masonic	Concord, N. H.	All Branches	Monthly
Bulletin			
Ohio Mason	Columbus, Ohio	All Branches	Weekly
Oklahoma Mason	McAlester, Okla.	Lodge	Monthly
Oriental Consistory	Chicago, Ill.	Scottish Rite	Monthly
Owl	Elizabeth, N. J.	All Branches	Monthly
Palestiner	Detroit, Mich.	Lodge	Monthly
Palmer Templegram	Milwaukee, Wis.	All Branches	Monthly
Quarterly Bulletin	Cedar Rapids, Iowa	Lodge	Quarterly
Quarterly Bulletin	Sioux Falls, S. Dak.	Lodge	Quarterly
Rob Morris Bulletin	Denver, Colo.	Lodge	Monthly
Rooseveltian	Chicago, Ill.	Lodge	Monthly
Scottish Rite Bulletin	Omaha, Nebr.	Scottish Rite	Monthly
Scottish Rite Camp Chronicle	Birmingham, Ala.	Scottish Rite	Monthly
Scottish Rite Journal	St. Paul, Minn.	Scottish Rite	Monthly

Scottish Rite News	Nashville, Tenn.	Scottish Rite	Monthly
Scottish Rite News	San Antonio, Tex.	Scottish Rite	Monthly
Scottish Rite News Bulletin	Spokane, Wash.	Scottish Rite	Monthly
Scottish Rite Sun	Minneapolis, Minn.	Scottish Rite	Monthly
Scottish Rite Trowel	Savannah, Ga.	Scottish Rite	Quarterly
Southern Masonic Journal	Birmingham, Ala.	All Branches	Monthly
Southern Sentinel	Memphis, Tenn.	All Branches	Monthly
Southwestern Freemason	Los Angeles, Cal.	All Branches	Monthly
Square & Compass	Denver, Colo.	All Branches	Monthly
Square & Compasses	New Orleans, La.	All Branches	Monthly
Stygian Wave	Ottumwa, Iowa	Grotto	Monthly
Temple Topics	Chicago, Ill.	All Branches	Monthly
Tennessee Mason	Nashville, Tenn.	All Branches	Monthly
Texas Freemason	Dallas, Texas	All Branches	Monthly
Trestle Board	Atlanta, Georgia	Lodge	Semi-M'thly
Trestleboard	Detroit, Mich.	Lodge	Monthly
Trestle Board	Vicksburg, Miss.	All Branches	Monthly
Triad	Grand Rapids, Mich.	Acacia Fraternity	Occasional
Tripoli Tattler	Milwaukee, Wis.	Shrine	Monthly
Universal Craftsman	Cleveland, Ohio	All Branches	Weekly
Utah Craftsman	Salt Lake City, Utah	All Branches	Monthly
Virginia Mas. Journal	Richmond, Va.	All Branches	Monthly
Washington Journal	Portland, Oregon	Lodge	Monthly
What Cheer Trestle-Board	Providence, R. I.	Lodge	Monthly
Wisconsin Consistory	Milwaukee, Wis.	Scottish Rite	Quarterly
Messenger			
Zuhrah Hurrah	Minneapolis, Minn.	Shrine	Monthly

Eastern Star Magazines

Name of Periodical	Where Published	In Interest of	When Published
Eastern Star	Indianapolis, Ind.		Monthly
Keystone Eastern Star Magazine	Pittsburg, Pa.		Monthly
Masonic Sisterhood	San Francisco, Cal.		Monthly

Foreign Masonic Magazines

Name of Periodical	Where Published	In Interest of	When Published
Arctic Trowel	Anchorage, Alaska	Masonic Club	Monthly
Far Eastern Freemason	Manila, P. I.	Scottish Rite	Monthly
Freemason	Toronto, Canada	All Branches	Monthly
Freemason	London, England	All Branches	Weekly
Masonic Journal	Johannesburg, So. Africa	All Branches	Monthly
Masonic Record	London, England	All Branches	Monthly
Masonic Sun	Toronto, Canada	All Branches	Monthly
Masters' & Past Masters' Lodge Bulletin	Christchurch, N. Z.	Lodge	Every 2 mos.
Miscellanea Latomorum	London, England	All Branches	Monthly
Queensland Freemason	Brisbane, Queensland	All Branches	Monthly
South Australian Freemason	Adelaide, S. A.	All Branches	Monthly
Square	Vancouver, B. C.	All Branches	Monthly

On Saturday, September 2nd, the Ten Club, of Lakeside Lodge, Chicago, and other brethren, with their wives, visited the brethren of Prairie La Porte Lodge, of Guttenberg, Iowa. The brethren of Prairie La Porte Lodge prepared a schedule of picnics, fishing trips, automobile rides, banquets, etc., to fill the entire three days that the visitors remained their guests. We regret that our limited space does not permit us to give a full account of the various events, since from all accounts, the visitors enjoyed every minute of the time.

This is the third annual visit between the brethren of these two organizations, and is an excellent exemplification of the fraternal spirit of Masonry. About two years ago, twelve brethren of Lakeside Lodge, Chicago, had an outing on the Mississippi River, and two of them were drowned. At the time the brethren of Guttenberg rendered every service in their power, from which has grown up a strong fraternal spirit between the brethren of the two places, which has found expression in an annual interchange of visits. The surviving members of the outing party formed themselves into the "Ten Club of Lakeside Lodge". They have made two visits to Guttenberg, and the Guttenberg brethren have made one to Chicago.

Last September the Master, Wardens and Senior Deacon of Penza Lodge No. 120, of Dominion City, Manitoba, visited Rock Lodge No. 294, at Nora Springs, and on invitation of the Master, conferred the Third Degree of Masonry on Merritt Bishop. Many visitors were present from other lodges, and it was indeed a very enjoyable occasion.

El Kahir Temple of the Mystic Shrine and Iowa Consistory No. 2 of Cedar Rapids have both voted almost unanimously for enlarging their present Consistory Building into a Temple to cost around a half million dollars.

Iowa City, Iowa,
October 20, 1922.

Editor Quarterly Bulletin,

Dear Sir and Brother:

The pathetic instance of brotherly love and Masonic friendship cited in the last Bulletin should not be overlooked.

What is Masonry going to do for those who are totally disabled and dependent on others for personal care? It is true that the state makes provision for care of these unfortunates so long as there is any hope for recovery, but why should a Mason or member of his family be forced to rely upon public bounty?

If our pledges "to help, aid and assist a brother in distress" mean anything, they should mean most in a case like this. Sixty dollars a week is a good bit of money, but it is up to the charity fund to stand it or provide a Hospital and Sanitarium for chronic cases.

Such an institution could be located at or near Iowa City where the afflicted brother or his family could have the advantage of consultation and diagnosis from experts while at the same time being cared for lovingly and tenderly in a Fraternal home. The writer is not over blessed with prosperity, but will give \$100.00 cash to such an institution open to Masons and families and we hope that the project can be laid before every Lodge and Mason in Iowa for consideration.

Details will have to be worked out, but let the construction of such a home be based on voluntary offerings, its maintenance guaranteed by the Grand Lodge of Iowa.

Iowa can do it and will if the need is pointed out. Let us have some "applied Freemasonry".

Fraternally,

G. A. KENDERDINE.

The Scottish Rite and Shrine of Utica, New York, are planning to erect a \$400,000.00 Temple.

One of the best reference works on Masonry which it has been our privilege to examine is "Mackey's Revised History of Freemasonry" edited and revised by Robert I. Clegg, the work being in seven volumes. Mackey's History and Encyclopedia have long been standard works, and Brother Clegg has rendered a distinct service to the Craft in so ably revising these well known works and adding thereto the information which has been gained by Masonic scholarship since they were prepared by Mackey himself.

The Knights Templar Body of Columbus, Ohio, recently banqueted 140 young men of that city without regard to Masonic affiliation. Among the talks given was one on "The Boy of the Future", "We're Boys Today but Men Tomorrow", "Boys' Ideals", "Men's Ideals", etc. What could be better than for our Consistory to entertain a lot of young men and have some good talks along these lines.

The Prince of Wales, on October 25th, became Senior Grand Warden of the Grand Lodge of England and was inducted into office in Albert Hall before an audience of 9000 members. It was stated there were over 11,000 more made application to be present. His grandfather, when the Prince of Wales, held a similar office before becoming King.

A very neat little folder, entitled "A Word to Master Masons" written by C. C. Hunt, Past Grand High Priest, has been issued by the Grand Chapter. Parties desiring copies of this little leaflet can secure same by addressing a request to Brother Hunt, Deputy Grand Secretary, at the Library Building.

Eugene K. Anderson, a prominent physician and Mason of St. Charles, Iowa, was killed by a passenger train while he was returning to town after making a professional call.

Lawrence N. Greenleaf, prominent Masonic poet and author, died at his home in Denver, Colorado, Wednesday, October 25, 1922. Brother Greenleaf was made a Mason in Boston, Mass., in 1863, and soon after moved to Colorado and for many years was active in the work of the fraternity. He was Grand Master of the Grand Lodge of Colorado in 1860, Grand High Priest of the Grand Chapter, R. A. M. in 1885, and Grand Master of the Grand Council, R. & S. M. in 1907. He was also prominent as a Knight Templar.

He was a poet and author of no mean ability. His Centennial poem at Philadelphia, in 1876, was one of the features of that occasion. Perhaps his best known Masonic poem is "The Lodge Room Over Simkin's Store". In the one entitled "Hands Across the Sea", written in 1912, which we republish in this issue, he seems to have had a prophetic vision of the "war clouds hovering near".

Alva Adams, Sovereign Grand Inspector General in Colorado, Supreme Council, A. A. S. R., died at Battle Creek, Michigan, November 1, 1922, of Diabetes, at the age of seventy-two years.

Brother Adams was a member of all the York Rite Masonic bodies in Pueblo, Colorado, but it was in the Scottish Rite that he was most prominent. He was also an acknowledged leader in the political circles of his state and served two terms as Governor.

The Order of DeMolay, which was founded only in 1919, now claims a membership of more than 400,000. This Organization is being sponsored by the various Masonic Bodies of the York as well as the Scottish Rite.

The Masons of England are raising a million dollar fund with which to build a Memorial Building to Freemasonry in that country.

Why Are We Masons?

By BROTHER DUDLEY WRIGHT, of England

If there is any feature in which the literature of Freemasonry may be said to be deficient it is in the department of apologetics. Monarchs have laid on one side the scepter, warriors have cast away their swords, and men of high esteem in all walks and professions of life, have, from time to time, earned the right to wear the Masonic apron and to apply the square and compasses, but none has yet deemed it worth his skill to place before the public either a short or a lengthy treatise entitled "Why I Became A Freemason", as an explanation of his action. Occasionally, on the other hand, men have rushed into print with expositions of their inaction in not joining the Craft, which have invariably betrayed their ignorance, not only of its tenets but also of its aims and objects, an ignorance which could easily have been overcome by a cursory survey of its achievements, facts which may be read by him that runneth.

It is not until the candidate becomes a neophyte that he can see with clearness the great Masonic scheme. He is like a man emerging from a tunnel or a cave: light in ever-growing intensity displaces the darkness with every forward step, but even when the whole panorama lies open before his eyes, he realizes that in order fully to comprehend its magnificence and utility, he must become a plodding and diligent student of the hidden mysteries of nature and of science. The philosophy of Masonry is a deep unfathomable mine. There have been many indefatigable diggers in that mine and they have brought to the surface many gems, whose lustre has been perpetual and, indeed, of increasing brilliance.

Many students find pleasure in delving into stories of ancient lore and endeavoring to trace the genesis of the Craft. It is not an unprofitable exercise, but it leans to the side of intellectuality rather

than to that of spirituality. Freemasonry can never grow old. It is ever young. We relegate antiques to the show-case and seldom make use of them, fearing to risk the possibility of damaging or destroying them. We gaze upon them with awe and admiration, but they are for ornament, not for use. We look at the warming-pan, but we make use of the hot-water bottle, even preferring the modern india-rubber variety to its older stone predecessor. Such is the tendency of life. It is not always the craze for novelty, but the desire to have something of greater utility than has previously been known. But Freemasonry responds today to the call of human nature and the needs of the heart just as readily as it did centuries ago. It may in the ages that have run their course have presented itself in forms different from that in which it is known at the present day, but its tenets have ever been a response to the world's needs. . . And why? Because Freemasonry stands for the things that are eternal.

There are some Masonic rulers who lay stress upon a perfect and accurate knowledge of the ritual of the Craft and who occasionally have been called "Ritualists" because of such insistence. In some jurisdictions a certificate of proficiency in the degree already attained is essential before the member can be advanced to a higher degree. But there is a set purpose in that demand, and it is not that the neophytes may prove that they are diligent disciples of the goddess Mnemosyne. It is in order that they may translate their intellectual knowledge into practical application that the demand is made; that they may assimilate and exemplify the lessons already taught before advancing to a higher form and essaying more difficult tasks. And this is the aim and object of Freemasonry—practicability. Until the tenets of the Craft are demonstrated in the daily life we are but Ritualists only and not Freemasons; honorary or passive members

instead of honourable and active workers in the most noble Craft that has adorned the annals of the world's history.

Promoted—Not Died

Why should promotion let us mourn?

That radiant Life shall long inspire;
So that Bright Light shall on be borne
In characters made nobler, higher.

—DONALD FLETCHER, 32°.

Frank C. Tabor, Donnellson, September 29, 1922.

George O. Round, Spencer, October 3, 1922.

S. N. Ames, Fort Madison, October 11, 1922.

Clarence E. Blair, Clarinda, October 21, 1922.

Louis Davidson, Des Moines, October 30, 1922.

Oswald Schmidt, Davenport, November 3, 1922.

Charles F. Cadle, Muscatine, November 4, 1922.

Dr. C. F. Wahrer, Fort Madison, November 15, 1922.

F. D. Curttright, Wyoming, December 1, 1922.

Dr. J. C. Dunlavy, Sioux City, December 18, 1922.

Dr. Jos. H. Hull, Washington, December 17, 1922.

Watson G. Kepler, Mt. Vernon, December 20, 1922.

Herbert H. Teachout, Des Moines, December 26, 1922.

October 14th the Shrine of Oklahoma City laid the corner stone of their new Temple or Mosque. It is to cost around \$200,000.00 and is to be the largest west of the Mississippi River.

The Masons of Washington, D. C., are planning to erect a \$2,000,000.00 Temple. Their Masonic Building erected only a few years ago is already entirely too small for them.

The National Masonic Research Society, publishers of THE BUILDER, which has had its headquarters at Anamosa, Iowa, since its organization some nine years ago, has recently removed its headquarters to 2920 First Avenue East, Cedar Rapids. This change will be of advantage to the Society in many ways: it locates it at a shipping center; gives it better mail service; and makes it more accessible to its many friends and members. Also the Society will now be able to make more extensive use of the resources of the Grand Lodge Library.

It has its quarters in a new three story brick building in which it will have the use of a complete and modern equipment. The Society library, which has always attracted so much attention because of its beauty, has been duplicated in the new quarters.

The National Masonic Research Society was organized under the auspices of the Grand Lodge of Iowa and is incorporated as a fraternal and non-commercial national organization for the purpose of encouraging and organizing Masonic study, literature, and research among Masons. It began its formal career in January, 1915, at which time the first issue of its now famous journal, THE BUILDER, was published. Since that time its membership has spread from state to state and from country to country until now it is known throughout the entire Masonic world.

In its new quarters the Society will branch out into other lines of activities, especially in the direction of publishing. Already it is undertaking the management of a large enterprise of new Masonic books which will go far into bringing into existence an adequate Masonic literature. One of the Past Grand Masters of Massachusetts has described this publishing enterprise as, "To my mind the most significant event since Masonry was organized in this land".

The National Masonic Research Society has extended a cordial invitation

to all Masons to visit its new quarters and to enjoy its hospitality. Visitors at the Grand Lodge Library will find that it is only a short distance up the avenue.

We hear a great deal these days about the danger to the Fraternity in the large number of men who are coming into the Order.

The Lodges are urged to be more careful in the selection of material, and investigating committees are instructed to be more thorough in their investigations.

When we hear such remarks we wonder if the speaker knows whereof he speaks, or if he is simply exposing his own state of mind without facts to substantiate his claim. It is true that committees cannot be too thorough in their investigation nor lodges too careful in obtaining all the knowledge they can of an applicant before voting to accept him. It is doubtless true that some unworthy men are accepted, but is not the general standard of our membership higher than it has ever been before? We believe that there is more danger of a black ball being cast on personal considerations instead of as a judgment of the fitness of the candidate to be made a Mason. Last year in the State of Iowa, out of 7605 petitions received, 1605 were rejected and only 6000 accepted. Is it natural to suppose that in the entire state, more than twenty per cent of those who petitioned were unworthy?

Guard well the outer door, my Brother, but do not permit personal prejudice to influence your vote. Consider only the character of the applicant, and whether or not he is likely to make a good Mason.

Order of De Molay For Boys

The Order of De Molay for Boys is growing very rapidly in Iowa. Reports come to us of new Chapters organized or being organized in Sioux City, Tama, Shenandoah, Algona, Marshalltown, Boone and Muscatine.

On Monday evening, November 6, 1922, the members of the Cedar Rapids branch of the National Association of Stationary Engineers visited the Iowa Masonic Library in a body, accompanied by their families, and spent a very enjoyable two hours looking through the Museum and Library. There were more than a hundred present, not including the children, and they all expressed great pleasure in looking over the treasures of the Library. It was in fact one of the most appreciative bodies of visitors we have ever had.

The chief object of this association is "the better education of its members in the art and science of engineering subjects". It does not attempt to prescribe the compensation its members shall receive or the number of hours they shall work, but its method is to furnish opportunity for self-improvement, so that the members can become more efficient and thereby command higher salaries with fewer hours of labor. The association believes that the man who can and does produce will command a compensation commensurate with his abilities, and that each member should embrace every opportunity to increase his productive capacity.

A monument was erected to the memory of Dave Jackson, late Grand Secretary of Kentucky, and same unveiled during the last session of Grand Lodge, in October. This monument was purchased by voluntary subscriptions of the Brethren throughout the state who desired to contribute to a lasting token of their high esteem while living, and reverence for him as dead. The Masons of Kentucky have surely done a very appropriate thing in thus erecting such a monument.

The brethren at Hamburg are remodeling their lodge rooms and are planning to make them the finest in southwestern Iowa.

Many of our Masonic Bodies in Iowa have listened to some of the wonderful music written by Wm. Hamilton Gerrish, who recently passed away. From a tribute paid to his memory in Joseph Warren Commandery No. 26, K. T., October 2nd, we quote the following, taken from that excellent magazine, the New England Craftsman:

"And now our eyes are dim and we become tender of heart as we recall, and shall always recall Brother Gerrish's career in Masonry, the order which he loved so well and served so nobly.

"So has he lived, and spanned life's circling rim;
Though full of years, to us was ever young;
And memory fondly loves to cherish him
As echo from sweet music, softly sung.
And each kind word, and deed, and act
That so bestrewed his path while he was here,
Are wafted back like well loved songs again,
And seem to make his kindly presence near;
And seem to make his kindly presence near."

On December 13th, 1922, occurred the death of John O. Baxter, a member of Crescent Lodge No. 25 of Cedar Rapids, but who has been living for some years at Santa Cruz, California. Santa Cruz Lodge No. 38 had charge of the funeral services, with the Knights Templar of that city acting as escort. Brother Baxter was also a member of the Chapter, Royal Arch Masons, Commandery and Shrine of Cedar Rapids and the news of his death will be learned with a great deal of regret by his many friends in this city.

Prudence Lodge No. 205, at Algona, have adopted plans and specifications for a new Masonic Temple at that place.

Cedar Rapids and Waterloo are each planning to build a \$500,000.00 temple this year.

Other temples planned or in process of erection are:

East Gate Lodge No. 630, of Des Moines.

Justice Lodge No. 230, of Ollie.

Mason's Home Lodge No. 192, of Iowa Falls.

Giblem Lodge No. 322, of Le Mars.

Speculative Lodge No. 307, of Cherokee.

Crest City Lodge No. 522, of Creston.

Vesper Lodge No. 223, of Onawa.

The Tyrian Masonic Club of Philadelphia recently entertained five thousand guests who were members of the various Masonic Clubs of New York and Pennsylvania. In 1920 Tyrian Club had only one hundred members. In 1922 they claim a membership of 3300 and are now planning to build a handsome, six story clubhouse with a fine auditorium.

It is surprising how rapid has been the growth of these Masonic Clubs throughout the United States.

T. J. Reeves, P. J. G. W., has removed from Hawarden to Orange City, where he assumes the duties of Clerk of the District Court of Orange County, he having been elected to the position last November. Before he left Hawarden, the officers and members of Dale Lodge tendered a reception and presented him with a beautiful Past Master's jewel. Brother Reeves richly deserves this honor, as he has long been an active worker in Dale Lodge.

The American Tyler-Keystone, formerly issued at Owosso, Michigan, has recently changed hands, the new Managing Editor being James G. Frey. The business and editorial offices have been moved to Battle Creek, Michigan. We wish for Brother Frey every success in this new field.

IF

"If I loved you and you loved me,
How happy this little world would be—
The light of the day, the dancing hours,
The skies, the trees, the birds and flowers,
Would all be part of our perfect gladness—
And never a note of pain or sadness,
Would jar life's beautiful melody
If I loved you, and you loved me!

If I loved you! Why, I scarcely know
How if I did, the time would go!—
I should forget my dreary cares,
My sordid toil, my long despairs,
I should watch your smile, and kneel at your feet,
And live my life in the love of you, sweet—
So mad, so glad, so proud I should be,
If I loved you, and you loved me.

If you loved me! Ah, nothing so strange
As that could chance in this world of change!—
As well expect a planet to fall,
Or a Queen to dwell in a beggar's hall—
But if you did,—romance and glory
Might spring from our lives united story,
And angels might be less happy than we—
If I loved you, and you loved me.

If I loved you, and you loved me!
Alas, 'tis a joy we shall never see,
You are too fair—I am too cold;—
We shall drift along till we both grow old,
Till we reach the grave, and grasping die,
Looking back on the days that have passed us by,
Ahem, what might have been, can no longer be,—
When I lost you, and you lost me!"

"Hands Across the Sea"

Here's "Hands across the sea!" good sirs, here's "Hands across the sea!"
To every isle and continent where'er our brethren be;
For we are one in sympathy, as we are one in name;
The self-same tools are bright with use and mystic lights aflame;
The same designs on trestle-board by which our tasks are wrought,
Their symbol-truths impressed on heart and centered in our thought.
For that which counts for greatest good is through the lives of each,
Who by their acts exemplify the principles we teach.
The world's great heart is throbbing with the spirit of unrest;
We hear the cry that wellet up from peoples long oppressed;
We see the rule of mammon and the grasping hand of greed,
The travesties of justice and the toiler's bitter need,
The striving for the mastery, the ever-present fear,
With nation watching nation, and the war-clouds hovering near;
And the question ever riseth as portentous signs we trace,
What will the final outcome be, and what the saving grace?
And Masonry makes answer with its never-changing plan—
The Fatherhood of God, the Brotherhood of Man!
Though aeons upon aeons break upon the shores of time,
This is the grand fulfillment, and the prophesy sublime;
This is the work on trestle-board for brethren everywhere,
For never was there greater need for level, plumb and square,
For trowel with cement of love to strengthen and unite
The human race in brotherhood, and usher in the Light!
To all who aid this glorious work, wherever they may be,
Here's to the Craft in homeland, and here's "Hands across the sea!"

LAWRENCE N. GREENLEAF, 33° HON.

Grand Lodge Iowa A.F. and A.M.

Quarterly

Bulletin



Iowa Masonic Library



Spirit Lake

"Upon this beautiful expanse
Of purple waves and spray
The wanton prairie zephyrs dance
With sunbeams all the day.
And ships go sailing to and fro;
The sea-gulls circle round;
Above the plash of ebb and flow
The children's voices sound.

See how the playful pickerel speeds
Upon his devious way
Among the lissome, clinging weeds,
In hot pursuit of prey;
And here or there the greedy bass
In their erratic flight
Like dark electric shadows pass
Before our wondering sight.

Oh, what a wealth of life is here—
What pike and carp abound!
Within these waters, cool and clear,
What game may not be found!
You only have to bait your hook
And cast it in the spray;
Down—fathoms down—it sinks; and look!
You've caught your finny prey.

O beauteous lake with pebbly shore
And skies of azure hue,
With gulls and zephyrs skimming o'er
Thy waves of restless blue,
To thee I dedicate this hymn
In melancholic spite—
To thee, where bass and pickerel swim,
But only bullheads bite."

—EUGENE FIELD.

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CEDAR RAPIDS, IOWA

NEWTON R. PARVIN Editor
C. C. HUNT Associate Editor

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

The Builders

Address Delivered by DR. THOMAS GREEN, 32°

Past Grand Prelate, Grand Commandery K. T. of Iowa, and Director of Speaking Service, American Red Cross

Through all the ages of the earth's past men have gathered upon the hill-tops to enshrine in the most imperishable substance at their command the embodiment of their highest ideals and loftiest aspirations. The builders have always been the exponents of the highest phases of civilization.

Mere construction has created shelters, defenses and treasure houses where were garnered and guarded the products and the essentials of material life. But architecture is something more. It has been, through all the centuries, the most constant expression of civilization. It is the faithful mirror of contemporary society and is at once the most material and the most ideal of the fine arts. Even the crumbling ruins of ages that are passed and gone express in their still discernible outlines the soul of the life

that brought them into being; and splintered columns, broken arches and crumbling frieze are syllables broken, and yet readable, that tell of the philosophy, the faith and the ideals of epochs that are forgotten in the flight of years.

Some one has said that music is the expression of a nation's soul, and Ruskin, you remember, calls architecture "frozen music," in that it embalms and enshrines in imperishable form the accents that long ago lapsed into silence.

As Masons, we have been taught both the historic and the symbolic significance of architecture. Beginning with the fabric of nature itself we have been taught to revere the great Architect of the Universe, who in infinite wisdom builded the massive structure of the solid earth and flung forth the splendors of the overarching sky. The stupendous

union of strength and beauty that is His handiwork is witness to His wisdom and eternal power.

"The spacious firmament on High,
And all the blue eternal sky,
The spangled heavens a shining frame,
Their great Original proclaim."

Whence man drew the patterns and ideals of his building belongs in the far remove of pre-historic life. There were long ages during which humanity was slowly rising in the scale of development that have left no record in crumbling ruins or buried cities.

Man lived face to face with the nature of which he was a part, learning her secrets, mastering her forces; age by age adding to his store of experience and wisdom. From nature he learned how best to live, how to accomplish, how to achieve. From nature in the slow process of the ages he learned how to build. Patterning by her caverns, he constructed shelters; modeled after her cliffs and ridges he builded walls, and straying through her forests he caught the inspiration of arches that might lift his thought in lasting firmness toward the sky.

"The groves were God's first temples.
Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them—ere he
framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling
wood,
Amid the cool and silence, he knelt down,
And offered to the Mightiest solemn
thanks
And supplication."

Historically and empirically, Freemasonry centers about the science and the art of architecture. Our ancient Grand Masters were builders. They found their highest vocation in the erec-

tion of a temple whose perfectness and symbolic beauty were the expression of their faith and the seal of their devotion.

Solomon, King of Israel; Hiram, King of Tyre, and the other Hiram whose fidelity cost him his life, were all builders, and worked out upon the trestle-board designs alike of practical meaning and of mystic significance. From their accomplishment we have derived the symbolic teachings of the craft, which we apply to the structure and the development of human character.

For there is a mystic unity in the Universe. Man is a microcosm—a little world. In him the principles, the laws and the philosophy of the Universe are crystalized. Made in the likeness of his Maker, he too is a builder, both in his individual and in his aggregate life either erecting a structure of symmetry and strength, or resting content with mere inert mass, with the mere fact of existence.

These reflections, germane to our fraternity and its teachings, are suggested by the fact that we are met today to take the first steps in the erection of a building to be dedicated to the cause of Justice, Truth and Brotherhood among men. Just what form it shall assume—just what shall be its material outlines—just what shall be the expenditure lavished upon its adornment, are matters of secondary interest. The dominant fact is that it is to stand as a symbol of great spiritual truths—that it is to be the outward form of a pretension and a claim flung in the face of a sadly shattered and groping world.

For Freemasonry claims that it can give a reason for itself—that it can justify its existence as a vital fact. In a time of confusion, uncertainty and conflict, it comes claiming in its history, its ideals and its operations, to be a constructive force in the midst of civilization. Those who have opposed its teachings and its progress have found their choicest challenge in asserting its

empty pretension and its insincerity. They have asserted that behind its mask of high ideals and lofty purposes it has but snuggled in self-complacency and selfish ease, mumbling pious platitudes, contradicted by its moral indolence.

We have no reason for existence; we have no excuse with which to justify our claims, unless in the broadest sense we are in deed and in truth—builders. Freemasonry is not worth its name—is not worthy of its storied past, if into the bewilderment and confusion of today it does not come and with its historic philosophy attempt to rebuild—to reconstruct—civilization.

In common with all the other ethical influences and organizations that claim a place in what we have so frankly boasted as our Twentieth Century civilization, shall we not bow our heads and confess that we have been lacking in the practical and potential contact with our modern life that our profession should have inspired?

Shall we not say—whatever we may have been in other relations of life—that we have been too content, both as individual Masons and as a Brotherhood, to let things drift past us without bringing to bear the word, the act, the influence that might have changed the trend of events and written a different history in the lives of men?

I believe there has never in human history been a time when so vast an opportunity lay before us as at the present. It is not an opportunity for shown ceremonial or the gilded pomp of circumstance; it is not an opportunity for mere propagandism or an effort for expanded numbers, or broader material success. It is rather an opportunity to implant and develop in men's lives a true philosophy of clean hands, of a pure heart and of a soul that loves itself last in the service of its fellow man.

The true craftsman was first made a Mason in his heart. Unless that was so he missed the kernel, in his admiration

for the glittering husk. It is to that spiritual significance that we turn for a moment as we contemplate ourselves as builders.

The ancient Masters tell us that architecture must have three characteristics—stability, utility and beauty. These are the three qualities indispensable to successful building. Translated into the syllables of our individual lives they are not difficult of interpretation. Shall we alliterate them as law, labor and love? Symbolized by the level, the plumb, and the square they form the working tools of an operative Mason.

Let us go a step further and attempt to embody these teachings in our aggregate life—the meaning of Free Masonry as a force in organized society. Here there is need of building. The strife and the confusion of the past few years have broken down much of the confidence of our civilization. The things in which men trusted have many of them proven broken reeds upon which dependence was impossible. If we are to rebuild a broken world it must be in strict accord with the laws of the ancient Masters, which in their human dimension are the embodiment of the laws of God.

And once again the ancient landmarks hold true. Human society, if it approximates the ideal, must rest upon an eternal basis of righteousness, must be dominated by a universal law of service and must be decked by virtue and sanctified by devotion.

Having its foundation in righteousness. This is a tremendous phrase. For righteousness means not merely goodness, but rightness—conformity with the moral law that is not only the sum total of man's achievement in the establishment of human order, but man's instinctive obedience to his conscience, which is the voice of God.

The future of the world, the stability of civilization, the hope of the years to come—all of these depend not upon the resumption of barter and trade; not upon

the re-building of commerce and traffic; not upon the negotiation of treaties and covenants, unless there is developed in the hearts and in the lives of men the conviction that there can be neither prosperity, happiness nor peace without the fundamentals of righteousness. There is no use of dreaming of peace unless it be a righteous peace; there is no use of hoping for prosperity unless it be a prosperity of honesty and straightforward dealing among men; there is no use of lauding liberty unless it be a liberty that finds its highest freedom in obedience to righteous law. There is no need of trying to figure out this whole problem of the world's future unless as a basis of all that calculation we take the fundamental fact of the builder—that beneath it all there must lie immovable and unshaken, the everlasting foundations of righteousness, justice and truth.

If we ever needed an appeal in our American life to these ancient landmarks, it is now. If the things for which America stands are to endure, they must rest upon the lasting foundations which our fathers laid, invoking upon themselves and upon their work the blessing of Almighty God. It is folly to trifle with lawlessness. It is criminal to minimize disloyalty. Against the mighty authority of the general good, against the voice of the conscience of mankind, it will not do to give anarchy and the forces that it breeds an inch of leash or an hour of existence. Nor can the defiant selfishness born of luxury and wanton extravagance venture to justify its existence. The anarchy of selfish wealth is as lawless as the maniacal maunderings of a bestial Bolshevism.

"God give us men. The time demands
Strong minds, great hearts, true faith,
and willing hands;
Men whom the lust of office does not
kill;

Men whom the spoils of office cannot
buy;
Men who possess opinions and a will;
Men who have honor; men who will
not lie;
Men who can stand before a dema-
gogue
And dam his treacherous flatteries
without winking;
Tall men, sun-crowned, who live above
the fog
In public duty and in private think-
ing."

The world has always dreamed of a golden age. Poets and dreamers have loved to picture the time when peace and contentment, when prosperity and happiness shall be the universal portion of mankind. For the fulfillment of that dream there is no new formula; for the realization of that ideal there can be no new discovery. In the Temple that our Grand Master King Solomon builded to the Lord they sang this song:

"Mercy and Truth are met together;
Righteousness and Peace have kissed
each other."

If utility is the second characteristic of successful architecture, concord and co-operation are the essentials of conduct on the part of the builders. Of our ancient brethren who labored on King Solomon's Temple we are told that "they were so classed and arranged that neither envy, discord nor disunion were ever known to exist among them."

And so the building arose in symmetry and beauty.

Men are striving to analyze the causes of the world's great catastrophe. They are seeking the reason why professedly moral civilized nations turned the world into a slaughter house. Relatively there were many forces combined in the great tragedy. Fundamentally, there was but one cause. Selfishness is the root sin of humanity. Jealousy, greed, hatred and

selfish ambition are the forces that cluster in its train. The world must learn a new lesson, if it is to endure. Love must prove itself stronger than hate; charity must outrive avarice and greed; brotherhood—not in pleasant theory and in pretty phrases, but in actual practice—must enshrine itself in men's hearts and teach the world the Gospel of Service.

"Not for oneself, but for the common good," must be the motto of the world's tomorrow. And history is but a proof of that philosophy. Those whom the world reveres and whose memory is cherished across the flight of years, have gained their immortality, not by virtue of what they gathered, but because of what they gave; and men and nations are judged in the Eternal Assize not by what they got out of the world, but what they put into the world and left there as a monument of their having lived. The wisest of the sons of men spoke but the simple truth when he said:

"He that saveth his life shall lose it, but he that loseth his life shall find it."

Need we say that from these two sources arise the possibilities of the future—the building of the temple whose decking shall combine all the grace and beauty, all the form and symmetry that the mind of an artist can outline, that the vision of a prophet can see? Righteousness and service—stability and unity—these are the ancient landmarks proven true again in the necessities of today.

To us as Masons there comes the

challenge alike of loyalty, of patriotism and of devotion. We are to build here, not only a house dedicated to the purposes of a great fraternity, but if we are true to the teachings that have been revealed to us, we are to be co-laborers in building in the world a structure whose towering walls, whose graceful arches and whose glittering domes and pinnacles shall be imperishable because they are founded upon eternal truth.

And this we know—that if with our best endeavor we labor on, building higher and higher with each succeeding day this structure of our hands and of our hearts, in the end, not ourselves but the power that makes for righteousness will bring forth the capstone glittering with living splendor, and crown our work with eternal and lasting glory:

The crest and crowning of all good,
Life's final star is Brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face,
A kindly power upon the race.
And till it come, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then! Clear the way!
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran,
Make way for brotherhood—make way for man.

FREEMASONRY, which has withstood earth's changes—the shock of nations and revolutions of the ages, and the hatred of misguided and misinformed men—will still live, if we are true; scepters pass away, thrones crumble, kingdoms fall, but the Masonic fabric will stand, if we are true. Unchanged and unchanging, Masonry will exist unto the end of the ages, if we live up to our high privileges and exemplify without the lodge what we are taught within.—*Abraham H. Howland, Jr., P. G. M., Massachusetts.*

Wanted a Masonic Apostolate

By Brother DUDLEY WRIGHT of England

What is the highest rank in the Craft? The question may appear an easy one to answer, and the inquirer may even meet with scorn and be greeted with the rejoinder: "What a silly question to ask; why, Grand Master, of course". But let us pause and consider. The membership of the Craft may be divided into two classes of Brethren—disciples and apostles. The first category may comprise many of varying grades of attainment, who, on reaching the topmost grade, are drafted into the second class. For to be called to be an apostle is, indeed, a very high honour and a humble M. M. may be a very efficient apostle, while, perhaps, a popular Grand Master may only be in one of the lower ranks of disciples.

The need of the Craft to-day is an Apostolate. What is an apostle? The proper meaning of the word is "ambassador", one who not only carries a message like an *angelos*, or messenger, but who also represents the sender. The word "angel" is derived from the Greek word meaning "messenger", but an apostle is something more than this. Though every ambassador may be an angel in this meaning, not every angel is an ambassador. An apostle has to represent, to personify, the sender, whose character has, as it were, to shine through him. The dictionary meaning of the word "ambassador" is "a public minister of the first rank, accredited and sent by the head of a sovereign state as his personal representative to negotiate with a foreign government and to watch over the interests of his own nation abroad."

In this sense of nuncio the word was used by Herodotus.

The Great Teacher, who is Himself described as an Apostle, chose from among the disciples, twelve to be apostles. They were first disciples, then friends, and, finally, apostles. Tried and proved trustworthy, they were despatched as ambassadors, in full confidence that they would perform their mission and that they would not transgress the injunction to remember that "the apostle is not greater than he that sent him." No matter into what country they might pass in their travels, they would still retain their own citizenship. Here and there in London city are little patches of foreign territory. The Chinese Embassy is just as much a Chinese domain as though it were situated in the centre of Peking, and the Japanese Ambassador, though living in London, may be regarded as resident in Tokio, so far as English law is concerned.

If every member of the Craft would regard himself as its Ambassador or Apostle, and live accordingly, the slurs and aspersions against the Institution, which have been of a diminishing quantity of recent years, would fade away entirely. In no other way than by living the Masonic life can the glories of the Craft be demonstrated to the world by the Brethren. The characteristics of the Craft are to be found in its ritual, which, when followed with exactitude and with the effort to penetrate its sense and meaning, act as an inspiration and a spur to the leading of a fuller life, a life of service to others, of devotion to one's family, and of gratitude and full consecration to T. G. A. O. T. U.

If you want to be miserable, think about yourself.—*Charles Kingsley.*

If knockers would convert the dynamic energy behind their hammers into useful channels, a source of power would be available beside which Niagara Falls would be an infant.—*El Paso A. A. S. R. Bulletin.*

Demits

By C. C. HUNT, Deputy Grand Secretary

We have been asked several questions regarding demits, or resignations of lodge membership. One brother asks if there is any difference between "demit" and "dimit", and if so, what? Another asks if there are letters of resignation which are not demits. Another states that his attention has been called to such letters of resignation issued more than 100 years ago, and asks if it was a usual practice at that time. These questions have much in common, and their proper consideration requires an understanding of the derivation of the words "demit" and "dimit".

Many Masons consider the terms interchangeable, but this is not strictly correct. The verb "dimit" means to dismiss, to permit to go, etc. The verb "demit" means to resign, to relinquish, etc. Thus it would be incorrect to say "a brother demits from a lodge", since he does not dismiss or grant permission to go. The correct word is "demit" in this case, since he resigns or relinquishes membership. If the lodge had the right to accept or reject his resignation, to grant or refuse him permission to go, it might be correct to say, the lodge dimitted the brother. If, however, the lodge has no option, but must grant the request of the brother, if he is in good standing, it cannot be said that they permit him to go. They cannot permit what they cannot refuse. The power to permit, implies also the power to refuse. A man cannot prevent the sun from rising or setting, and therefore cannot permit it. The sun does not rise by reason of any such permission, nor is a brother's right to demit dependent on a permission granted by his lodge! In most jurisdictions the only cases in which the lodge has an option in the dismissal of a member is when he has been found guilty of unmasonic conduct, and such dismissal is called expulsion.

The noun "dimit" is a written permission to leave a lodge and if valid at all, can apply only in cases where the lodge has the right to grant or refuse such permission at its option. The noun "demit" is "a letter, certificate, or the like, certifying that a person has (honorably) demitted, as from a Masonic lodge". This correctly describes the fact and should, therefore, be the proper word to use.

These definitions have the support of the leading dictionaries of the English language, for on consulting these dictionaries we find that the verb "dimit" is given by the Century and Standard with the meaning, to dismiss, to permit to go, to send away. It is given as obsolete, but with the same definition, by the Oxford and Worcester, and it is not given at all by Webster. The verb "demit" is given as obsolete by Worcester, but all the others give it as a living word, with the meaning to resign, to give up, to lay down, (as an office, etc.).

The noun "dimit" is given by the Century as meaning a dismissory letter, written permission to leave a lodge. The Standard gives it with the same meaning, but marks it obsolete. None of the others give it at all. The noun "demit" is given by the Standard and Webster as meaning a letter of recommendation given a person removing from one Masonic lodge to another; a letter, certificate, or the like, certifying that a person has (honorably) demitted, as from a Masonic lodge. The other dictionaries do not give it at all.

The noun "dimission" is given as obsolete by all the dictionaries here quoted, but they all give the noun "demission" with the meaning, a relinquishment, a resignation, etc.

The definition of "demit" given by the Standard also includes the definition given by the Century for the word "dimit" and implies that under either definition the word should be spelled "demit".

The fact that the word "dimission" is given as obsolete by all these dictionaries and the word "demişion" is given as valid by all is further evidence that the best and most consistent usage is to use the correlative verb and noun "demit" rather than "dimit".

When we consult Masonic authorities we find more diversity of opinion and practice, but here also the weight of authority is in favor of "demit" rather than "dimit". In England the word "dimit" has never been used at all. Anderson's Constitutions, where the word is used at all, gives it "demit". Dr. Oliver uses "demit" in his Dictionary. The Proceedings of the Ars Quatuor Coronati Lodge gives it "demit". The same thing is true of other English Masonic writers. I have never seen the word "dimit" used by English writers and even "demit" is now obsolete among English Masons. They use the word "resign" and "resignation" instead. In this country the word "demit" has been constantly used though not universally, as in England. In the English editions of Dermott's Ahiman Rezon as published in 1756 and subsequently, the word is given "demit". The same is true of the American editions, though in some the word "resignation" takes its place. According to Mackey the word "dimit" was not used in America prior to 1860, and he calls its use "a modern, American, and wholly indefensible corruption of the technical word 'demit'." He also says "A Mason demits from his lodge: he resigns. He takes out his demit; he asks for and receives an acceptance of his resignation."

The American authorities usually cited to establish the validity of the word "dimit" are Lockwood's "Masonic Law and Practice", Chase's "Digest of Masonic Law", Drummond's "Maine Masonic Text Book" and Macoy's "Cyclopedia." On investigating the references to these works, I find that Lockwood defines a "dimit" as the effect of a majority vote granting the "dimission".

This is certainly something entirely different from the present idea of a demit, and would not apply to a case where the lodge had no vote. It also loses sight of the fact that all the dictionaries now give "dimission" as obsolete. Drummond also makes the dimit depend upon a vote of the lodge granting it. Chase uses "demit" instead of "dimit" and I cannot understand why he should have been cited as giving "dimit". Macoy defines "dimit" as a withdrawal from membership, which is contrary to the universally accepted definition of this form of the word. He also says that the word "dimit" is from the Latin "dimitto" meaning "I permit to go". This is true, and the word "dimit" derived from it, if valid at all, is "a permission to go", not a "withdrawal".

Much confusion has been caused by a misconception of the derivation of these words. It has been generally stated by Masonic writers that "dimit" comes from the Latin word "dimitto" and "demit" from the word "demitto". The latter word means "I let down; I lower; I sink; I stoop, etc." and there are English words derived from it which have the same or similar meanings. This, however, is not the word used in Masonry. The prefix "di" in Latin means away from, and so does the prefix "de", but "di" means on the same level, while "de" carries the idea of downward and a lower position. Many words in passing from the Classical Latin into English changed their forms, and so words in "di" frequently change to "de". That is the case with this word. The Century, the Standard, Webster's New International, and the Oxford dictionaries are agreed that the word "dimitto" in passing into English, took both the form "dimission" and "demişion", and that the form "dimission" is now obsolete.

Coming into the English by way of the late Latin or French, words in "di" frequently change to "de" and thus it happens that both "dimitto" and "demitto"

came into English as "demission" instead of "dimission". The dictionaries give the following:

DEMISSION, from demitto, obsolete. A lowering; degradation; depression.

DEMISSION, from dimitto, living. A relinquishment; resignation; transference.

DEMISSION, from dimitto, obsolete. Leave to depart.

DEMIT, verb, from dimitto, living. To lay down formally, as an office; resign, relinquish; transfer. (Not given by Worcester.)

DEMIT, verb, from demitto, obsolete. To lower; depress; submit; humble.

DEMIT, verb, from dimitto, living, according to Century and Standard; obsolete according to Oxford, Worcester and Webster. To dismiss; permit to go.

DEMIT, noun, from demitto. Living according to Standard. Not given by Webster, Oxford, Century, or Worcester. A letter of dismissal; specifically, a recommendation given to a person removing from one Masonic lodge to another.

DEMIT, noun, from dimitto. Not given by Standard, Century, Oxford, or Worcester. Living according to Webster. Act of demitting; also, a letter, certificate or the like, certifying that a person has (honorably) demitted, as from a Masonic lodge.

DEMIT, noun, from dimitto. Not given by Oxford, Standard, Webster or Worcester. Living according to Century. A Dimissory letter; written permission to leave a lodge, implying good standing in the lodge left, and thus no disability to affiliate with another lodge.

As Worcester does not recognize either "demit" or "dimit" in the form of either a verb or a noun, we shall confine our summary to the other four dictionaries. Of the living verbs, all four give "demit" and two, the Century and Standard, also give "dimit", but with a different meaning from "demit".

Of the living nouns, the Oxford gives neither "demit" nor "dimit"; the Century gives only "dimit", and two, the Stand-

ard and Webster, give "demit" with similar meanings though they derive it from different Latin words.

Mention has been made of the fact that many writers have been led astray by a misconception of the derivation of the words. Neither demit nor dimit come from the Latin "demitto". Both come from "dimitto", which has two meanings: (1) "I send away", "I dismiss", etc.; (2) "I resign", "I give up", etc. Words which came direct from the Latin into the English retained the spelling "di", and have for the most part, the meaning of sending away, dismissal, discharge. Similar words coming into the language by way of the French changed the spelling to "de" and took the second meaning, of voluntary relinquishment. Thus, the word "demise" grew out of the fact that the lawyers would not speak of the Sovereign's being subject to death. They, therefore, did not use that term, but when necessary to speak of the fact of his death, used the word "demise" to indicate that he had voluntarily relinquished his life and crown.

The word "dimit" came into the English language, direct from the Latin, through the church usage, where a priest would be sent by his bishop from one diocese to another. The bishop would give him a "dimit", which was virtually an order for him to leave the diocese. The priest had nothing to say about it, but must accept his dismissal and go wherever he was sent. This word is now obsolete, since the words "letter of dismissal, or dimissory letter" have taken its place.

The word "demit" came into the language from the same Latin word, but it came from the late Latin and the French, and came in with the meaning of a voluntary relinquishment or resignation. It is in this sense that it came to be used by Masons, the thought being that a member of a lodge, in good standing, had an absolute right to relinquish his mem-

bership and obtain a certificate to that effect. Until within a comparatively recent time the word invariably used was "demit", and strictly speaking, this is the proper Masonic word.

In the regulations of the Grand Lodge of England 1723, the only restriction of the right of Masons to resign membership in their lodges was that they should not withdraw in numbers, from a lodge. Thus, Section VIII of the old regulations, provides:

"VIII. No set or number of brethren shall withdraw or separate themselves from the Lodge in which they were made Brethren, or were afterwards admitted Members, unless the Lodge becomes too numerous; nor even then, without a Dispensation from the Grand Master or his Deputy: And when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous Consent of that other Lodge to which they go (as above regulated) or else they must obtain the Grand Master's warrant to join in forming a new Lodge."

Later, even this restriction was removed, and it is now recognized in that country that every Brother has a right to resign his membership in a lodge without any restriction whatever, even though he may be under charges, and his dues not paid.

In this country the rule is somewhat different. In the early days it was held that lodge membership was optional; one who had received the degrees of Masonry, was a Mason, whether he held lodge membership or not, and he had absolute right to remain unaffiliated if he chose. Perhaps this was because of the scarcity of lodges and the great difficulty of fulfilling the duties which lodge membership imposed. At any rate, when the number of lodges increased, the duty of affiliating with some lodge was emphasized more and more, until the right of demission was denied unless the lodge, by

an affirmative vote, should grant the permission. During all this time the word "demit" was used to designate the act, but as the lodges were given more and more power to grant or refuse to grant the brother's request, the ecclesiastical term came to be used, instead of the Masonic.

At the present time the tendency is toward the original practice, namely: to hold that a member, if free from indebtedness to the lodge and not under charges, has an absolute right to sever his lodge membership, and a vote of the lodge is not necessary. Where this is the practice, the word should be "demit" and not "dimit".

With the compliments of Yozo Tamura, the American Representative of the South Manchuria Railway, with headquarters in New York, we have received a very interesting volume entitled "Manchuria: Land of Opportunities", illustrated from photographs, diagrams and maps. This handbook is a very valuable one to anyone interested in that section of the world.

"Perhaps nowhere else in the world today is there presented so amazing a transition from primitive agricultural life to twentieth century industrial and scientific organization. Manchuria, since the close of the Russo-Japanese War, when the policy of the Open Door was inaugurated, has gone forward with great strides, absorbing Western ideas and developing her rich material resources."

The illustrations are especially attractive and the information given in this volume is such as to attract the attention of those who have a desire to visit the far East. Western civilization in the east is fast changing that country to one of the richest and most progressive countries on the globe. Parties interested in this subject will find this volume valuable to them.

'Poor Deluded Man

The following was delivered before the Grand Lodge of Masons' annual meeting in the State of Arkansas by its Grand Master, Most Worshipful Louis Bauerlin:—

"Probably no member of the fraternity has been more benefited during the past year than your Grand Master. It has been to him an education and a revelation. He has learned much of human nature, made wonderful discoveries and realized that a Mason can adorn his person with a wealth of jewellery and not enrich his mind with a single gem of our beautiful teachings. Your Grand Master belongs to the various so-called higher degrees and has no objection to them, but rather feels that any Mason who can afford to do so and is well versed in the knowledge of the symbolic degrees should get all he can; but he does feel that a person who joins every branch of the institution merely to wear jewellery, is not benefiting himself. Visiting a certain Lodge, your Grand Master found the W. M. much troubled because he had a visitor who could not prove himself. At the request of the W. M. your servant went to the committee room and found a brother taking a cigarette from a silver case upon which was enamelled the square and compass. We remarked, 'That is a nice case'. The visitor replied: 'It cost me seven dollars; I bought it when I took the third degree. I paid forty dollars for the degrees'. Question after question was asked and no answer could be given that would prove that he had received anything for his forty-seven dollars. we noticed a pair of cuff buttons; on each was a keystone. We were informed that they cost fifteen dollars, and he had purchased them when he was made a Royal Arch Mason, and he further enlightened us that the Chapter degrees had set him back twenty-five dollars. Seeing a beautiful Knights Templar charm, your servant discovered

this charm together with the Commandery degrees had cost two hundred and fifty dollars more. Commenting upon a ring the visitor displayed as he lighted his cigarette, brought forth the information that this ring and the Scottish Rite degrees had separated the visitor from three hundred American dollars, and yet he could not work his way into a blue Lodge. Seeing a button on his coat, we asked, 'How much did that cost you?' With a face lighted up with a smile, the decorated brother replied, 'My wife gave me that when I joined the Shrine,' but I paid seventy-eight dollars for the degrees, which included the fez'. We were glad to learn that the good brother had at least one piece of jewellery that cost him nothing, but the brother continued, 'The Shrine is the playground for Masonry, and I am glad that I have all there is in Masonry and am at the top'.

Poor deluded Man! He has paid seven hundred and fifteen dollars to get all there was in Masonry—he remembered that, but not a word of the ritual, not a beauty, not a lesson. For his seven hundred and fifteen dollars he had gotten nothing. Money will not purchase the beauties of your mysteries. They must come through the heart and mind and not through the purse. Before you can see all gems and beauties of our beloved order revealed in their grandeur you must have a vision.

Columbus was not the only man that stood upon the seashore and gazed at the west, but he alone had a vision. He saw beyond a land which proved to be America, others only saw the horizon.

Beethoven lived amidst the same environment as his fellow-musicians, breathed the same atmosphere, yet his ear alone caught the immortal strains of the 'Moonlight Sonata'.

We see in marble only rough stone, yet the sculptor sees in the same rough stone the vision of an angel and with his mallet and chisel reveals it to the world."

The Masonic Year Book

We are in receipt of the Masonic Year Book for 1923, compiled by Brother Robert I. Clegg and published by The Masonic History Company of Chicago. It contains many items of interest taken from Masonic publications for the past year. These items show the growth of the Order, not only in number of members, but in character and purpose.

The growing interest in educational matters is very marked. For instance, such expressions as "Initiation must be education", and such quotations as:

"If we would attain the fruition of our fondest hopes, realize our ideals, follow the best traditions of our forebears, then in all truth, we should, as a Craft, have a more comprehensive knowledge of the elementary principles of Freemasonry, a wider education, a broader vision, ideas rich in constructive thought and in unison with the highest concept of human life." *Masonic Tidings*, December, 1922.

"Much has been written relative to the fundamental principles of Freemasonry, study and research, necessary to become a well informed and intelligent Mason. These subjects as a thesis afford opportunity for the young Masonic student, with a field almost limitless. For the hungry Mason striving to attain light—greater knowledge—there is a charm in research work. Hidden are many gems in our Masonic lore to those who have the aspiration to forage in its rich fields; whose souls are aflame with faith, that if they delve for its treasures, they will be rewarded." *Masonic Tidings*. December, 1922.

We wonder if the following, from the London Freemason, indicates a lack of interest in the science of Freemasonry:

"In the old Duke of York Lodge, in England, the by-laws of which were compiled as far back as 1788, they have this by-law: 'That a lecture on the Science of Freemasonry will precede all manner of business except the making of Ma-

sons and choosing of officers'. Such a custom has long ago been abandoned." *Freemason*, September 16, 1922.

Is not the purpose of the custom being revived in the growing interest in Masonic enlightenment and general education?

Another quotation from the Freemason clearly states the true purpose of the fraternity:

"The training of the Freemason in Lodge should make him better qualified to practice outside the Lodge those duties he has been taught within it, to recognize more quickly what movements are for the good of humanity, and thus demonstrate to the world the beneficial effects of our institution; but he may not, by his individual action, pledge the body." *Freemason*, September 9, 1922.

The thought that changing conditions bring new applications of principles is well expressed by Brother McKenzie, thus:

"We must realize the importance of impressing upon the fraternity, the conviction that Masonic influence is in direct ratio to the exercise of that influence. Ancient Masonry was adapted to ancient conditions, so must we adapt our Masonry to the present-day problems and to do this, Masonry must become an active, vital element in every community." C. W. McKenzie, Grand Master of Michigan, *Detroit Masonic News*, July, 1922.

These are but a few of the gems contained in this Masonic Year Book.

If the bills before the legislatures of Kansas, West Virginia, Louisiana and Iowa pass, the Ku Klux Klan will be outlawed in each of these states as the bills presented make it an offense, punishable by fine or imprisonment or both, for two or more persons to meet together with their identity concealed by mask, hood or garments. Doubtless many other states are preparing to present similar bills before their legislatures.

Death

By MALTBIE BABCOCK

Why be afraid of death, as though your
life were breath?

Death but anoints your eyes with clay.
O glad surprise.

Why should you be forlorn? Death only
husks the corn.

Why should you fear to meet the thresher
of the wheat?

Is sleep a thing to dread? Yet sleeping
you are dead

Till you awake and rise, here, or beyond
the skies.

Why should it be a wrench to leave your
wooden bench?

Why not, with happy shout, run home
when school is out?

The dear ones left behind? Oh, foolish
one and blind!

A day and you will meet—a night and
you will greet.

This is the death of death, to breathe
away a breath

And know the end of strife, and taste the
deathless life.

And joy without a fear, and smile with-
out a tear;

And work, nor care to rest, and find the
last the best.

Cromwell Bowen

The death of Past Grand Master Cromwell Bowen, at his home in Des Moines on February 2, 1923, was very much of a shock and surprise to many of his brethren who had seen him at Grand Lodge and Grand Chapter last year, where he seemed to be in his usual good health. Brother Bowen was nearly seventy-seven years of age at the time of his

death, and had been an active Mason for more than fifty years.

He was initiated in Capital Lodge No. 110, Des Moines, Iowa, June 13, 1871, and raised in the same Lodge August 15 of the same year. He became a Royal Arch Mason January 3, 1887, and a Knight Templar March 4 following. In Capital Lodge he was elected Junior Warden in 1872, Master in 1874, and also served as Secretary for two years. In the Grand Lodge of Iowa he was elected Senior Grand Warden in 1879, appointed Deputy Grand Master in 1882, and in 1898 elected to the highest office in the gift of the Masons of the State, that of the Most Worshipful Grand Master of Masons in Iowa. He has faithfully served on many important committees, and has also efficiently served on the Board of Trustees of the Grand Lodge since 1901.

Brother Bowen is one of the few Masons who have been honored by being elected to the highest office in each of the York Rite Masonic Grand Bodies of Iowa. In 1906 he was chosen Right Eminent Grand Commander of Knights Templar of Iowa; in 1911, as Grand Master of Royal and Select Masters of Iowa, and in 1912 as Grand High Priest of Royal Arch Masons of Iowa. These honors, however, were all well merited and came as the reward of hard painstaking service. Only those who have served with him in various capacities can fully appreciate how well and ably he served and how highly his advice was valued by his associates. His Masonic Brethren will ever honor his name and keep his memory green.

At the funeral, Past Grand Master Amos N. Alberson expressed the thought of many brethren when he said:

"Life is filled with trials, and one of the greatest of these is to bear separation from a long time friend, until that day when we meet in spirit in the realms beyond the grave. We know from childhood that life from the simple cell to the more complex, grows, develops, flour-

ishes, then, decays to be born in another form. But when the life of a dear friend is ended, we are never quite prepared.

"My friendship with Crom Bowen began forty years ago. From a simple beginning it grew, developed into a life-long friendship, and flourished in a relation beautiful to me, during his life time, unforgettable and cherished after his death. That friendship, close as it was, had to be shared with many, as this gathering today and the condolences received from those unavoidably absent, prove more than words. In the long and useful life of our friend countless friends were attracted to him. Few men had more. Men were drawn to him as to a magnet. They adhered to him as closely. The longer the contact with him, the more closely they adhered.

"His was a gentle nature—always unassuming—never showy. He never appreciated his own worth. He never tried to impress it upon others. From his gentle, quiet nature, acquaintance came reflected as from the sun's rays on a placid pool, the traits of his character, sterling and beautiful. To know him was to respect him. To know him well was to love him. His legion of friends first respected him, then admired him and clung to him with a personal affection. His character was the inspiration. The stock from which he came made him steady. He never was changeable. His principles were of granite, his character true as tempered steel. To his friends he was a well spring of gratification. He remembered well in the little things pleasing to others. No courtesy however seemingly trivial escaped his attention. When necessary, sacrifice for a friend was assumed, not as a duty, but as a joy. Steadfast, loyal, unswerving, his friendship was a cherished prize to those fortunate enough to possess it. Words are not adequate to express the fine attributes of his mind and character.

"Words are not adequate to express the fineness of our relation to him. To-

day he is gone from us. Our eyes are dim. Our hearts are grieved. But the memory of the things I have tried to express will be with us until we too, are laid away. His personality, the things he was, the things he did, will always be with us on the earth to make his a pleasant memory, no less potent than when he was here to influence and shape our lives, until that time when we put out to sea."

Death of Mrs. E. C. Blackmar

Mrs. E. C. Blackmar, the wife of our deceased Grand Master E. C. Blackmar, recently passed away at her home in Marion, Iowa, and on March 15th was laid to rest beside her husband in Oak Shade Cemetery at that place. For many years Mrs. Blackmar was a regular attendant at our Grand Lodge meetings, being the special guest of Grand Officers on several occasions, and the older members will remember her quite well. Of late years she has been a sufferer from rheumatism and found it difficult to get to Grand Lodge as formerly.

Death of T. W. Hugo

A grand old man in Masonry has passed on to his reward, Brother T. W. Hugo of Duluth, Minnesota, born July 29, 1848, dying Feb. 27th, 1923. Although Brother Hugo was never an officer of the Grand Lodge of Minnesota, he was one of the most prominent Masons of the entire west, devoting his time and talents to the upbuilding of the Scottish Rite Branch of Masonry, working unceasingly for this Rite. He was a Past Grand Commander of the Grand Commandery of Minnesota; also Sovereign Inspector General of the State; a Grand Representative of several foreign Bodies and founder and editor of the Duluth Masonic Calendar. He was also head of the Order of DeMolay for the State and Vice-president of the Shriners' Hospital for Crippled Children. He was very prominent in social and fraternal

orders and a worker in all. He passed away beloved by many for the good he accomplished during his life time.

Brother Max Meyerhart recently passed away at his home in Rome, Georgia, where he had lived a very eventful life. He was seven times elected Grand Master of Masons of Georgia and it was during his terms that the present Masonic Home at Macon was built. This institution owes much of its existence to the work done by this good Brother who was one of the Trustees at the time of his death. His funeral was in charge of the Grand Lodge, Brother Bowloin assisted by his Grand Officers conducting the ceremonies.

They Sleep

William Metzger, Manning, July 21, 1922.

Julius Oppenheimer, Jefferson, August 14, 1922.

Capt. Albert Head, Jefferson, October 14, 1922.

Alonzo J. Barkley, Boone, December 19, 1922.

Lyman Whittier, Whiting, December 29, 1922.

Charles W. Clark, Montezuma, January 12, 1923.

Dr. S. E. Nixon, Burlington, February 10, 1923.

J. S. Nye, Primghar, February 14, 1923.

W. A. Crosby, Hanlontown, February 25, 1923.

A. H. Edwards, Audubon, March 1, 1923.

J. H. Funk, Iowa Falls, March 2, 1923.

Henry Garlock, Clear Lake, March 4, 1923.

Dr. J. E. North, Rock Rapids, March 7, 1923.

Geo. W. Sweat, Toledo, March 7, 1923.

Geo. C. Boesch, Burlington, March 8, 1923.

Francis W. Nelson, Fort Dodge, March 10, 1923.

William A. Abbott, Des Moines, March 24, 1923.

That all Catholics do not exhibit the intolerant attitude of the leaders of that Church is shown by the following quotation from the Pocahontas Democrat, written, we are told, by Jack Dalton, a prominent member of the Catholic Church:

"Sioux City Masons have recently completed and dedicated a splendid temple, in which to house the nine bodies of Masonry now existent in Iowa's western metropolis. The new temple is a work of architectural art and its cost, including furnishings, is \$425,000.00. Members of the Masonic fraternity have much reason to feel proud of this fine achievement and those outside of the order will view it with satisfaction as it is the lodge home of a great order of fine citizens, of men who have a definite purpose in civic life as well as in their lodge affiliations. The Masonic lodge is doing a great work in Americanization, as well as along the lines of good citizenship, friendly neighborliness and general all-around decency. The man in the Masonic lodge is usually one of broad mind and liberal views towards his neighbor's feelings and inclinations. Masons, as a rule, are men who believe their beliefs quietly and without ostentation, and do not interfere with the beliefs and rights of others. This is mighty good citizenship and there should be more of that spirit everywhere."

New Status For Masonic Mutual Life Insurance

It is noted that recently President Harding signed a bill that changed the name of the Masonic Mutual Life Association of the District of Columbia to that of Acacia Mutual Life Association. This makes quite an important change in the status of this Company and in some of its business methods, in that it is changed into a Fraternal Benefit Society from a Mutual and Masonic Life Insurance Company.

Service Committee Notes

During the winter months many lodges have been favored with addresses by various members of the Speakers' Bureau. The Service Committee have made special efforts to arrange meetings at those points not heretofore favored, owing to lack of available resources, and to continue effective service to all localities requesting same. Nearly every County of the State has been reached since autumn, and in many of the larger cities repeated meetings have been held.

The list of speakers has fortunately been augmented by a number of competent brethren who volunteered to assist in the work and have rendered valued service. Those participating in the season's work, up to this time, are Brothers Mannheimer, Van Hoesen, Hall and Nollen of Des Moines; Block and Ottesen of Davenport; Shimek, Russell and Kenderdine of Iowa City; E. G. Williams of Colfax; H. C. Travis of Sibley; Daniel Hogan of New Hampton; Stockley and Slocum of Clinton; Richard Roberts of Mediapolis; Snyder and Dorreen of Sioux City; Edmister and Cleworth of Marshalltown; Gannaway of Grinnell; Westfall and Tandy of Mason City; Walsmith of Oskaloosa; Chalice of Belle Plaine; Codd of Carroll; Hesser of Sac City; Hochman of Council Bluffs; Clovis of Atlantic; Grant of Geneva; Krenmyre and Hunt of Ottumwa; Cook of Randolph; Bottom of Radcliffe; Whiting of Whiting; Willcockson of Sigourney; Rendall of Muscatine; McFerran of Mt. Pleasant; Percival of Winterset; Hutchinson of Alton; Hawkinson of Walker; and Bromwell, Haywood, Randall, Argow, Newton, Hunt and Moses of Cedar Rapids.

Notable meetings in point of attendance and interest have been held in Des Moines, Davenport, Council Bluffs, and other cities. Reports concerning good effects of the presentation of the Mason's duty to interest himself in the pub-

lic schools and other civic affairs have been received.

The Committee has inaugurated a system of District or County Service Meetings, sending speaker and illustrations to a logical center for a number of contiguous lodges, and also furnishing post card notices for the resident membership of all such lodges. A number of very successful meetings of this character were held in February and early March, but others were interfered with or postponed on account of adverse weather and roads in the latter half of March.

The Service Committee proposed a series of Masonic talks to be broadcasted by radio at intervals. These were tried out at Davenport and Cedar Rapids in February. The interest in this project shown by the Palmer School at Davenport, and their superior broadcasting equipment, led to a co-operation with the Masonic Service Association of the U. S. for a fortnightly talk on general Masonic principles by competent members of our Speakers' Bureau, which are now a part of the regular program of WOC station on alternate Wednesday evenings at eight o'clock. Brothers Ottesen, Stockley and Block have made excellent addresses of this character. Brother Williams will speak April 18th. Tune in and listen!

The Service Committee will be very glad to hear from any lodges that desire a service meeting during April or May. The prospects of good weather and roads, and lack of conflicting local attractions during these months make it a good time of the year for such occasions. Send in your open dates to the Masonic Service Committee, Masonic Library, and they will do their best to serve you.

We regret to learn that Brother B. Shimek of Iowa City became afflicted with serious eye trouble in February. It was probably caused by too close application to the immense amount of work that genial brother ever tries to carry on his broad shoulders. He had another

painful experience a few days later, a fall resulting from his half blind condition. Latest advices from him indicate complete recovery from his misfortunes, at an early date.

Due to the above afflictions, and the accumulation of professional work resulting from his enforced vacation, Brother Shimek has tendered the Grand Master his resignation as Chairman of the Masonic Service Committee. Reverend Brother E. G. Williams of Colfax has been appointed to that Committee in his stead.

We are confident that the host of friends Brother Shimek has among the Craft of Iowa, and other jurisdictions, will join us in heartfelt wishes for an early and complete recovery to his normal vigor.

MASONIC SERVICE COMMITTEE.

Masonry No Shield For Crime

There is no condonation of crime in Masonry. One is first a citizen, then a Mason. Bad citizens make bad Masons. Good Masons are always good citizens. They recognize their duties to society as paramount, and are aware that the general welfare reaches them as well as others; that, as all is more than a part, their duties as good citizens to the common community are among their primary obligations; and that support to the laws and the punishment of law-breaking are alike expected, irrespective of the professions of the offenders. It is time that less-informed Masons and the non-Masonic community should be told that neither judge nor jury, as Masons, have a right to avert a merited punishment from a guilty Mason, or in any civil procedure to have their verdicts influenced in favor of a party because he is a Mason. This is not Masonry, and if it were, then Masonry would be justly doomed.—Masonic Herald.

"He gives little who gives with a frown; he gives much who gives even little with a smile."—Talmud.

The Flag Factory

At the Brooklyn navy yard most of the flags used by our government are made—not only the "Star Spangled Banner", but the flags of all the nations of the world. For the use of such flags is called for by international custom. This flag factory is one of the busiest shops of the government. Both men and women are employed.

In one corner you will see a woman sewing upon a flag the symbols of Diana, the patroness of Bysantium. Another is stitching a white elephant on a red ground, while her neighbor is arranging on a yellow ground the emblem of a dragon devouring the sun. Others are busy with triangular, right-angled, round, square and oblong flags.

All told, the factory turns out 160 different kinds of flags, of which forty-three are the colors of other nations. These must be carried by United States ships in addition to those of the homeland, to use for saluting and other service while the ships are in foreign ports. The flagships also carry 12 rear admiral flags, 20 international and a large number of signal flags.

Every case of bunting costs the government something in excess of \$500.00. Each roll of bunting is subjected to severe tests to determine its durability. It is steeped in salt water for six hours and then exposed to the sun for the same period. If it holds its color perfectly, it is declared fit for service. The stars of the United States flags are cut by machinery.

—Eastern Star, Indiana.

W. H. Bumpus, Editor of the Tennessee Mason, has been making quite a trip abroad. His letters from Switzerland, that country of wonderful scenery, have been exceedingly interesting. He writes most charmingly of all he has seen and we shall look forward with much pleasure to his letters from sunny Italy, where he goes next.

With the Craft in Iowa

Brother J. M. Graham, Senior Grand Warden of the Grand Lodge of Iowa, acting as Grand Master, in a very fitting and impressive manner, laid the cornerstone of the new Masonic Temple at Creston, Iowa, on February 14, 1923. The day was very cold and the wind was blowing very strongly, but this did not deter quite a large number of Masons and their friends from attending the ceremonies, and now they are looking longingly to the future when they can again say they have a home to go to.

Crest City Lodge No. 522, of Creston, held its annual Past Masters' Night on February 9, 1923. A Past Master's Jewel was presented to Past Master L. F. King, and the Master Mason's Degree was conferred on two candidates.

An interesting feature of the occasion was that the two candidates were the sons of the present Master of Crest City Lodge; they are twins, and the only children in the family.

Sirius Lodge No. 323, Rockford, Iowa, held its annual Past Masters' Night, with five of its six living Past Masters present. The occasion was doubly significant, in that the work of the evening was the raising of Clarence E. Bruce, the son of Past Master J. E. Bruce, the oldest living Past Master of Sirius Lodge.

Past Master Bruce had charge of the work of the evening, and was ably assisted by Past Masters Clarence Crowell, E. H. Burnett, C. O. Yenerich, and H. H. Hubbard. Past Master Crowell, who took the Senior Warden's station, is an uncle of the candidate.

After the work of the evening the brethren repaired to the dining room, where an ample luncheon was served, after which the Worshipful Master, acting as Toastmaster, called upon each of the Past Masters for a short talk.

The meeting was adjourned at a late

hour, and was voted one of the most successful communications ever held by Sirius Lodge.

Sign Your Lodge Receipts

Brother C. N. McCoy, of Crest City Lodge No. 522, of Creston, Iowa, was held up at Gary, Ind., recently, and robbed of his card case containing his Masonic receipts for years 1921, 1922 and 1923. Perhaps this is not a very great loss to Brother McCoy, since he can get a duplicate, but it confirms a statement made recently by a Masonic Board of Relief to the effect that imposters very highly prize a Masonic receipt for dues. They are able to use them to impose on the Craft, because very few brethren take the trouble to sign the receipt in the place provided for that purpose.

A receipt is issued, we will suppose, to John Jones, a member of an Iowa Lodge. John Jones loses his receipt, and it gets into the hands of Tom Smith, an imposter. Tom Smith writes the name of John Jones on the receipt, and can then go about the country asking for financial assistance, on the strength of his Masonic affiliation, which he can prove by his receipt, validated by his signature. He can prove this is his, since he wrote it on the receipt himself and of course can duplicate it. The following is a true story, except that the names are changed:

A Lodge in California wired a Lodge in Iowa, "Is John Jones a worthy member of your Lodge?" The Iowa Lodge replied, "Yes, and he is a fine fellow, too." Several weeks went by, and then the Iowa Lodge received a letter from the California Lodge stating that John Jones had asked for a loan to tide him over some financial difficulties, and on his promise to repay, and the telegram of the Iowa Lodge testifying to his character, the money had been advanced. However he had not only failed to keep

his promise to repay the loan, but had paid no attention to letters written him on the subject. The Iowa brethren could not understand this, as they knew Brother Jones to be thoroughly trustworthy. They therefore investigated, and found that Brother Jones had never been in California, and he proved that he was in Iowa at the time the California brethren claimed to have advanced him money in California. He knew nothing whatever of the matter, until informed by the committee of investigation. Further correspondence with the California brethren disclosed that someone claiming to be John Jones had presented a receipt issued by the Iowa Lodge to a man of that name, and he had proved his identity by his signature. The true John Jones then stated that he had lost his receipt, but had not thought it a serious matter, since the lodge record showed the dues paid.

It therefore appeared that the failure of John Jones to sign his lodge receipt enabled an imposter to impersonate him and defraud his Masonic brethren.

Every lodge Secretary, in issuing a receipt, should advise the brother to whom it is issued to sign it immediately. If possible it should be signed in the presence of the Secretary, but this is not always possible, since many receipts are sent by mail, but the instruction to sign it as soon as received should always be given.

Brother W. C. Cawley, the sole surviving charter member of Manchester Lodge No. 165, at Manchester, Iowa, celebrated his eighty-seventh birthday on February 16th. Brother Cawley is one of the oldest Masons in the State, having been raised September 18, 1858, and affiliated with Manchester Lodge August 1, 1862. He has been a member of this lodge ever since.

He is, however, not the oldest Mason in the State. That honor was held for many years by Brother Griffiths, of Capi-

tol Lodge. Since the death of Brother Griffiths the honor has fallen to Brother Henry R. Kendig, Past Senior Grand Warden, who was raised in February, 1853. Brother Kendig is planning to attend Grand Lodge at Sioux City next June.

The Grand Secretary's office is troubled by the failure of Masters of Lodges to bring before their Lodges notices and information sent out from this office. The Master is the head of the Lodge, and the official officer to whom all instructions from the Grand Lodge should be sent. These communications are not for his private benefit, but should be read to his Lodge, or if it calls for clerical work, which the Secretary is expected to do, the communication should be turned over to the Secretary.

In many cases where Lodges have been delinquent in attending to duties imposed upon them, inquiry has developed the fact that the Secretary never received information regarding it, the circular letters and communications from this office and from that of the Grand Master having been pigeon-holed by the Master of the Lodge.

One Secretary writes complaining of this practice and states that his Master keeps under his hat matters that should properly have come before his Lodge. He states that most of the Secretaries over Iowa know fairly well their duties, but that there are a lot of young Masters of Lodges to whom all things pertaining to the business of the Lodge are new; that in some cases brethren have been elected Masters of Lodges who have not been members of the Lodge over two years. This points to a condition that Lodges should themselves remedy. No one should be elected Master of a Lodge unless he is one who is thoroughly qualified for the important duties which he will have to perform. It is certainly difficult to see how a Brother can qualify

for these duties within the space of two years after having received the degrees.

The Master of Mt. Calvary Lodge No. 95, of West Liberty, has adopted the practice of writing a circular letter to the members of his Lodge once every month. This letter gives them some wholesome advice and instruction, outlines the work for the coming month, and is a fine reminder of their duties and privileges as members.

General Grand Lodge Schools of Instruction were held by the Board of Custodians at Charles City, January 3, 4 and 5; Davenport, January 9, 10 and 11; Cherokee, January 16, 17 and 18; Shenandoah, January 23, 24 and 25; and Centerville, January 30, 31 and February 1. The Grand Master was present at all the schools except Davenport, and the Grand Secretary's office was represented at every school.

The average attendance at each school was as follows: Charles City, Lodges 18, Officers 9, District Lecturers 12, Brethren 75. Davenport, Lodges 21, Officers 22, District Lecturers 12, Brethren 60. Cherokee, Lodges 17, Officers 11, District Lecturers 6, Brethren 85. Shenandoah, Lodges 37, Officers 18, District Lecturers 10, Brethren 113. Centerville, Lodges 29, Officers 11, District Lecturers 8, Brethren 75.

Brother R. R. Reid, of Benjamin Franklin Lodge No. 574, of Lisbon, has had the pleasure of raising all of his four sons to the sublime Degree of a Master Mason. Occasionally such an honor comes to a brother, but it is not often.

The third annual meeting of the Sac County Masonic Association was held at Early on Tuesday evening, January 23. All officers of the association were re-elected including H. C. Hesser, Sac City, president; A. Lille, Lake View, vice pres-

ident; G. R. Graham, Early, secretary-treasurer.

Each lodge in the county was well represented by both officers and members and a roll call by Lodges indicated much interest being taken in the program of the association as outlined to include the series of lectures during the winter months, and an increased interest in the affairs of the association and its value to Sac county Masonry was very evident. The new executive committee met after the regular business meeting of the association and authorized the continuance of the speaking program, and the holding of the third annual picnic at Lake-wood Park on Thursday, August 16.

The Twin City Shrine Hospital was one of the first of the Shrine Hospital units to open. It is to this hospital that children from Iowa will be sent for treatment. Indications are, however, that the hospital will be filled very soon. On March 3rd and 4th, when it was opened to public inspection just prior to the reception of patients, reservations had been made for half of the institution's capacity.

The completed hospital cost over \$300,000.00, of which the Trustees appropriated \$260,000.00, Zuhrah and Osman Temples \$10,000.00 each. It is expected that other Temples served by this unit, and others charitably inclined, will make up the difference. Certainly there is no more worthy object to which aid can be given. One important feature of the institution is called the "Out Patient" department, in which provision is made that on every Monday any child may be brought to the hospital, examined and treated without charge, by the best specialists, without regard to his condition or disease.

Dr. H. O. Green, member of Evening Shade Lodge No. 312, at Spencer, has offered to donate to the Shrines of Sioux City, Des Moines, Cedar Rapids and

Davenport, a site at Lake Okoboji, if these organizations will build on it a summer hotel for Shriners and their families.

Universal Lodge No. 242, at What Cheer, burned the mortgage on the lodge property and started the new year free from debt. Those of us who know how this Lodge has struggled with the burden of this debt for thirty years will rejoice with the brethren of Universal Lodge over their release from the burden.

The Grand Lodge of Iowa has been invited to lay the corner-stone of the new Court House of Fayette County, soon to be erected at West Union.

Cyrene Lodge No. 325 of Clarion celebrated its fiftieth anniversary on March 8th. It was a great occasion in the history of this lodge. Brother A. R. Ladd, the sole surviving charter member, was present and entertained the brethren by reciting reminiscences of their early struggles and history. Brother Ladd wrote the petition for the dispensation, and conducted all the correspondence leading to the organizing of the lodge. He is still an active member and does his full share of the lodge work. The brethren presented him with a beautiful Past Master's Jewel, in token of their appreciation of his long years of service in the lodge.

Order of Rainbow

The first assembly of the Order of the Rainbow in Iowa has just been instituted at Rockford, with twenty-six members. This organization is an order for the daughters of Masons or members of the Eastern Star, or their close friends, between the ages of fourteen and eighteen years. It is similar in its aims and purposes to the Order of DeMolay for Boys, which is showing a steady and well-deserved growth.

An organization known as the Northeastern Iowa Masonic Picnic Association was formed last September at a Masonic picnic given by Great Lights Lodge No. 181, of Decorah, in the city park at that place. Representatives from Cope-Stone Lodge No. 316, of Calmar, Cresco Lodge No. 150, and Waukon Lodge No. 154, after enjoying a pleasant visit and feast with Great Lights Lodge, joined with them in the perfecting of this organization, whose purpose is to make such a picnic an annual affair.

Lodge Hall Equipment For Sale

Iowa Lodge No. 2, Muscatine, Iowa, in moving into their new temple, has the following lodge equipment for sale:

Electric Letter G.

A Beacon Light.

Piano Player.

Any Lodge desiring to purchase any one of these three pieces, will do well to get in touch with M. A. Barr, Muscatine, Iowa.

Ionic Lodge No. 186 of Duluth, Minnesota, recently presented, through one of its members, Arthur S. Dunning, a fine memorial tablet to the Central High School in memory of Robert E. Denfeld, who gave thirty-one years of his very useful life to the upbuilding of the public school system of Duluth.

Brother Denfeld was the educational director for the Service Association of the Grand Lodge of Minnesota at the time of his death. We have many recollections of delightful visits with our deceased Brother, who was a genial gentleman and a true Mason in every sense of the term.

If you would learn all about the Ancient Egyptian Order of Sciots, which had its origin in the state of California, read the Sciots Journal, published by the Supreme Pyramid of San Francisco.

Some Masonic Activities Contemplated for the Year 1923

Louisville, Ky., Masonic Home, \$1,225,000.00.
 Pikeville, Ky., Building, \$75,000.00 or \$100,000.00.
 Corbin, Ky., Temple, \$60,000.00.
 Preston Lodge No. 281, Louisville, Ky., Temple, \$100,000.00.
 Mobile, Alabama, Temple, \$500,000.00.
 Fort Smith, Ark., A Memorial, \$30,000.00.
 Visalia, Calif., Temple, \$185,000.00.
 San Francisco, Calif., Lodge Room, \$20,000.00.
 Huntington Park, Calif., Temple, \$50,000.00.
 Hollywood, Calif., Shrine, \$500,000.00.
 Long Beach, Calif., Temple, \$100,000.00.
 Marysville, Calif., Temple, \$200,000.00.
 Brawley, Calif., Temple, \$50,000.00.
 Santa Barbara, Calif., Temple, \$200,000.00.
 Hartford, Conn., Temple, \$600,000.00.
 New Britain, Conn., Temple, \$150,000.00.
 District of Columbia, Temple, \$1,500,000.00.
 District of Columbia, Eastern Star, Temple, \$1,000,000.00.
 Okeechobee, Fla., Temple, \$10,000.00.
 Cainville, Ga., Temple, \$25,000.00.
 Bloomington, Ill., Temple, \$25,000.00.
 Greenburg, Indiana, Temple, \$60,000.00.
 South Bend, Ind., Grottos Club Room, \$50,000.00.
 South Bend, Ind., Masonic Temple, \$1,000,000.00.
 Warsaw, Ind., Temple, \$75,000.00.
 Des Moines, Iowa, Temple, \$1,500,000.00.
 Davenport, Iowa, Temple, \$1,500,000.00.
 Sioux City, Iowa, Temple, \$2,000,000.00.
 Cedar Rapids, Iowa, Temple, \$500,000.00.

Topeka, Kansas, Temple, \$200,000.00.
 Kansas City, Temple, \$40,000.00.
 Eureka, Temple, \$60,000.00.
 New Orleans, La., Temple, \$1,000,000.00.
 New Ulm, Minn., Temple, \$25,000.00.
 Butte, Mont., Temple, \$250,000.00.
 Manchester, N. H., Temple, \$30,000.00.
 Rochester, N. H., Temple, \$1,000,000.00.
 Massillon, Ohio, Temple, \$250,000.00.
 Green Springs, Ohio, Temple, \$25,000.00.
 Toledo, Ohio, Temple, \$1,000,000.00.
 Canton, Ohio, Temple, \$1,000,000.00.
 New Lexington, Ohio, Temple, \$125,000.00.
 Oklahoma City, Okla., Temple, \$1,000,000.00.
 Guthrie, Okla., Just Opened Temple, \$3,000,000.00.
 Enid, Okla., Temple, \$50,000.00.
 Claremore, Okla., Temple, \$25,000.00.
 Lock Haven, Pa., Temple, \$100,000.00.
 Allentown, Pa., Temple, \$500,000.00.
 Quakertown, Pa., Temple, \$50,000.00.
 McKenzie, Tenn., Temple, \$18,000.00.
 Houston, Texas, Temple, \$300,000.00.
 Provo, Utah, Temple, \$25,000.00.
 Lynchburg, Va., Temple, \$500,000.00.
 Norfolk, Va., Temple, \$500,000.00.
 Danville, Va., Temple, \$750,000.00.
 Alexandria, Va., George Washington Memorial, \$2,500,000.00.
 Tacoma, Wash., Temple, \$20,000.00.
 Sheridan, Wyo., Temple, \$500,000.00.
 In addition to the above, new Temples have been proposed to cost about \$40,000,000.00.

Publicity Lodge No. 1000 of New York was recently started, recruiting its membership exclusively from advertising men.

A new Lodge has also been started in Boston, to be made up entirely of men who are now or have been connected with newspaper work. It has been given the name of "Fourth Estate Lodge" and starts out with a membership of 120.

Brother W. E. Atchison, who has been Assistant Secretary of the National Masonic Research Society for a number of years past, has recently resigned his position to accept one in the Service Department of the Masonic Service Association of the United States.

The Society has been fortunate in securing the services of Brother Jacob Hugo Tatsch as Assistant Editor of the Builder, its official organ. He comes to them with a great deal of experience as for years he has been a most earnest student of Freemasonry, having to his credit many valuable pieces of research, especially in the field of Masonic bibliography, of which he has an expert knowledge. He enjoyed the distinction last year of contributing a treatise to the Lodge Quatuor Coronati of London, England, an honor that has gone to only a few American brethren. In addition to his duties as Assistant Editor of the Society, Brother Tatsch will superintend the book and publishing department. We would suggest that any lodge or individual interested in the purchase of Masonic books get in touch with Brother Tatsch at the Research Society, Cedar Rapids, Iowa.

The Masonic Service Association of the United States is now under the able management of Andrew L. Randell, the Executive Secretary, who recently removed to Iowa from Texas to take charge of this work. This is the Brother who made such a success of the educational work for the Grand Lodge of Texas, of which Grand Lodge he is a Past Grand Master. In connection with his office, he is now issuing monthly Bulletins, that for January of this year, being No. 1, dealing with the career of Paul Revere; that for February, with William Preston, and that for March, the Roll Call, while the fourth, for April, deals entirely with the public school system. Copies of each of these Bulletins have been mailed to the several lodges of

Iowa. If the Masters of our Lodges have not already presented these to their membership, we earnestly urge them to select some brother, who is a good reader, to read them before the Lodges and ask for a discussion of the subject presented. We feel certain that the presentation of these papers will prove educational to the membership and the means of spreading Masonic light and knowledge to the Craft.

A bibliography of books referred to is published in some of the Bulletins, to which the attention of students and others interested is called. Keep a lookout for these issues and make them of service to your Lodge.

The Missouri Freemason for March 3rd is a special souvenir edition of some sixty-four pages. It contains plans for the new Masonic Temple in St. Louis. Great sheets of tracings, more than 125 in number, are now being prepared for contractors to study before submitting their bids. The blue prints are said to be very fine and show fully all the details of the work. The specifications consist of about 30,000 words of explanatory details.

"I wonder sometimes what wealth is. Contentment is the richest possession in the world and if I were picking out the greatest man in America—the man most worth while, who contributes most to human happiness and who adds most to the warm stream of human sympathy, I would come into such a community as yours and pick out the leading citizen who is always sought for advice, who always gives generously of his time in promoting the community interests, and who always gives of his sympathies when there is sorrow and distress; who always gives of his confidence when an undertaking is on the way. Whether the measure of his material wealth is by hundreds or thousands or millions, he is the same valued citizen in the community."

Where We Stand

In connection with certain sensational proceedings in different parts of the country, wherein the peace and order of the community has been grossly disturbed by the action of certain unidentified individuals, the attention of all Masons is called to a portion of the charge delivered to them at the time they were initiated. The Entered Apprentice Mason is told: "In the state you are to be a quiet and peaceful subject, true to your government and just to your country; you are not to countenance disloyalty or rebellion, but patiently to submit to legal authority, and conform with cheerfulness to the government of the country in which you live."

The Mason who follows that admonition will not become involved in "invisible government" of any sort.

The Grand Lodge of Masons of Missouri and other high Masonic bodies have gone on record as being opposed to secret organizations of any sort or nature that exist for the purpose of interfering with the enforcement of law or control of government in any part of the United States.

Past Grand Master Block, of Davenport, Iowa, speaking recently at a Masonic dinner at Council Bluffs, expressed himself as opposed to any pretense of Americanism that hides behind a mask. Past Grand Master Loos of Missouri, addressing the Scottish Rite brethren of the 32nd degree, at the reunion banquet held in November last, voiced similar views. The applause that greeted these speakers left no doubt as to the sentiments of their hearers.

This is published merely to meet the request from some of the brethren for a definite statement as to the position of the Institution of Freemasonry. Masons do not believe in invisible government; they believe in light, they seek light, and they undertake to shed light on all that affects mankind.

Masonry in principle and in practice is

opposed to mob demonstrations, is devoted to the support of law and order, and does not believe in nor will it countenance "Invisible Empire" whether under white or black robes.

—Scottish Rite Bulletin, February, 1923.

Biography of Albert Pike

Brother Joseph Fort Newton, now of the Church of the Divine Paternity, New York City, has been authorized by the Pike family to prepare a biography of the late Albert Pike. He makes request that we, through the pages of our Bulletin, ask our readers to supply him with any literature, letters, diaries, books or any other matter that may throw any light upon the career of this great and distinguished Mason. He will take pains to preserve such material and return it in good condition promptly and will appreciate any aid that the brethren may give him. His address is 76th St. and Central Park W., New York City.

We sincerely hope that some of our Iowa brethren may be able to give Brother Newton some aid along the line desired by him. We are surely delighted to learn that our good Brother Newton has at last consented to write a complete sketch of the life of Albert Pike as we know of no one who is better qualified to prepare such a work than he and we wish him every success in the undertaking.

The Theatrical Square Club of New York, with fine Club Rooms at 66th and Broadway, state that their rooms will be open to all members of the National League of Masonic Clubs at all times, and if it is found necessary, the doors will never be locked, it being the intention of this Club to provide a social center for both day and night workers. The hand of good fellowship will be extended at all times. It is such work as this that is making these Clubs so popular all over the country.

The Broken Column

By C. C. HUNT, Deputy Grand Secretary

In the July 1921 issue of the *Quarterly Bulletin* is an article on the "Broken Column" in which I gave Cross' account of how he developed the idea of the monument erected over the grave of the Temple Architect. It is well known that Cross claims to have originated the idea of this monument and incorporated it into his Masonic chart. In the article referred to, I showed that the essentials of this idea were in use long before the time of Cross, and that Webb made use of it in his ritual prior to the publication of Cross' Masonic Chart. In fact, Cross acknowledges that he bases his chart upon Webb's ritual.

In this Webb ritual we have the marble column, the beautiful virgin weeping, the open book, the sprig of acacia, the urn, and Time standing behind. It is possible that Cross added the idea of the broken column, and that he got this idea from the Lawrence monument in Trinity church-yard as claimed by him. This monument showed a large marble pillar broken off; the part broken off was taken away, but they had left the capital lying at the base. Cross stated that he decided to have that pillar for the foundation of his new emblem, but would bring in the broken part, leaving it resting against the base. He states that this was not sufficient. They needed some inscription describing the merits of the dead. There was no place on the column for this, and so he decided to have an open book placed upon the broken pillar, and have a beautiful virgin as an emblem of innocence, reading the book and while reading, that she should weep over the memory of the deceased while she read of his heroic deeds. These ideas, however, with the single exception of the broken column, were already in the Webb ritual, and therefore, Cross is not entitled to credit as the inventor thereof.

With the Jews the column symbolized the princes, rulers or nobles, and a

broken column denoted that a pillar of the state had fallen.

In Egyptian mythology Isis is sometimes pictured weeping over the broken column which conceals the body of her husband Osiris while behind her stands Horus or Time pouring Ambrosia on her hair.

In Hastings' "Encyclopedia of Religion and Ethics", Isis is said to be sometimes represented standing. In her right hand is a sistrum, in her left a small ewer and on her forehead is a lotus, emblem of the resurrection.

In the Dionysiac Mysteries Dionysus is represented as slain. Rhea goes in search of the body. She finds it and causes it to be buried in due form. She is sometimes represented as standing by a column holding in her hand a sprig of wheat, emblem of immortality, since though it be placed in the ground and die, it springs again into newness of life. She was the wife of Kronos or Time, who may fittingly be represented as standing behind her.

In the Grand Lodge Library there is a book entitled "A Brief History of Freemasonry" by Thomas Johnson, who at the time of writing the book was Grand Tyler of the Grand Lodge of England, and Janitor to the Grand Royal Arch Chapter of England. He states that the book is published by permission of the officers of the Grand Lodge of England, who have honored it by their subscriptions. This book, we understand, was first published in 1782. The copy in the Library is the second edition, published in 1784.

In his introduction he states:

"I have also taken the Liberty to introduce a Design for a Monument, in Honour of a Great Artist; and although I am well aware that we have no account of any such having been erected over his Grave, yet we have many precedents both Ancient and Modern, of sumptuous Piles being reared to preserve in Memory and perpetuate the Merits of the

Worthy and Ingenious of all Orders and Descriptions, though their Bodies may have been buried in distant Countries, nay or perhaps in the depth of the Sea. I have therefore under so respectable a Sanction, designed this Monument to adorn, as it richly deserves, the Memory of a great Man, amidst the thousands of other Structures in Honour of his Craft; * * * * "

As part of the history, he says:

"The Cape-stone was finished with great Joy; which, however, was soon interrupted by the sudden Death of the Great Artist and worthy Tyrian Deputy Grand Master under King Solomon.

"After some time being allowed the Craft to vent their sorrow, he was buried with great Solemnity near the Temple: whose Memory an elegant Monument is designed to perpetuate."

His description of the Monument is as follows:

"The Father of the Man, whose memory this Tomb is designed to perpetuate, dying, he was left to the care of his Mother; his Name, Profession, the manner of his Death, and many other circumstances concerning him, are well known to all good Masons.

"Who e'er besides would this grand
Secret trace,
Must seek it only in its proper place.

"The Holy Bible, Square and Compasses, are figurative of the three greatest moral Blessings, which Man can be endowed with in his warfare through this World. They are entwined with a Laurel Branch, as an Emblem of Honour to all those, who by applying them to their proper uses, will certainly attain the end for which they were designed.

"They weapons prove, which if you rightly weild,
Will greater Victories gain, than Sword
or Shield;

Vanquish your foes, restrain all dissipation,
And bless the Day when you became a
Mason!

"The Insignia, on the Top of the Urn emblematically point out what the Deceased was when living; which, together with the Sun and Moon, are likewise typical of three Things,

"Which, tho' of lesser Note than those before,
A Mason you must be, if you'd know more.

"The three Figures in Chains, when attentively considered, will be recollected by every good Mason, who is Master of his Profession; not only whom they represent, but likewise why they are so depicted in so seemingly-disgraceful a situation: as to all Strangers, I would advise them

"To take due warning how they vauntingly,
Decry the mystic powers of Masonry;
Nor seek to learn by any other Rules,
Than those propos'd in just Masonick
Schools:
There from Foundation to the Top,
you'll raise,
Yet fail in Words, to speak a Mason's
praise."

"The Seat of one of the Figures is Typical, as well as its Contrast, which stands beside it. A near Relation of the Deceased is there unperceived by all but Masons.

"There are other Emblems which the Craft alone can best elucidate:

"Especially the well-known Letter G,
Which plainly pointeth out—"What
Moté Ytt Be?" "

The monument shows an urn on the top and above the urn is a square and

compass. Below the urn is the Holy Bible, square and compass, intertwined with a laurel branch. On the urn is a letter G. On one side of the monument is a sun, on the other a moon.

The inscription reads "In Memory of a Great Artist. Born A. M. 2995. Etat 47".

This shows that the idea of a monument to mark the grave of the Temple Architect was introduced into Masonry at least as early as 1782, and it is quite possible that different brethren at different times made changes in the form of the monument until the broken column was added by Cross. The general sale of the Masonic chart published by Cross seems to have fixed this form, so that there has been no change since.

The Trustees of the Masonic Hall and Asylum Fund of the Grand Lodge of New York have commenced the publication of a Grand Lodge Bulletin, which will give valuable information regarding the activities of that Grand Body. The first issue is illustrated with many views of the various Homes kept up by the Masons of that State. The contributions for charity made by the Grand Lodge of New York have surprised everyone who has taken the time to look into the same.

Murad's Mirror, published under the able editorship of Brother E. W. Arnold of Burlington, Iowa, is fast becoming more and more interesting. The March issue has a fine article from the pen of our good Brother Chas. C. Clark, entitled "A Last Word".

The Grand Chapter of Royal Arch Masons of New York recently voted Thirty Thousand Dollars for the proposed Hospital for tubercular patients which is to be constructed in the Adirondacks, by the Grand Lodge of Masons of that State.

Gems From the Pen of Albert Pike

The very first duty that an Entered Apprentice acknowledges is to improve himself in Masonry. How many truly and sincerely attempt to discharge that duty? What would be the success of a lawyer who never again looked into a law book after his admission to the bar; a minister of the gospel who never read the Bible after his ordination; a doctor who never took up a medical work after securing his sheepskin, or that of any other profession who does not take up postgraduate studies? And yet you find Freemasons all about you pretending to be Masonic lights who never read. Some of them, perhaps, can glibly repeat certain portions of the ritual, but could not give an intelligent interpretation of the same to save their lives. Masonic reading is an essential part of the education of a Freemason and it is never too late to begin, but always better to begin early. It is the duty of the Master to impress this fact upon newly-made Masons, but if they themselves are in the class of non-reading Masons, how can we expect from them such wholesome advice?

The Scottish Rite Advisory Council, consisting of representatives of the five Consistories in Iowa, met at Cedar Rapids, January 26th, at the close of the January Reunion of Iowa Consistory, and made preliminary plans for setting aside a fund for the use of deserving college students of both sexes who have passed the second year and desire to go further but are unable to do so for lack of funds. Such students who have proven themselves deserving and are eager to continue their college work will be aided from this fund. The Council was presided over by E. T. Meredith of Des Moines, Deputy for the Supreme Council Southern Jurisdiction.

"How Shall I Know You to be a Mason?"

By WILLIAM C. LAKE, Union, S. C.

How shall I know you to be a Mason? You are known to be a Mason by your character. By your Masonic emblems, by the button on the lapel of your coat, or the emblem on your watch charm you are recognized as a member of the Masonic fraternity. By the exhibiting of your membership card you submit further and stronger proof of your connection with the Order. The Masonic diploma handsomely framed and beautifully engraved, bearing the signature of the Lodge officers and the seal of the Lodge, hanging on your library walls is evidence of your membership in the great society of Freemasons.

The Craft and the profane world recognize and accept you as a Member of the Masonic Order. In all outward appearances you have proven beyond a doubt your membership into the Order of Freemasons. But it is the internal, and not the external qualifications of a man and member that makes him a Mason. Freemasonry does not regard the external man. You may be clothed in rags and tags and have all the appearances of an undesirable citizen, and yet within you possess the right kind of material that makes the real Mason. On the other hand you may be dressed as a Prince with emblems sparkling with diamonds and yet lack the qualifications that go to make up a Mason.

You have proven your membership in the Order by submitting your emblem, card and diploma, but you have yet to prove that you are a Mason in the true sense of the word.

You may sit in the South, West and East, attend every communication of your Lodge and become the brightest Mason in your Lodge and then fall short of being a Mason. You may show your card to a Brother and in words convince him that you have the right to call him Brother, and he will probably

vouch for this fact, but he is yet to know that you are a true Mason by word, act and deed.

The profane world as well as your Masonic Brother will soon learn whether or not you are a Mason or just a member of a Masonic Lodge. Your journey through this life will be watched with eager eyes by those who pass you by, they will soon know your reputation and your character. If you are a true Mason your influence for good will be felt not only by those with whom you come in contact in your daily life but by the friends of your friends. Your righteous living as a man and Mason will become the biggest asset your Lodge and community can boast of. As evidence of your claim as a Freemason you must submit your character, that is the best evidence and testimony you have to offer to substantiate your claim.

Your reverence to the Grand Architect of the Universe, your obedience to His laws and teachings, your life and conduct in the State and your attitude toward your fellow man will mark you as a true man and Mason. By act, word and deed you will prove to the world that you are a Mason. So live that your Brothers of the Mystic Tie will be proud to call you Brother and anxious to sit and commune with you.

The Lowly Nazarene taught a great lesson when he said, "By their work we shall know them". "By the fruit we shall know the vine." We will know the Masons from the members, by their work. By their work, and by their work only we shall know them. The real Mason adheres strictly to the four cardinal virtues, temperance, fortitude, prudence and justice. By your character you are known to be a Mason.

There are 140 Grand Masonic jurisdictions in the world of which 49 are in the United States, 35 in Europe, 21 in Central America, 15 in South America, 9 in Canada, 7 in Australia, 3 in Africa and 1 in the Philippines.

A Father's Gift to His Son

Traveling on a railroad train recently, a prosperous business man said to E. Mitchell Hodges, the well known writer: "Would you like to know what I'm going to give my boy for Christmas?"

Hodges said, "Yes", and thought what a costly present that father could easily afford to give to his boy. The gentleman pulled out his purse and took from it a piece of paper which he handed to Hodges. On the paper was written:

"To my dear son: I give you one hour of each week day and two hours of my Sundays' to be yours, to be used as you want them, without interference of any kind whatsoever."

Hodges silently reflected: "I wonder how that boy will feel and what he will think when on Christmas morning he reads that slip of paper. If he is just an average boy, he will be very much dissatisfied. If he is an unusual boy, he will realize that his father has given him something that he can never repay."

"Tell me," said Hodges, "how did you happen to hit upon the idea of giving such an extraordinary present?"

The gentleman said: "The other day a young fellow whom I had not seen since he was a kid about my boy's age, came into my office to 'make a touch'. His face and bearing carried the telltale marks of idleness and dissipation. He was simply a human derelict. 'Robert!' I exclaimed in amazement, 'to see you like this!—and you with such a father!'

"'Well, I've often heard that dad was a fine man,' the boy answered. 'All his friends have told me so. I never knew him. He was so much occupied with his business and his clubs that I only saw him occasionally at meals. I never really knew him.'

"That made me 'to think furiously', as the French say, and believe me, from now on I'm going to see to it that my boy has a chance to know me."

—Nuggets.

The National Magazine for February contains a very interesting, descriptive article by Luther A. Brewer of Cedar Rapids, entitled "Nuggets From My Leigh Hunt Collection", being an account of some of the priceless relics of the sweetest literary friendship in all history—reminders of the most glorious age of English letters.

Brother Brewer has without doubt the rarest and choicest collection of Huntana, as well as the most complete collection, of any private collector in all the country. The manuscripts in this collection and the letters are beautifully bound in indented cardboard. Each insert is so mounted that the letters are covered with tissue paper and preserved in a way that they cannot be damaged. The work has all been beautifully bound by one of the best London binders. Students of the age of English letters will be interested in reading this article of Brother Brewer's.

The Ritual

Ritualistic worth is in knowing, not guessing,

In getting each day that goes by,
Some little word, or a phrasing—
Don't dream what you'll do by and by.

It is not what you say in your error,
Or the stumbling hesitant plan,
That makes for masonic advancement,
Or the ultimate good of the man.

The candidate may also be guessing,
May wonder what the work's all about,
And when he is raised, may not know it,
May still be expressing his doubt.

For whatever men say in their blindness,
And in spite of the fancies of light,
There is nothing so fine as preciseness,
And nothing like knowing you're right.

—S. D. A. Guernsey, D. L., Minburn,
Iowa.

DeMolay Song

By N. A. McAULAY, Tacoma, Wash.

(Tune: "My Maryland")

Our song of praise to thee we sing,
DeMolay, dear DeMolay;
Accept the tribute that we bring;
DeMolay, dear DeMolay.
Your welcome is so warm and true,
Your friendship oft we here renew,
Our best for thee we gladly do,
DeMolay, dear DeMolay.

Thy sons for right and honor stand,
DeMolay, dear DeMolay;
A splendid, true fraternal Band;
DeMolay, dear DeMolay.
Your labors here have always been
The finest done by any men,
We love to meet with thee again,
DeMolay, dear DeMolay.

For thee our hearts with love will glow,
DeMolay, dear DeMolay;
And worthy deeds that love will show,
DeMolay, dear DeMolay.
No matter where on land or sea,
Our thoughts will always turn to thee,
Forever we will faithful be,
DeMolay, dear DeMolay.



Quarterly

Bulletin



Iowa Masonic Library



To The Veteran Craft.

"Ye reverend sires! once more our feet
Upon one common LEVEL meet,
Where knee to knee, and breast to
breast,

We whisper welcome to each guest
Whose honored locks have by the way
Of past decades grown ripe and gray;
And who, by dint of honest toil,
Have quite deserved life's WINE AND
OIL.

"Thrice honored sires! save only where
Some silvery head lifts here and there
Above the wreck—like lands of light
Uprising through some shadowy night,—
The busy world that was your own
Has passed away, and ye, alone
Of all your craft, are left to tell
How much ye builded, and how well;

"How, when attacked by Church and
State—
When RUFFIANS stood at every gate
With trait'rous heart and venomed
tongue,
Dissent to sow your craft among;
When truth seemed crushed and error
grew,

O'ershadowing all the good and true;
When craven lips, like Peter's cried
'I know ye not', still on the side
Where foes were rife and friends were
few,
Ye fought the fight, and gained it too.

"Unquestioned now through all the land
Extends the ARCH that HIRAM plan-
ned;
Embracing 'neath its glorious span
The whole broad brotherhood of man.
And we, your sons, are here today,
Beneath its sheltering dome to lay
Upon his brow the grateful wreath,
Who fought our fight, and kept our
faith.

"Amid the darkness of that night,
Your cry went up to God for LIGHT;
He heard your prayer, and gave you
strength,

And years to see the dawn at length,
Whose glowing light illumines our way
With promise of still brighter day,
When wars shall cease, and Love shall
bind

With strengthened bonds all human
kind;

Which opening wide the gates of bliss,
Make future life the goal of this.

"I know not what in store may be
For you, my brother, or for me;
But this I know—since God is just—
If in His strength we put our trust,
Through journeys long, or good, or ill,
His strong right arm will lead us still.
And when we part—as part we must—
Somewhere to meet again, I trust—
May that calm strength and earnest aim,
That rugged faith, which kept aflame
Your altar fires through ill and good,
Descend to bless our brotherhood.

"There comes a time—it comes to all—
When we shall hear the Warden's call,
And each, with ASHLER ROUGH or
true,
Must pass Death's solemn portal
through.

Be it yours, my brother, then to hear,
From th' Master's lips these words of
cheer,

'Your work is found both true and
square,

Pass on!'

—J. W. STORRS,

King Hiram Lodge, Connecticut.

—Taken from *Pro. Nev.* 1873, p. 39.

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NUMBER 3

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NEWTON R. PARVIN Editor
C. C. HUNT Associate Editor

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

Communication of the Grand Lodge of Iowa

The 80th annual communication of the Grand Lodge of Iowa was held in Sioux City, June 12—14th, and the usual School of Instruction was conducted by the Board of Custodians on the Friday, Saturday and Monday preceding. The new Masonic Temple on Ninth and Nebraska Streets offered every facility for holding all the meetings of both the Grand Lodge and the School of Instruction. It was the first time since early organization of the Grand Lodge that it has been possible to thus hold all meetings in such a building. In fact, the membership of this Grand Body is now so large that few cities in the state have an auditorium of sufficient capacity to hold the members who desire to attend and Sioux City is the only place where the Masonic Temple has such an auditorium. At this time we wish to say that the brethren of Sioux City had not only the facilities but the will to make the Grand Lodge meetings a great success. Nothing they could possibly do to

administer to the comfort and pleasure of their guests was left undone. They met all trains with automobiles to take guests to the hotels. They also furnished automobiles to take the officers and members back and forth between their hotels and the Temple and on drives around the city. The High Twelve Club entertained the Grand Lodge officers at their noon luncheon on Tuesday. The De Molay Boys acted as messengers and guides and with the assistance of the ladies of the Eastern Star gave a dinner to the Grand Lodge officers, after which they exemplified the degrees of their Order in a very creditable manner. This organization is growing very rapidly in Iowa and is doing a great work among the boys. It meets the peculiar needs of the boys who are passing from boyhood to manhood. It covers the period from 16 to 21 years of age when the boy is laying aside his childish habits and is looking forward to the affairs of manhood which are not yet

open to him. This, however, is a digression. We were speaking of some of the many preparations made by the Sioux City brethren for the comfort and entertainment of their guests. Perhaps it is just as well, however, for time and space alike fail if we try to enumerate them all. Let us say that they were entertained "the famous Sioux City way" and let it go at that, for after all, that tells the story.

There were seventy-eight District Lecturers present at the School of Instruction and seventy-one at the Grand Lodge session. Most of the time two Schools were held at the same time in two different lodge rooms and both were well attended. An unusually large number of brethren took the examination for District Lecturer or Certificate of Proficiency. On each evening of the School the degrees were exemplified by the Custodians and District Lecturers except that on Monday evening the Grand Master and his officers conferred the second section of the Third Degree.

The Masonic Veterans' Association held their annual meeting at the Masonic Temple Wednesday afternoon after the Grand Lodge session. Brother S. W. Baker of Des Moines was re-elected president and Brother John A. Wells of Marshalltown Secretary and Treasurer. Membership in this organization is confined to members of the Fraternity who have been Master Masons, members of lodges in good standing, for a period of twenty-one years or more. After the business meeting the usual banquet was served the members, at which they had a very good and social time.

According to the Grand Lodge Constitution the officers and members met promptly at 9:00 o'clock on Tuesday morning, and it may be well to say that throughout the communication the business was conducted like clockwork, labor was resumed at each session at the time previously fixed by the Grand Master

and there was no delay in the transaction of any of the business.

Arrangements having been made for some public exercises prior to opening of Grand Lodge, the meeting was called to order by Deputy Grand Master Ford L. Van Hoesen, who ordered Brother Thomas Lambert, Past Grand Master, to present the Most Worshipful Grand Master, Frank W. Glaze. Brother Glaze was accordingly presented and received with the public grand honors of Masonry. After responding briefly, the Grand Master requested Brother A. O. Wakefield of Sioux City, chairman of the local committee, to preside at the opening exercises. The preliminary exercises were opened with music by the Shrine chanters led by Brother Laverne Sigmund. Brother C. W. Britton, president of the Chamber of Commerce, in his Address of Welcome, said:

"In turning over to you the keys of our city, I want to detour from the conventional address I am supposed to give, turning myself into a rooster bragging about those respects in which we surpass every other city in the world. We are proud of our city, but I do not wish to talk about the greatness of the city, but of the purpose in meeting here. You do not come here today as to a desert island like Robinson Crusoe who was very lonely until he found the footsteps which led into the future companionship of his man Friday. You come to a city of 80,000 souls located where the 'tall corn grows' and you know the whole state of Iowa blossoms as the rose. In coming here you have followed our footsteps of fellowship that stretch back hundreds of years and it is for the purpose of cultivating that fellowship and not particularly to inspect our city that you are here today. We want you to be welcome. The city and all its facilities are yours but these are just incidental to the things you have come for. May I change the figure? You recall the incident told by Enos A. Mills about the

timber line in the Rockies. As you climb the mountains you come to a place where the trees get smaller and smaller until you finally reach a spot like a line of demarcation where nature says, 'Here I quit', but an insurgent tree occasionally grows beyond and it is said that Enos A. Mills discovered a little insurgent tree taking root almost in the solid rock, that showed twenty-eight rings, indicating that for twenty-eight years this tree had been struggling along without the fellowship of the trees down below and without the help of nature, and it was only two inches high. That little tree is the man who tries to live without the fellowship and sympathy and interchange of ideas of his fellow men. Our organization stands for the fellowship of men just as a valley stands for the fellowship of trees. May I have a word of preacher's exhortation in closing? The flying fish lives in the sea but occasionally he takes a dash up into the air and his fins flash in the sunlight and then back he goes into his customary place of living. Now conventions are in a way a flash and the danger is that we come to Masonic conventions and we leave with the highest ideals of Masonry, and we always in public advocate the cause of which we are proud and that we know to be right, and then the danger is that we go back and forget that we are under obligation to live up to those high ideals. As you go home from here, may the result of this convention be that you will be better home makers, better city makers, better nation builders. You are welcome."

After a response by the Deputy Grand Master, the public exercises were closed with a solo by Brother Laverne Sigmund which was much appreciated. Brother Wakefield then surrendered the gavel to the Grand Master who introduced to the Grand Lodge, Mrs. Grace Sprecher, Worthy Grand Matron of the Order of the Eastern Star of Iowa, with a request

that she say a few words to the brothers and members assembled.

"This is indeed a proud and happy moment of my life," she said. "No institution, however true its principles, lofty its character, or grand its mission, can hope to leave its impress upon the world to any greater extent than its principles are expressed by the lives of its members.

"Masonry with its beautiful symbols, its full liturgy, and divine truth, having for its mission the upbuilding of humanity, its rescue from the base and sordid influences of evil, placing it upon a higher plane of useful and happy living, will fail to impress, not because of the mystery in which it is enthroned, but because of your failure to let the mysterious light shine out in the world. The usefulness of Masonry, the esteem in which you are held among those with whom you move will be measured, not by the inherent quality of its principles, its boundless scope, its efforts toward suffering humanity, or the grand and glorious harvest of usefulness, but by the faithful manner in which each of you will exemplify in your lives and in your daily living the grand principles and beautiful lessons taught within your sacred walls. Choose well the foundation stones for your temple, for upon the materials which you select depends the honor of our Eastern Star Chapter and the quality of our members. Often times we reap the result of a flaw that has crept into your building, for we do not choose our membership from the world at large, but depend upon Masonry as the great foundation upon which to build. Guard well the portals to your temple that we may be protected.

"We are proud of the stand that Masonry is taking in the world today toward the public schools, and the Eastern Star is with you heart and soul in this great work.

"Greeting do I bring you from the Order of the Eastern Star of Iowa, now

numbering a little more than seventy-three thousand members."

The Grand Master then presented Brother Henry Kendig as the oldest Mason in Iowa and the oldest living past elective officer of the Grand Lodge of Iowa. Brother Kendig was raised to the sublime degree of a Master Mason in February, 1853, and has been a lodge member in good standing ever since. He was elected Senior Grand Warden of the Grand Lodge of Iowa in 1871. Thus he has been a Master Mason for more than seventy years and a past Senior Grand Warden for more than fifty years. Brother Kendig is still hale and hearty in spite of his years and during the past year conferred the third degree in his lodge at Oskaloosa and proved to the brethren that he had not forgotten how to work. After the reception of Brother Kendig, the Grand Master announced the presence of the following distinguished visitors who would be regularly received by the Grand Lodge some time during the communication:

Raymond T. Warner, Grand High Priest of the Grand Chapter of Royal Arch Masons of Iowa.

Franklin H. Potter, Most Illustrious Grand Master of the Grand Council of Royal and Select Masters of Iowa.

Charles C. Clark, Right Eminent Grand Commander of the Grand Commandery Knights Templar of Iowa.

Lloyd C. Henning, Junior Grand Deacon of the Grand Lodge of Arizona.

After those who were not members of the Order had retired, the Grand Master opened the Grand Lodge in ample form and appointed Brother W. Scott Reiniger reporter for the communication.

The Committee on Credentials reported:

We find the whole number of Lodges enrolled	644
Number of Lodges extinct	95
Number of Working Lodges	549
Number of Lodges not entitled to representation	0

Number of Lodges chartered at this Communication, 1923	3
Number of Lodges represented at this Communication	425
Number of Masters and Wardens present	362
Number of Proxies for Masters and Wardens	249
(Of which 149 are present by Proxies alone)	

Number of Grand Officers present ..	14
Number of Permanent Members present	38

Number of District Lecturers present	71
Total attendance upon Grand Lodge	734

The Grand Master in his Address calls attention to the fact that he had constituted eight new Lodges, held seven emergent communications, officially visited thirty-six lodges, attended four Masonic picnics, was present at every session of four of the five general Schools of Instruction besides many other Masonic meetings. He issued four dispensations for new Lodges, one of which, however, he recalled.

The decisions of the Grand Master which were all approved by the Grand Lodge will be given in another part of this issue of the Bulletin.

The Report of the Board of Custodians shows that on June 1, 1923, there were 165 District Lecturers and 30 holders of certificates of proficiency. This number has been increased by those who passed the examination at Sioux City.

Telegrams of Fraternal greetings were sent to the following Grand Lodges who were holding their communication at the same time as our own: Manitoba, Nevada, Oregon, Alberta, Washington, South Dakota, Vermont, and Wisconsin. To these telegrams we received replies which will appear in the published proceedings of the Grand Lodge.

The Report of the Trustees of the Grand Charity Fund showed that relief had been given to 162 Master Masons or their dependents and the total

amount expended was \$38,778.09, an increase of \$2,730.81 over last year. The receipts from the Grand Secretary on 25% of the dues and fees received by the Grand Lodge were \$23,889.00 and from interest on permanent fund \$14,197.79. The permanent fund has increased \$47,988.68 during the year, derived as follows:

Grand Charity fees	\$ 41,070.00
Fees and dues under Sec. 441 of Code	1,000.00
Transferred under Sec. 441 of Code	5,118.68
Profit on U. S. Bonds purchased	800.00
	<hr/>
	\$ 47,988.68

The interest on this increase just about takes care of the increased demand for relief since it must be remembered that the interest only on the permanent fund can be used for such relief.

Brother T. P. Bence prepared his Report on Fraternal Dead in verse form. He mentioned nineteen Past Grand Masters of other jurisdictions and four Past Grand Officers of Iowa who have gone to the Grand Lodge Above during the past year. There were also 887 of our own brothers who received the final summons during the year 1922.

Brother Realff Ottesen, chairman, presented the report of the Masonic Service Committee, which was an interesting resume of the committee's activities. Sixteen Masonic picnics drew 16,000 people last summer. One hundred and seventy addresses were given before the lodges, mostly in tyled lodge halls. Over 20,000 brethren representing more than 400 of our lodges were in attendance. Forty talented and competent brethren have voluntarily assisted in addressing the Craft, besides the five members of the Committee. Brother B. Shimek resigned from the committee on account of personal and professional duties claiming his entire attention. Brother E. G. Williams, Past Grand Chaplain, was ap-

pointed in his stead for the term expiring 1928. Notice was made of the publication of a pamphlet, "The Needs of Our Public Schools" suitable for distribution to non-Masons as supplementary to work among the Craft in the interest of better public schools. Brother Realff Ottesen is chairman of the Service Committee for the ensuing year, Brother Frank S. Moses, P. G. M., is continued as Executive Secretary with office at the Masonic Library.

Brother Andrew L. Randell, Executive Secretary of the Masonic Service Association of the United States and Past Grand Master of Texas, was presented and received with the Grand Honors of Masonry. Brother Randell was asked to address the brethren at this time and he gave a very interesting and instructive talk regarding the work of the Masonic Service Association.

On recommendation of the Committee on Lodges Under Dispensation the Grand Lodge ordered charters issued to Tarkio Lodge U. D. Montgomery County, Stanton; Honor Lodge U. D. Grundy County, Dike; and Ancient Craft Lodge U. D. Polk County, Des Moines.

The Committee on Chartered Lodges reported the following summary of the annual returns:

Number of working lodges --	549
Number of Chartered Lodges making returns	549

Lodges under dispensation are not included in this recapitulation.

GROWTH OF MASONRY IN IOWA DURING 1922

Increase	
Initiated	4012
Passed	4010
Raised	4081
Admitted	1260
Reinstated	261
New Lodges	370
Errors and omissions in previous returns	8
Total increase	5980 5980

<i>Decrease</i>	
Died	887
Demitted	1641
Suspended for unmasonic conduct	2
Suspended for non-payment of Dues	610
Suspended errors in previous reports	12
Withdrawals	12
Expelled	11
Total decrease	3175
Net increase	2805
Net membership January 1st, 1922	78600
Net membership January 1st, 1923	81405

The dues of 583 brethren were remitted on account of inability to pay while 405 were exempt from payment of dues by reason of having been lodge members in good standing for fifty years or more, January 1, 1922.

The report of the Committee on Masonic Sanitarium was of such interest and importance that it is given in full in another part of this number of the Bulletin.

Brother Robert Tipton in his report on Grand Lodge Library recommended that provision be made to place the Quarterly Bulletin in the hands of every Mason in the state. In this connection we will say that though we are not now sending it to every Mason in the state, we will, if possible, send it to every one who will make request for it in writing. Brother Tipton also calls attention to the growing needs of the library and that a larger building is needed for the proper display of books in the library and the curios in the museum.

Thursday being Flag Day, the Grand Master ordered the United States Flag to be carried to the platform by two soldiers, one, J. C. Meyers of Becker Lodge No. 635, Liscomb, being a Veteran

of the Civil War, the other, J. T. Kolp of Morning Light Lodge No. 384, Manson, a Veteran of the World War. As they came to the platform, the members of the Grand Lodge arose to their feet and sang "America", after which the Flag was received by Brother Ernest R. Moore of Mt. Hermon Lodge No. 263, Cedar Rapids, a Veteran of the Spanish American War. Brother Moore gave a splendid patriotic talk, and few listening could believe, as was the fact, that it was an entirely extemporaneous one, he having had no previous notice of the fact that he would be called upon for this talk.

Brother Thomas Diver of Keokuk presented to the Grand Lodge a lock of hair from the head of George Washington which had been in the possession of their family for many, many years. The Grand Lodge by unanimous vote accepted the gift and expressed their thanks to Brother Diver.

Des Moines was selected as the place of meeting in 1924.

All in all the communication was a most profitable one, but a veil of sadness pervaded it all on account of the trial, conviction, and expulsion of George L. Schoonover, one of our most prominent Past Grand Masters, for unmasonic conduct. That such a trial had to take place is a severe blow to the Masons in Iowa, but the brethren felt that the matter could not be overlooked and in deep sorrow did what they considered to be their duty. It impressed the lesson that Masonry can not condone wrong whether committed by a brother of high or low degree and therefore some good may come out of it. But how much better it would be if every brother would remember his Masonic obligations and live up to the high ideals which Masonry teaches.

Decisions of Grand Master

At the recent communication of the Grand Lodge of Iowa, Grand Master F. W. Glaze announced that he had made

the following decisions, and as they were all approved by the Grand Lodge, they are given here as a matter of interest to the Craft.

A Lodge was opened on the Second Degree for the purpose of examining three Fellowcrafts on Proficiency. There was present at the meeting four Master Masons and the three Fellowcrafts, who were examined, they filling part of the stations. The questions arose: "Is it necessary that at such meetings there should be present at least seven Master Masons" and "Can an Entered Apprentice or Fellow Craft vote at such meetings?" From Article XII, Section 2, of the Constitution and Section 225 of the Code, it appears that a Mason of a lower degree than Master is not a lodge member. Only lodge members who have passed their examination on the Third Degree can vote, and there must be seven such members present when a vote is to be taken. Therefore, the Grand Master decided that only those who are Master Masons and have passed proficiency in the Third Degree are eligible to vote, and that there should be present at least seven Master Masons who are members of the particular lodge in which the examination takes place.

"Is a Master Mason who has not passed proficiency in the Third Degree six months after being raised entitled to Masonic Burial?" Section 229 provides that only Master Masons in good standing can receive Masonic Burial while Section 151 provides a penalty for those who do not pass examination on the Third Degree within six months after being raised, yet I believe if he is in good standing otherwise, he is entitled to Masonic Burial.

"Can a member who was present at a regular meeting and voted on the petition of a candidate for the degrees file objection to his being received afterwards or just before initiation." Yes. See Section 140.

"Is a Master Mason who has served as Warden in one Jurisdiction and changed his residence and membership to another eligible to the office of Master in the Jurisdiction in which he resides?" Yes —if he has served as Warden in this or any other state. See Section 76.

"Can a Blue Lodge lawfully contribute of its funds to the Order of DeMolay for Boys?" My answer was no. Section 212 forbids the use of moneys or securities of a lodge for other than Masonic purposes. The Order of DeMolay for Boys is no part of the Masonic Institution.

"Can a Lodge lawfully contribute of its funds to a poor, destitute, helpless widow who is neither the mother, wife or sister of a Mason?" Yes. It is part of the teachings of Masonry to relieve distress and I believe it is the duty of all Masons and Lodges to see that none suffer if in our power to relieve them.

This question has been asked several times. "Should a Brother who is raised after July 1st be required to pay a full year's dues?" I have given as my opinion that a Brother raised any time after July 1st should pay only the Grand Lodge dues of \$1.00 and six months' dues to the local Lodge. The Code is not clear on this question and should be more explicit.

The Second and Third Degrees were conferred on a Brother now living in our Jurisdiction for a Lodge in Oregon, whose Grand Lodge does not require proficiency in the Third Degree. The question is: "If the Brother presents a demit from the Lodge in Oregon, after receiving his Third Degree here, should he be required to pass on proficiency here before his demit would be received?" My opinion was that the Brother would not have been granted a demit unless he had complied with all the requirements of the Grand Lodge of the state in which he was a member and that he should not be required to pass proficiency any more than any other Brother who would be re-

ceived by demit, but for his own good, he should do so.

On January 21st I received the following letter from Brother John T. Ames:

"On behalf of the Worshipful Master, Wardens and Brethren of Hesperia Lodge No. 340, in which I hold membership, I wish to submit for your decision a question which I believe to be of importance and one which, if it has not already been settled, will certainly demand attention in the near future. The question came up under the following circumstances:

"Our Lodge was requested to take charge of the burial of a brother who was also a member of the American Legion. The Legion boys arranged to fire a salute over the grave and blow taps. This they wished to do the very last thing, after the Masonic service should be completed, and the question arose in the minds of some of the members of the lodge as to whether we had a right to allow this, in view of what is said on the subject in the official Grand Lodge book of Ceremonials under the heading, 'Mixed Processions', page 73, Section 11, Paragraph 2. The last sentence in this paragraph reads: 'If any other service be given, such service must be before the Masonic service'.

"The question was finally referred to me and I advised the Master to comply with the wishes of the Legion for that one time, with the understanding that we would carry the question up to the Grand Master and obtain a decision so that in the future we would know what is right. The Service was accordingly arranged and carried out as follows:

"The pallbearers, who were Legion boys but not all of them Masons, after depositing the casket, placed themselves at the foot of the grave and stood at attention. The Masons then formed the usual hollow square, enclosing the family and pall bearers. After the Masonic service was completed and the benedic-

tion pronounced, we marched out of the square and formed in double file west of the grave, came to attention and uncovered. The firing squad then came forward and gave their salute, the bugler blew taps, after which we immediately resumed our march away from the grave.

"I submit to you the question as to whether the procedure we followed was regular and in harmony with Masonic law and precedent. And, further, I would like to ask what would be the proper procedure in case the Legion and Masonic services were both given in full. I have heard of one instance where the Legion ritualistic service was given first, the Masonic service second, and the military salute and taps last. Does that arrangement conform with Masonic law?

"In defense of the stand I took, I wish to say that, as I interpret the paragraph quoted above, the word 'service' is intended to mean something in the way of a ritualistic service, such as is given by the different fraternal organizations and such as is given by the Legion prior to the military salute. I think that the ceremony of giving the military salute and blowing taps is in the nature of a benediction and does not properly come within the meaning of the word 'service', as used in the said paragraph. Being an ex-service man myself, I fully appreciate the fact that neither the salute nor taps could be given other than at the very last. No soldier would stand for it, for the ceremony, if given at the wrong time, would lose its meaning. For the soldier, no other ceremony carries such deep significance. It is an honor, a vindication, a tribute. It is a farewell, a blessing, an incense. It is a reverence, a prayer, a benediction. It is the expression of all that is deepest and best in the heart of a soldier. I am satisfied that it would be a grave mistake for us, as Masons, to interfere with it.

"Furthermore, as I understand it, the Masonic funeral service is subject to

more or less variation and rearrangement, according to local conditions and the discretion of the Master. I hope, therefore, that my action may meet with your approval and I shall await your reply with the deepest interest."

I have answered Brother Ames as follows:

"After reading your letter of the 20th several times, in regard to the burial service in connection with the American Legion, I am of the opinion that the service at Traer was conducted properly—the salute and taps at the last, after the ritualistic service of the Masons was over.

"I also believe, according to Section 11, Paragraph 2 in the Book of Ceremonials, under the heading 'Mixed Processions', that where the Legion hold a ritualistic service, it should be before the Masonic service, and then when the Masonic ritualistic service is over and the Masons are ready to depart, the salute and taps should be given."

While the decision regarding the Order of DeMolay for Boys was approved as a correct explanation of the law at the time it was rendered, the Grand Lodge amended Section 212 so as to permit the financing of the Order of DeMolay for Boys by the Masonic lodges.

Amendments to Code Passed at Communication of Grand Lodge of Iowa— 1923

SECTION 202—GRAND LODGE DUES:

Each chartered lodge shall pay into the Grand Lodge Treasury the sum of Two Dollars (\$2.00) for each person who was a member thereof during the whole or any part of the preceding fiscal year, One Dollar (\$1.00) of which shall be set apart and used to purchase real estate, erect, equip and maintain a Masonic Sanitarium; and shall also pay the further sum of five per cent on all moneys charged for the degrees, excepting the Ten Dollars (\$10.00) hereinafter pro-

vided for the Grand Charity Fund, such percentage to be computed on each initiate as though the full fee had been collected with the petition; provided, that, no Grand Lodge dues shall be charged against any Lodge for any member who has once paid said Grand Lodge dues for said year in a lodge of this jurisdiction, or for anyone who has been properly reported in the returns of the lodge as exempt from the payment of local lodge dues on account of inability to pay, or for one who is exempt under Section 3, Article XIII of the Grand Lodge Constitution. Provided, further, that each lodge, whether chartered or under dispensation, in this jurisdiction, shall transfer and pay to the Grand Secretary out of the last installment money paid for degrees, the sum of Ten Dollars (\$10.00) for each petitioner, the same to be payable to the Grand Secretary at the same time as provided for Grand Lodge dues. In the case of chartered lodges, this payment of Ten Dollars (\$10.00) is in addition to the sum of Two Dollars (\$2.00) and five per cent hereinbefore provided for. And the same shall be paid over by the Grand Secretary to the Treasurer for the Trustees of the Grand Charity Fund and become a part of the permanent fund in the hands of said Trustees, and shall be used by the Trustees in the cause of Charity and the education of orphans and children of Master Masons. Provided that no additional dues for the purpose of a Masonic Sanitarium shall be collected from members of constituent lodges until January 1, 1925, and that no real estate be purchased until approved by this Grand Lodge.

SEC. 208. LODGE DUES.—Each chartered lodge shall prescribe by its by-laws or its proceedings entered of record, the annual dues of its membership, subject to the limitations of Article XIII of the Constitution; provided, that the annual dues of each lodge shall be not less than Three Dollars (\$3.00).

SEC. 210. SAME.—Whenever any brother shall become a member of a lodge, either by raising or affiliation, it shall be the duty of the Secretary to collect from him Grand Lodge dues for the year, and subordinate lodge dues to the first day of January thereafter; provided, however, that when a brother becomes such member after the first day of July of any year, the Secretary shall collect from him Grand Lodge dues for the year, and one-half the amount fixed as subordinate lodge dues for that year, and provided further however, that in any case where a member has paid subordinate lodge dues for the annual period in one lodge in this state, and he becomes a member of another lodge during such period, no subordinate lodge dues shall be collected from him for the year for which his dues have been paid.

SEC. 212. USE OF LODGE FUNDS.—No money or securities of any lodge shall be used for other than Masonic purposes.

The sponsoring of Chapters of the Order of DeMolay for Boys, including the financing thereof, shall not be deemed to be in contravention of this section, provided the same shall be authorized by a two-thirds vote of the members present at a stated meeting of the Lodge.

Grand Officers and Committees For 1923-1924

ELECTED

M. W. Grand Master

Milo John Gabriel (*Lyons* 93) - Clinton

R. W. Senior Grand Warden

Horace Clark Hesser (*Occidental* 178)

----- Sac City

R. W. Junior Grand Warden

Charles Silvan Percival (*Bonaparte* 73)

----- Bonaparte

R. W. Grand Treasurer

Le Roy C. Dunn (*Capital* 110) ----

----- Des Moines

R. W. Grand Secretary

Newton Ray Parvin (*Iowa City* 4) --

----- Cedar Rapids

APPOINTED

R. W. Deputy Grand Master

Harry M. Belt (*Capital* 110) -----

----- Des Moines

R. W. Deputy Grand Secretary

Charles Clyde Hunt (*Lafayette* 52) --

----- Cedar Rapids

R. W. Grand Chaplain

David Hogan (*Metropolitan* 49) ----

----- New Hampton

W. Senior Grand Deacon

Montgomery H. Curtis (*Zeredatha*

184) ----- Stanwood

W. Junior Grand Deacon

A. R. Hill (*Pymosa* 271) ---- Atlantic

W. Senior Grand Steward

H. L. Davis (*Evening Star* 43) ----

----- Winterset

W. Junior Grand Steward

George D. Johnston (*Birmingham* 56)

----- Birmingham

W. Grand Marshal

James M. Bach (*Landmark* 103) ----

----- Sioux City

W. Grand Tyler

Ralph Bunce (*Washington* 26) -----

----- Washington

Custodians of the Work

Chas. C. Clark (*Malta* 318), P. G.

M.—Term expires 1925 -- Burlington

John T. Ames (*Hesperia* 340)—Term

expires 1927 ----- Traer

David R. Tripp (*Riverside* 389)—

Term expires 1929 ----- Colfax

Trustees Grand Charity Fund

F. W. Craig (*Capital* 110), P. G. M.—

Term expires 1924 ----- Des Moines

C. W. Walton (*Metropolitan* 49), P.

G. M.—Term expires 1926 -- Dubuque

J. D. Gamble, (*Oriental* 61), P. G. M.

—eTerm expires 1928 ----- Knoxville

Trustees Grand Lodge

Louis Block (*Trinity* 208), P. G. M.

—Term expires 1925 ----- Davenport

W. A. Westfall (*Benevolence* 145), P.

G. M.—Term expires 1927—Mason City
W. S. Gardner (*Western Star* 100),

P. G. M.—Term expires 1929 — Clinton

STANDING COMMITTEES

Credentials

Henry H. Dean (58) ----- Glenwood

Almon S. Reed (25) ----- Cedar Rapids

T. W. Hawkinson (500) ----- Walker

Lodges Under Dispensation

Thomas J. Reeves (456) --- Orange City

J. E. Brooks (386) ----- Greenfield

Roy Hale (111) ----- Fort Dodge

Chartered Lodges

Fred G. Hansen (100) ----- Clinton

G. C. Taylor (329) ----- Spirit Lake

H. C. Fletcher (269) ----- Ottumwa

Grand Master's Address

E. R. Moore (263) ----- Cedar Rapids

Burton H. Saxton (508) ---- Sioux City

W. H. Antes (69) ----- West Union

Appeals and Grievances

Charles A. Dewey (26) ---- Washington

Amor H. Sargent (25) ---- Cedar Rapids

Earl Peters (140) ----- Clarinda

Masonic Jurisprudence

William Hutchinson (537), P. G. M. --

----- Alton

And all Past Grand Masters of this

Grand Lodge who personally reside
within its jurisdiction and are in
good standing.

Finance

Frederic B. Parker (406) -- Rock Rapids

J. W. Cook (371) ----- Shelby

Ray Nyemaster (626) ----- Davenport

Mileage and Per Diem

Wm. L. Ehlers (474) ---- Correctionville

Fred H. Nolte (904) ----- Stuart

E. C. Fee (312) ----- Spencer

Grand Lodge Library

Rev. J. B. Rendall (2) ----- Muscatine

Fraternal Correspondence

Louis Block (208), P. G. M. - Davenport

Fraternal Dead

Rev. H. B. Scoles (505) ----- Albia

Masonic Service

Realf Ottesen (208)—Term expires

1927 ----- Davenport

Jesse A. West (110), P. G. M.—Term

expires 1924 ----- Sioux City

Henry S. Nollen (633)—Term expires
1925 ----- Des Moines

Frank S. Moses (255), P. G. M.—Term
expires 1926 ----- Cedar Rapids

E. G. Williams (389)—Term expires
1928 ----- Colfax

Grand Lodge Recognition

Thomas Arthur (420), P. G. M. - Logan

H. H. Stilwell (154) ----- Waukon

Thomas W. Wellington (13) -----

----- Ft. Madison

SPECIAL COMMITTEES

Transportation

H. A. Benjamin (105) ----- Waterloo

D. C. Shafer (509) ----- Des Moines

C. D. Jory (376) ----- Sheldon

Masonic Sanitarium

Jesse A. West (110), P. G. M.—Sioux City

Wm. A. Westfall (145), P. G. M. --

----- Mason City

Curtis B. Clovis (271) ----- Atlantic

George Washington Memorial Association

Wm. A. Westfall (145), P. G. M. --

----- Mason City

Masonic Veterans Association

On Wednesday, June 13, during the week of the Grand Lodge, the annual meeting of the Masonic Veterans Association of Iowa was held in the Egyptian room of the Masonic Temple at Sioux City.

Address of Welcome by Judge A. O. Wakefield; response by Dr. Jesse A. West. Minutes of the session of 1922, held at Des Moines, were read and approved. The President, Brother Sam W. Baker, read his address on the history of the Organization.

Brother Martin Ansbach, of Clarinda, read the report of the Auditing Committee, and recommended that a report of the meeting be printed and a copy sent to each member. He also recommended that all members who were three or more years in arrears for dues be placed in "good standing" by the payment of One Dollar.

Short talks were made by the Brethren, some of whom were in the class of "Fifty Years a Mason".

Robert Hunter spoke in regard to the building of the Temple in which we met, a beautiful and commodious structure, its cost and equipment.

Brother John McDonald made a short talk. Brother W. D. Irvine told of his long service in Sioux City, and of the organization of Tyrian Lodge, in which he took a leading part.

Other speakers were Brother Allen Hawk, of Hedrick, Brother J. G. Benson, of Norway, Brother Levi B. Bowker, of Sioux City.

Officers were re-elected for the ensuing year.

Sam. W. Baker, of Des Moines, President.

Thomas Tobin, of Des Moines, Vice-President.

John W. Wells, of Marshalltown, Secretary-Treasurer.

After the business session was over, the veterans retired to the dining room, where the ladies of the White Shrine had prepared an excellent banquet. There were about one hundred and fifty seated at the table. In addition to the bountiful supply of food, the program was interspersed with music, both vocal and instrumental, monologues and pleasing exercises.

Many after-dinner speeches were made, which were thoroughly enjoyed.

Resolution of thanks was adopted in behalf of the Lodges and citizens of Sioux City and to the ladies of the White Shrine for the part that each had taken in making our stay a very pleasant one during the week of the Grand Lodge.

Next Annual Assembly will be in Des Moines, on Wednesday, of the week of the Grand Lodge, in June, 1924.

Some twenty-six states now use the District Deputy System—Iowa among this number.

A Masonic Sanitarium

The report of the Committee on Masonic Sanitarium and the adoption of a special \$1.00 per capita increase in Grand Lodge dues, developed more interest and argument among the members than any measure that has been considered for many years. The trend of the talks from the floor and stage, and the vote upon the question indicates that the sentiment in favor of the proposition was practically unanimous, the discussion arising from a desire to thoroughly understand it.

Reference was made to specific cases where pitiable afflictions affect aged and helpless brethren and those who try to care for them with admission to public or private hospitals being denied to them because of their condition.

It was brought out that the committee were not advising or recommending any particular location or type of buildings, but that the estimated cost of a modern sanitarium of fifty beds would be approximately \$100,000.00 and might be extended as occasion required by additional units at approximately \$2,000.00 per bed.

Another point developed was that the appropriations for relief from our Grand Charity Fund, to be disbursed by local trustees, had increased to such an extent as to practically absorb the revenues available, in spite of the increase derived per capita and from interest of the permanent fund. These disbursements were \$8,819.00 in the 1913 report; \$11,469.30 in 1918 and \$32,791.67 in 1923.

Several brethren suggested an assessment on each member for a limited number of years to build and equip such a sanitarium. Section I of Article XIII of the Constitution expressly states "no assessment shall be made upon the membership of the lodges except for annual dues". It was, therefore, necessary that Section 202 of the Code be amended to finance the Sanitarium, which was done, as elsewhere printed in this Bulletin. As adopted, the Grand Lodge dues will not

be raised to \$2.00 until dues for the year 1925 are payable. This situation will not produce funds available for the project until early in 1926. In the meantime it will be necessary to carry on relief for our unfortunate ones through our present method with utmost fraternal care and sympathy.

Perhaps the postponement of active operations in this line will result in a more practical and economical solution of the problem. Perhaps it is necessary to take all this time to carry to all the lodges and their membership a thorough understanding of the necessity of caring for so many who on account of their infirmities should have that loving care that is possible only in an institution erected and maintained to exemplify this practice of Masonic benevolence.

This is not a question of money, except as to how we can equitably provide it and properly expend it, to do the most good for those who seem to have no one to properly care for them and no place to go where they are not considered a burden and a nuisance. We might as well face the fact that something must be done to fulfill our obligations in this respect as speedily as possible and that it is probable that the extra dues required to provide and maintain the requisite institution will be permanent—that it will not supersede our present Grand Charity Fund disbursements, but will be supplementary to it.

The report of the committee is so concise and informative, we insert it here.
TO THE GRAND LODGE OF IOWA:

"The Sanitarium Committee respectfully submits its report as follows:

At the Communication of the Grand Lodge for the year 1921, a Sanitarium Committee was appointed to investigate the needs for a sanitarium, and if needed, present some plan or plans for consideration of this Grand Lodge.

At the 1922 Communication of the Grand Lodge, the Sanitarium Committee reported that it had not yet accumulated

sufficient data upon which to base a final report and recommendations, and thereupon the Grand Lodge enlarged the Committee by the addition of T. J. Reeves, P. J. G. W., thereto and ordered it to continue its work in accordance with its original instructions. The Sanitarium Committee is now ready to make its final report and recommendations in the premises.

Iowa Masonry for many years has followed the plan originated by it, of administering Masonic relief through its Grand Charity Trustees. These Trustees, through their great hearted members, have so discharged their duties as to reflect undying credit upon themselves and our beloved Fraternity. The demands upon this Fund have grown rapidly, as Masonry increased its membership. As might be expected with a membership of over 81,000, there has come into existence a class of cases which money alone, administered through the machinery of the Grand Charity Fund could not properly handle. We refer to that class of cases which, owing to their nature, renders it almost, if not quite impossible, to find for them proper local care and attention. It is the opinion of this Committee that the great work of the Grand Charity Trustees should be continued as heretofore, but that changed conditions which now confront us, make it necessary that, as supplemental to the means of relief provided through the Grand Charity Fund, we must resort to similar means adopted in so many other Grand Jurisdictions and have a Sanitarium or Home, where those peculiarly distressing cases may be cared for. After a careful investigation, extending over two years, through direct correspondence with the Lodges of the state, we find that there were, on January 1st, 1923, approximately ninety-six Masons and their dependents in this Grand Jurisdiction who, because of the peculiar conditions surrounding each of such cases, could be better cared for in a

properly equipped Sanitarium. Nineteen of such cases have died since the beginning of the year 1923, leaving now seventy-seven such dependents. This does not take into account those who became dependent after January 1st, 1923.

We find that thirty-five Grand Jurisdictions in the United States have Sanitariums or similar institutions in which to care for its dependent, afflicted members, who need and require that special kind of aid and treatment.

We find, after a careful examination of the reports returned by the Subordinate Lodges of this Jurisdiction, that the Masonic Fraternity should have a Sanitarium properly located and equipped within this state, in order that it may adequately discharge its Masonic obligations to its afflicted members and their dependents.

We therefore recommend that proper steps be taken at this Communication of the Grand Lodge, looking to the financing and erection in this Grand Jurisdiction of a Masonic Sanitarium, planned at the outstart to care for from twenty-five to fifty members, and that the same be further planned to permit enlargement as the needs become apparent and funds are available.

We further recommend that in order to finance such a Sanitarium, that an increase of One Dollar (\$1.00) be made in the annual Grand Lodge dues, such increase to be continued for such time as may be necessary to purchase, erect, equip, furnish and maintain a Masonic Sanitarium.

We further recommend that such committee or committees be appointed by the incoming Grand Master as may be necessary to carry out the foregoing recommendations."

A further report from the present committee states: "It appears that we now have eight brother Masons who are at the present time being cared for in the Eastern Star Home at Boone and two more afflicted brothers have applied for

admission and will be received as soon as the Home can find room for them. There are four brother Masons in County Homes, because no other place can be found for them where they can receive any attention and one brother is now in the Hospital for the Insane, because no other place would receive and care for him, when in truth and fact he is not insane. We find there are sixty-one brethren, in addition to the foregoing, who should be in a Masonic Sanitarium because of the peculiar conditions of each case making it impossible to have them properly cared for locally.

"We find that the Trustees of the Grand Charity Fund are doing everything humanly possible to care for needy and afflicted brethren in this jurisdiction, but we have today the above seventy-seven cases that require other and different care and treatment than can be afforded locally."

This is a situation entirely unsuspected by the most of us until the report of our committee. The Grand Lodge has taken such preliminary steps in the matter as it thought best. We are confident that every Mason in Iowa, now realizing the situation, will be insistent that ample provision be made to fulfill our obligations to "all poor distressed Masons, their widows and orphans", and see that public institutions are relieved of care of any who are entitled to claim the fraternal assistance, attention and loving care of the Freemasons of Iowa.

Are You a Mason?

"Money enough to buy the degrees,
And friends to help you go through,
And ability to quote the ritual,
Will not make a Mason of you.

"No: Masonry, like religion,
Is born in the heart of man;
Unless you have it in your heart,
There's no lodge on earth that can."

—A. J. DISBRO,
In Virginia Masonic Journal, April, 1923.

Comments on Grand Lodge Communication

By F. S. MOSES, P. G. M.

The Eightieth Annual Communication of the Grand Lodge held at Sioux City, June 12th—14th developed an unusual amount of important business. The afternoon of the first day was entirely occupied with report of trial lodge and question of discipline. The large majority affirming the finding of the trial committee, and inflicting the penalty of expulsion, would indicate that there was no indecision that the accused was guilty of unmasonic conduct. The position of Grand Master Glaze in reference to the Ku Klux Klan and their invasion of Masonic premises with their propaganda was soundly sustained.

An amendment to Article IV of the Constitution, proposing a change of the date of the Annual Communication from the second Tuesday in June to the second Tuesday in March, failed to carry. While it might be advantageous to make a change that would avoid conflict with school commencements and other meetings coming in early June, a meeting time in March would involve a change in the fiscal year of the lodges varying from the calendar year as now in effect, and in a general way seems entirely too early to suit the convenience of the majority.

Grand Master Glaze reported over two hundred lodges in the state whose local dues were fixed at less than \$3.00, called attention to the fact that under such conditions lodges "have no funds available for any other purpose than the mere running expenses of the lodge, take but little interest in the work, are enjoying no social activities and contributing nothing to charity". He recommended "local lodge dues be not less than \$3.00". Accordingly Section 208 of the Code was amended to that effect, a clause being added, "provided that the annual dues of each lodge shall not be less than \$3.00".

The brethren will take notice that this Section of the Code applies particularly and only to the dues of the lodge available for their own local disbursement and *does not include Grand Lodge dues*, which are fixed by Section 202. The situation now exists that lodges having a total of local and Grand Lodge dues amounting to *less than \$4.00* are required to *amend their By-laws* to fix and collect at least \$4.00 combined local and Grand Lodge dues for the year 1924, the Grand Lodge dues now being \$1.00. Beginning with the year 1925, financing a Masonic Sanitarium will call for an increase of Grand Lodge dues to \$2.00 per member, in accord with the action taken on this subject, which is set forth more fully under another heading in this issue.

In this connection we would say that the By-laws of each lodge should specifically state the required amount of their local dues (exclusive of Grand Lodge dues), as such dues only provide for their expense and other legitimate disbursement.

Section 212 of the Code was amended to allow certain proper expense in connection with the institution of local Chapters of the Order of DeMolay for Boys—provided the sponsoring and necessary financing "shall be authorized by a two-thirds vote of the members present at a stated meeting of the lodge". This will open a way for some proposed chapters of that organization in localities where other Masonic bodies are not available as sponsors and seems to be wholesome legislation.

The approved rulings of Grand Master Glaze should be carefully noted, and these as well as all amended Sections be promptly inserted in all copies of the 1922 Code.

A number of inquiries have come to this office regarding the plan of making application for aid from the Educational Fund of the Scottish Rite. This Fund is handled in Iowa by a Board of Trus-

tees, of which Brother H. L. Carroll, 33°, 608 Youngerman Bldg., Des Moines, is Secretary. All applications should therefore pass through his hands, and we suggest that anyone desiring to take up the matter of aid from this Fund correspond directly with Brother Carroll. The Fund is intended for the use of college students who have had at least one year of college work. All applicants who have had this one year's work will be passed upon by a committee of three, while any application made outside of the above regulation must be passed upon by the entire board.

Was Your Lodge Properly Represented?

The Annual Communication of the Grand Lodge of Iowa held June 12—14 of this year again emphasized the fact that we have too many lodges that are "sleeping on their rights". How? By neglecting to provide for representation at Grand Lodge. There were 124 lodges unrepresented at this most important meeting and this is almost exactly the average number unrepresented for the last five Annual Communications. It seems almost incredible that over twenty-two per cent of our constituent lodges are not sufficiently interested in that annual assembly of the Craft that is the supreme, executive, legislative and judicial power of Masonry in this jurisdiction, to exercise their rights and privileges in this particular. Have the Masters of these lodges forgotten that upon their installation they promised "a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice", and that the duties as laid down in the Code enjoin upon the Master that he "shall represent his lodge, in conjunction with the Senior and Junior Wardens at all communications of the Grand Lodge of Iowa"?

There is seldom a communication of the Grand Lodge but that some legisla-

tive or judicial action is proposed or adopted that affects every lodge in the state. The whole theory and practice of Masonic government is that the will of a majority of the constituent lodges assembled in an annual Grand Lodge shall adopt its constitution, enact its laws or regulations, elect its officers to carry on their legal functions, and exercise judicial and appellate powers and enforce discipline for unmasonic conduct, all as provided for by Masonic law and adherence to the ancient landmarks of the Order.

The representatives of each lodge have an equal voice in all these matters, the youngest as well as the oldest,—the smallest as well as the largest,—but it must be expressed at the annual communication of the Grand Lodge.

If lodges fail to be represented, or find their representatives in a minority in respect to any legislation or action taken, a protest from them is without avail. There is no appeal to a referendum vote of the members of any lodge or group of lodges. Legislation or action by the Grand Lodge expresses the will of the majority of its constitutional members, and is *final* except as the Grand Lodge assembled in another annual communication may amend or modify the same as provided for by its Code.

It follows therefore that each lodge's representation at the communications of the Grand Lodge is a matter of vital importance both to the constituent lodge and the interests of Freemasonry in the jurisdiction, and one that should have careful consideration from each Worshipful Master and his lodge.

The Constitution (Article II) provides that the "Masters and Wardens for the time being of the several chartered lodges under the jurisdiction of this Grand Lodge" are ex-officio members of the Grand Lodge. It further provides that these Masters and Wardens "may each be represented in the Grand Lodge by a proxy, who is a member of the

same lodge as the Master or Warden giving it."

The laws of this jurisdiction provide for a reasonable compensation covering mileage and per diem to be paid from Grand Lodge funds to *one* representative from each lodge. There seems to be no adequate reason why each and every lodge should not be represented at Grand Lodge.

Equally important with the constitutional right of representation in Grand Lodge is the sincerity, ability and punctuality of attendance on the part of the representatives.

We blush to mention it, but many years consecutive attendance at Grand Lodge has convinced us that too many representatives consider the meeting as a pleasant holiday trip, and are interested chiefly in such features of entertainment as may be provided by the local brethren. Others find it a convenient business trip, with the sessions of the Grand Lodge a secondary consideration. Both of these classes go through a perfunctory registration and brief attendance once a day, apparently with the idea that the opening exercises and election of officers are the principal business of the communication. Such representatives do not effectively represent their lodges. We are thankful they are comparatively few, but there are too many, at that.

The ancient custom of expecting the Master and Wardens to attend Grand Lodge each year they were in office was most wise. In the present time when rotation in office allows the Master but one year in the East, if the Wardens would take enough interest in their privilege to attend, at their own expense, or if the lodge would allow them expense equal to that received by the Master, they would have the benefit of three consecutive years attendance at Grand Lodge, and consequently a wider knowledge of all the activities and responsibilities of the Craft to report to their brethren.

It is a lamentable fact the personnel of the Grand Lodge is too much of a shifting and transient nature. Many able brethren attend a Grand Lodge once, the year that they are Master of their lodge, taking a great interest and making a favorable impression on their fellow members and the officers for the time being. But they feel that their successor is justly entitled to the same pleasure and privilege another year, and unless they return of their own volition, or their lodge recognizes their ability and worth and provides for their return to Grand Lodge as a proxy for Master or Warden, there is lost the insight and influence previously gained, which would be of benefit to the lodge, and the possibility of recognition by appointment to committee or office, due to continued service.

There is no question that a lodge that is unrepresented at Grand Lodge is badly served, and if its officers are uninterested or unable to attend they should see that some experienced, intelligent, and faithful brother of their lodge has the proxy of the Master and is at hand to represent them to the best of his ability.

Furthermore, there is no question that continued attendance at Grand Lodge gives a representative acquaintance with methods, measures, and fellow members that will increase his interest, understanding and influence in the serious matters that all Grand Lodges have to consider and act upon.

We hear, talk, read, and write about the responsibilities resting upon the Masonic fraternity, and they are many and weighty. The only place these responsibilities can be properly considered and successfully met is in the Grand Lodge, and Masonry rightly demands that able and competent brethren from each constituent lodge gather there and devote themselves to the single purpose of advancing the "good of the Order".

The duty devolves on both Master and lodge to see that it sends up its best representatives to Grand Lodge, there to exchange ideas and experiences, consider reports, and as necessary enact such legislation and make such appropriations as will maintain the honor and dignity of the Institution, and the reputation of Iowa as a leader of Masonic thought, action, and benevolence.

Let us have next year the strongest Grand Lodge that ever represented the Masons of Iowa, both in numbers and ability, and see that your lodge is represented.

Masonic Membership of the United States

Total membership of the Masonic Fraternity in the United States (2,850,910), from data furnished by the Grand Secretaries, June, 1923.

1—Alabama	48,126
2—Arizona	5,140
3—Arkansas	32,478
4—California	93,179
5—Colorado	28,027
6—Connecticut	39,689
7—Delaware	5,576
8—District of Columbia	19,986
9—Florida	22,691
10—Georgia	66,960
11—Idaho	8,776
12—Illinois	246,640
13—Indiana	117,074
14—Iowa	81,405
15—Kansas	72,297
16—Kentucky	69,260
17—Louisiana	31,221
18—Maine	41,730
19—Maryland	29,632
20—Massachusetts	110,018
21—Michigan	134,071
22—Minnesota	53,941
23—Mississippi	31,146
24—Missouri	104,084
25—Montana	18,670
26—Nebraska	38,642
27—Nevada	2,521
28—New Hampshire	14,505

29—New Jersey	73,854
30—New Mexico	5,975
31—New York	286,594
32—North Carolina	38,348
33—North Dakota	14,693
34—Ohio	172,341
35—Oklahoma	59,730
36—Oregon	25,328
37—Pennsylvania	186,560
38—Rhode Island	16,257
39—South Carolina	27,958
40—South Dakota	18,345
41—Tennessee	43,283
42—Texas	117,492
43—Utah	4,329
44—Vermont	18,229
45—Virginia	41,191
46—Washington	40,576
47—West Virginia	29,610
48—Wisconsin	49,539
49—Wyoming	6,513
50—Philippine Islands	6,680

Total 2,850,910

—Compiled by C. C. HUNT,
July 1, 1923.

Masonry Overseas

The Freemasonry of England proposes to erect a splendid memorial to English Masons who made the supreme sacrifice during the Great War. When completed it will cost in excess of \$5,000,000.00, of which \$2,000,000.00 has already been contributed by London Masons.

Many of our readers will remember Brother M. C. Hollems, who for several years was connected with this office. We have recently learned that he has had a very splendid promotion in the state of Missouri, to which he removed from Iowa, in the way of being appointed to the State Board of Agriculture and the State Fair Board. Since going to Missouri, Brother Hollems has taken a very active part in the farming life of his community and we are sure that his appointment to the position mentioned above has been a most deserved one.

With the Craft in Iowa



A Unique Event

We show above the picture of five brothers who recently received the degrees of Masonry in Mosaic Lodge No. 125 of Dubuque. They were all initiated March 21, passed April 11 and raised April 21, 1923. The brothers standing from left to right in the picture are William C. Kleih, age twenty-one; John C. Kleih, age twenty-five; Adolf E. Kleih, age twenty-seven; John C. Kleih, age twenty-nine and Fred Kleih, age thirty-one. William was a member of Allen Chapter Order of DeMolay and was instrumental in bringing his brothers into the Fraternity.

The day of their raising was made a special event in Mosaic Lodge. Supper was served at 6:30 P. M. to 135 members present and the lodge room was packed almost to capacity for the evening session.

Reception to Grand Master Gabriel

Lyons Lodge No. 93 of Lyons issued invitations to the Craft of that city and

the officers and permanent members of the Grand Lodge to participate in a Masonic reception to Grand Master Gabriel at Lyons Temple, June 29th. The affair was handled in a competent and successful manner. Right Worshipful Brothers Hesser, Senior Grand Warden, and Hunt, Deputy Grand Secretary, represented the official staff, Past Grand Masters Lambert, Gardner, Block, and Moses, Past Senior Grand Warden Howard, and Past Grand Treasurers Cook, Newsome, and Jackson were present and each responded to introduction with compliments and good wishes.

Interesting features of the evening were a brief resume of a history of Lyons Lodge No. 93 recently collated by Brother Rohwedder, and an eloquent address of appreciation from the lips of Brother John L. Cary, closing with the presentation of a beautiful cordovan brief case to Most Worshipful Brother Gabriel. There was every evidence of the fraternal love and sincere esteem in which Brother Gabriel is held by his

local brethren and those who have been his associates during all or some part of his twenty years service in Grand Lodge. Brother Louis C. Moeszinger, Past Master, acted as chairman and host of the visitors in his usual gracious manner. Reverend Brother N. A. McAulay, a Past Master of Lyons Lodge and poet laureate of Iowa Masonry, but now located at Seattle, Washington, had made a special effort to be present and extend his personal congratulations to the Grand Master and the lodge.

The Past Grand Masters showered Brother Gabriel with admonition and offers of advice and after an opportunity for a personal word with each brother present, light refreshments were served and a very pleasant event added to the Masonic history of the old lodge.

Masonic Picnic at Marshalltown

Members of the various lodges in Marshall County and nearby towns, to the number of about 700, attended the Masonic Picnic at Riverview Park at Marshalltown on June 22nd. Dinner was served to 350 people, and supper at 6 o'clock was followed by community singing, band and orchestra music.

Athletic contests of all kinds, including a number of boxing bouts, were a feature of the afternoon's entertainment for the adults. The children had a royal time on the slides and swings, and on eight shetland ponies which were furnished to add to the enjoyment of the little folks.

The picnic was planned "to increase the feeling of good fellowship and friendliness between members of the fraternity" and it certainly did not fall short of the mark.

Masonic Picnic at Stony Point

The annual picnic of the Northwest Iowa Masonic Association was scheduled for Wednesday, June 27th. The committee had planned for an extensive program and a big family gathering, with

the usual athletic events, and a talk by one of the speakers from the Masonic Service Committee. We understand, however, that few of the plans of the committee could be carried out, owing to a heavy storm which put an end to the festivities shortly after dinner.

Dedication of Masonic Hall at Hopkinton

The new Masonic Hall just completed by Rising Sun Lodge No. 187, of Hopkinton, was dedicated Tuesday evening, June 19th, by Deputy Grand Secretary C. C. Hunt, acting for the Grand Master. About 150 members and guests enjoyed the banquet and program of toasts and addresses which preceded and followed it. Brother Louis Gardner of Anamosa was one of the speakers of the evening. Several vocal numbers also featured the program.

Rising Sun Lodge, after working for several years under the handicap of cramped and inadequate quarters, are to be congratulated on the fine home they have acquired. In the fall of 1922 they secured the vacant opera house building and made plans for remodeling it. The members pledged themselves to donate such sums as their circumstances made possible, with no expectation of interest or the return of principal, unless misfortune should necessitate it. On account of this plan of financing, the Lodge is now possessed of a fine home, without the debt which usually hangs over such a venture.

The building consists of two stories and basement. The upper floor is fitted up as the lodge room, with the necessary ante-rooms, lockers and other conveniences. The ground floor contains a lobby, reception room, large dining room and a well equipped kitchen, while the basement houses a convenient club room and considerable space which will be utilized as needed.

A visitor to this lodge hall is attracted at once by the fine lighting system. It

luminated emblems of the Order and the Eastern Star occupy their appropriate places in the hall and present a brilliant effect when lighted.

With such a home, Rising Sun Lodge should continue to show the steady and substantial growth which it has in the past.

Corner Stone of School Building at Carson Laid

The interest of the Masonic fraternity in matters educational was again in evidence on July 4th, when the Grand Lodge of Iowa laid the corner stone of the new school building under construction at Carson, Iowa. Brother James E. Madsen of Minden, Iowa, had been appointed by the Grand Master, Milo J. Gabriel, to represent him on the occasion, and Brother C. C. Hunt, Deputy Grand Secretary, was also present to assist in the ceremony.

Children of the public school formed an escort from the Masonic hall to the school grounds, where the usual Masonic ceremony made a profound impression upon the audience, many of whom were seeing it for the first time. Hon. C. B. Clovis of Atlantic, Past Junior Grand Warden of the Grand Lodge of Iowa, gave a stirring address, in which he emphasized that 100 per cent Americanism which has for its foundation the public schools. His talk was followed by short but interesting addresses from the architect of the building and others who were present, varied by some fine musical numbers.

A large number of residents of Carson, and many visitors from neighboring towns were present to witness and assist in the program.

Corner Stone of Court House at West Union Laid

Thursday, June 21st, was the date of the annual picnic of the Masonic fraternity of Fayette County and the laying of the corner stone of the new Fayette

County court house. Over seven hundred Masons attended the picnic, and their families brought the grand total to nearly three thousand. A much larger number attended the corner stone laying, since this, of course, was not restricted to the fraternity.

A concert by a 110 piece Masonic band started the day's program, and the picnic dinner, naturally, was the matter of prime importance about noon. At 1:30 the parade was formed, participated in by the band, Grand Lodge officers, and Masons, and marched to the center of the square for the ceremony of laying the corner stone, which was presided over by Grand Master Milo J. Gabriel.

Maj. C. B. Robbins of Cedar Rapids, Iowa, Commander of the American Legion, gave a fine address on Americanism, followed by Lieut-Gov. John Ham-mill of Britt with a talk on the observance, and enforcement of the law by Americans, and respect for the government. Community singing followed, and concluded an enjoyable occasion.

Following the program the Past Masters of the various Fayette County lodges, who comprise the county organization, met and elected officers for the next year and amended the by-laws to provide that the future annual picnics of the organization shall be held in West Union, on June 21st.

The following interesting little story is told about Brother A. S. Farrow who recently completed fifty consecutive years of membership in Mt. Olive Lodge No. 79, A. F. & A. M. of Boone, Iowa. Brother Farrow was visiting in Wisconsin, and wished to attend a lodge there. He went before the examiners, and proved that he knew more about the work than they did. Brother Farrow's knowledge of the work is a matter of note in his own lodge, and he helped the examiners considerably, so that they made their report to their lodge in this way: "We believe that we

have proved to the visiting brother that we are Master Masons".

On the evening of June 4th, 1923, Astral Lodge No. 324 of Preston, Iowa, celebrated the fiftieth anniversary of the date of their charter. The program began at 7:30 P. M. with a banquet in the Opera House. Music was furnished by an orchestra composed of home talent and by a quartette composed of members of Astral Lodge. J. W. Campbell, Secretary of the Lodge, gave a short history of the lodge from the date of organization. The principal address of the evening was by Rev. W. E. Stockley of Clinton, and was listened to with interest from start to finish. All of the charter members of the Lodge are dead. The oldest living member is R. C. Dickey, 1875.

Fiftieth Anniversary of Model Lodge No. 315

On June 3, 1873, the Grand Lodge of Iowa issued a charter to Model Lodge, at St. Charles, Iowa. The Lodge was thus fifty years old on June 3rd of the present year. There were ten charter members, of whom two are still living: Brother Emanuel Faust, who was Junior Warden of the Lodge while under dispensation, and Brother George H. Cheek, its first Tyler.

In the fifty years, this Lodge has had nineteen Worshipful Masters, fourteen Secretaries and the same number of Treasurers.

As is the case with most of the old lodges, the firmness of foundation and steady growth of this lodge is largely due to the willingness and faithfulness of its early members, who could always be depended upon when needed.

Henry Kendig of Oskaloosa celebrated his ninety-third birthday in the lodge hall of Tri-Luminar Lodge on the evening of May 1st. He is the oldest living Past Grand Officer of the Grand Lodge

of Iowa, being Senior Grand Warden in 1871. He presided as Master of the Lodge on this evening, the third degree being conferred. Several hundred Iowa Masons were present.

Books Received From An Old Friend of the Library

There has recently been received at the Library two volumes, one a large quarto of 150 pages entitled, "Andreas Vesalius, The Reformer of Anatomy", by James Moores Ball, M. D., St. Louis, 1910. Dr. Ball was a former resident of Waterloo and this volume was inscribed as presented to his friend, E. E. Wood, formerly of this city, and is presented to the Library by the two jointly. It is beautifully printed on fine Normandy Vellum and being a limited edition, finely illustrated, is a very choice volume which our friends of the medical profession will appreciate.

The other volume sent by Brother Wood is entitled, "Etidorhpa, or the End of the Earth", the strange history of a mysterious being and the account of a remarkable journey. The volume, a peculiar one, is most interesting and curious.

We fully appreciate the fact that, though Brother Wood has not been in the Library for years and travels well over the country, he has not forgotten our Masonic Library.

We are in receipt of a letter from Mr. S. C. Sonnichsen, Director of the Board of Vocational Education, Des Moines, Iowa, asking for the names of any men or women in the state who have been disabled because of accident, heredity or disease and who are handicapped in their efforts to make a satisfactory living. Mr. Sonnichsen says the state through the Rehabilitation Department is anxious to help them. If any reader of the Bulletin knows of any person who can be helped by this department, we trust he will write to Mr. Sonnichsen giving full particulars.

The Journey's End

Today, the journey is ended;
They have worked out the mandates
of fate
Naked, alone, undefended,
They knock at the Uttermost Gate—
Lo, the gate swings wide at their knock-
ing;
Across endless reaches behold
Lost friends, with laughter, come flock-
ing
To give them glad welcome untold.
Farewell! The maze has been threaded
This is the ending of strife
Say not that death should be dreaded
'Tis but the beginning of life.

The following deaths have been re-
ported to us since last issue:

E. H. Dwelle, Northwood, February
28th.

W. J. Timmons, Manning, March 10th.

Joseph Brown, St. Charles, March.

W. L. Bogan, Hamburg, April 3rd.

Henry Grape, Hamburg, April 3.

G. W. Green, Donnellson, March 24th.

J. L. Bracken, Tama, March 28th.

Edwin C. Evans, Clinton, April 3rd.

Thomas J. Allen, Washington, April
5th.

O. A. Stoel, Akron, April 6th.

D. M. Haskell, Burlington, April 8th.

Chauncey S. Harrington, DeWitt,
April 12th.

L. S. Harrington, DeWitt, April 16th.

Moulton Hartness, Greene, April 23rd.

F. F. Roland, Des Moines, April 24th.

Jos. L. Nichols, Keokuk, April 25th.

George Yuill, Cedar Rapids, April
30th.

John Cownie, Des Moines, May 15th.

Dr. A. S. Cunningham, Goldfield, May
25th.

Earl L. Madsen, Belmond, April 30th.

Miles E. Blair, Manchester, June 6th.

William J. Carswell, Boone, June 7th.

S. S. Huntley, Cedar Falls, June 8th.

H. H. Rist, Clinton, June 20th.

Charles Weber, Iowa City, June 22nd.

Dr. E. R. Burkhalter Dies

Dr. E. R. Burkhalter, for nearly fifty
years a leading minister of Cedar Rap-
ids, died at his home here, June 15th.
He was seventy-eight years and six
months old and had been a familiar
figure on the streets here until only a few
months before his death, when his
usual good health failed.

Dr. Burkhalter was born December 21,
1844, in New York City. He was edu-
cated in the public schools, graduated
from Princeton at the age of eighteen
years, and attended the universities of
Berlin and Heidelberg. He was ordained
in the Presbyterian ministry in 1870 and
came to Cedar Rapids soon after his
marriage, taking up his residence in the
home in which he was living at the time
of his death.

Outside of his church work, Dr. Burk-
halter's chief interest was in Coe Col-
lege and for nearly twenty years he pre-
sided at the beginning of the school year
there and again at commencement. He
was a member of Crescent Lodge No.
25, A. F. & A. M., the Consistory and El
Kahir Temple of the Shrine.

Among the priceless historic treasures
in the British Museum are baked, clay
tablets, describing, in cuneiform letters,
the Babylonian story of the flood. These
clay pages are from the library of King
Assurbanipal. From these we learn that
people carried off other people's books
and made marks in them in those days
just as they do today, for the King had
a bookmark calling down the wrath of
heaven on anybody who did any of
these things to the books in his private
collection.

Emerson Hough, the noted Iowa
Author, whose home at one time was
in Newton, was buried in Highland Park,
with military honors, May 1st. He was
sixty-six years of age and is survived
by his wife.

Explorations at Luxor, Egypt

For months past, the newspapers and periodicals of the entire world have been giving space to the wonderful explorations recently made in the Valley of the Tombs, near Luxor, Egypt, and of the opening up of the Tomb of King Tut-Ankh-Amen, the location of which explorers have been endeavoring to find for many years. It remained for Lord Carnarvon, a member of the Craft, and his able Assistant, Howard Carter, to be the party to locate the opening of this noted Tomb, composed of three rooms, and to bring to light the wonderful contents, a list of which amazes the entire world, as well as the immense value of the findings. Nothing like it has ever before been found in all the explorations of this wonderful region.

It was but a year or two before the beginning of the World War that we read of the finding of the tomb of the mother-in-law of King Tut-Ankh-Amen, namely: that of Queen Nefertiti, whose tomb was the Tel-El-Amarna. It was at this place much of historic value was brought to light through the work of the Egyptian Exploration Fund. The bust of the Queen, which was found, is now one of the gems of the Berlin Museum, where it was placed in 1912. Right here we might add that our Library is very rich in works on Egypt and Egyptian explorations, having the entire set of publications of the latter.

The numerous illustrations accompanying the writeup of the opening of the Tomb of King Tut-Ankh-Amen are said to give a splendid idea of the immense collections found at the time and of the interest taken by those privileged to take a first glimpse of the same. Owing to the very warm weather prevailing at this season of the year, and the great trouble and expense of removing the articles from the Tomb, also the preservation of same, it was deemed best to give up further work and to have the Tomb sealed up until work could be

resumed in the autumn, in order to preserve much that had been located. It was deemed best to take all the articles over to the Tomb of Setti II at Luxor and to use his tomb as a workshop where they could apply the preservative process to the articles already removed.

It is said that great crowds of Americans and others were present at the opening and that all were anxious for a look into the interior of the tomb, among whom was the Queen of Belgium. A large crowd of Arab policemen had to be stationed to keep the crowds away.

It is surprising how quickly anything of this kind effects all lines of business. The jewelry houses have flooded the country with Egyptian jewelry of all designs. The makers of all kinds of cloth have been sending out Egyptian designs. It has been said that the Egyptian room in the Metropolitan Museum of Art in New York City has received more visitors in a month than it had during any one year in the past. The period furniture of the day is Egyptian. The stage has been given over almost entirely to Egyptian plays, while the moving picture houses have filmed Egyptian work and also the opening up of the Tomb.

It is with much regret and great sorrow that we learn of the death of Lord Carnarvon, due to a sting by a poisonous insect while working in the Tomb. It is to be regretted that he could not have lived to have finished the work which he has so ably started.

At the same time that we are reading of the wonderful explorations going on in Egypt, we learn of a similar work being done in Mexico at the Pyramid of the Moon and Sun, and of the further explorations made in Yucatan, at Uxmal and Chimpas, and at the Pyramid of Chichen Itze. Some of these pyramids are said to be much larger than those of Egypt and there has recently been much work done in the exploring of them. The rubbish and trees have been removed in many places, showing the

wonderful foundation walls and steps leading up the rock walls to the building at the top. Alma Reed, in the New York Times, has given glowing accounts of this wonderful region. The opening up of these pyramids is making many calls for the works of Le Plongeon, who spent thirty years of his life in exploration work in Yucatan. We have all of his works in our Library.

Chichen Itze is known as one of the world's greatest monuments of antiquity as here are to be found seven large structures of carved stone and adamite mortar with the towers still erect. The carving on these is very legible but is unreadable as a sealed book, undecipherable and mysterious. Large tablets have been found that are covered with hieroglyphics which none are able to make out. The keenest minds of men are at work endeavoring to ascertain whether they are two thousand years old or eleven thousand five hundred, as claimed by Le Plongeon. The American people should awake to the fact that they have right here at home, at their very doors, architecture essentially American, no less interesting than that of Egypt.

Masonry's Building Program

The astonishing activity of the Masonic fraternity in the construction of magnificent temples throughout the country continues to attract widespread attention.

Chattanooga Masons will soon begin the erection of a twelve-story office building and temple to cost \$1,000,000.00.

From far-away Ketchikan, Alaska, comes the word that the Masonic lodge at that place will erect a Masonic lodge hall with club rooms, for the use of the members, to cost \$30,000.00.

The Grand Master of Nebraska laid the corner stone recently of the Masonic temple at East Lincoln which will represent an expenditure of \$100,000.00.

At a recent meeting of the board of trustees of the Masonic home for Or-

phan Children at Alexandria, La., \$175,000.00 was appropriated for a new main building and dormitories.

The Scottish Rite bodies of Indianapolis have bought two additional lots, adjoining their new home site, for \$125,000.00. This gives a full half block for their new temple.

Scottish Rite Masons of Nashua, N. H., are rushing the construction of their new temple, costing \$200,000.00 in order that it may be opened with appropriate ceremonies during the coming season.

Grand Master Arthur S. Tompkins, of New York, dedicated the new home of Mount Moriah Lodge of Jamestown, N. Y., a beautiful structure representing the expenditure of \$389,000.00.

Cincinnati Masons have raised a fund of \$1,500,000.00 for a splendid temple and club house to contain every modern improvement and the best equipment for fraternal activities.

Wheeling, W. Va., will open soon its new lodge rooms, representing an investment of \$32,000.00.

Goddard Lodge and Coatesville Lodge of Coatesville, Pa., have united in a movement to construct a beautiful temple on the Lincoln Highway in that city.

Chicago Masons are planning the erection of a new Masonic Temple on Dearborn Street, near Walton Place, to cost \$4,000,000.00.

The Scottish Rite Masons of San Antonio, Texas, are building a magnificent temple. The inscription on the corner stone reads: "Erected to God; dedicated to free speech, free conscience and free public education".

Masonry's Building Program In Iowa

The Lone Tree brethren have just re-finished their Lodge hall and new furniture has been purchased. The members of the Eastern Star have purchased a new carpet for the floor.

The Masons at Perry have purchased a business building which they are re-modelling into a modern lodge hall. The present improvements will cost between \$3,000.00 and \$4,000.00.

Franklin Lodge No. 14 at Bloomfield have purchased a building now occupied by a garage for their new Masonic quarters. Slight changes and a few improvements will have to be made in order that the place will be suitable for the purposes of the lodge.

The Masons at LeMars will erect in the near future a three story Masonic Temple costing around \$50,000.00, which will be of brick and tile walls with stone faced street sides. The building will be used strictly for Masonic purposes.

The Masons at Mt. Pleasant expect to erect a new Masonic Temple some time soon. The building will cost around \$50,000.00 and the first story will be used for commercial purposes.

DeWitt Masons are putting on a drive to raise money for the erection of a new Masonic Temple. Almost \$10,000.00 of the amount was subscribed. Work will be started soon.

Plans have been completed and work will be begun this summer on the new Masonic Temple at Waterloo.

Contracts have been awarded and plans completed for the erection of a new Masonic Temple at Corydon which will cost around \$20,000.00 when completed.

Trials By Commissions

Everything in connection with a Masonic trial is naturally very disagreeable, and it is generally recognized that the less said about the subject the better. Masonic usage properly forbids all publicity regarding such affairs, and strict secrecy is enjoined on those present at a trial. It would be an ideal state of affairs if the necessity for trials never arose, but human weakness precludes such a possibility. To minimize the evils attending disciplinary proceedings they are now generally conducted before a

trial commission. In the past they were usually held before the lodge, and there is still a disposition on the part of some to assert that this is a prerogative of which a member cannot be deprived. However, the advantages of the commission plan are so evident that it is rapidly superseding the older practice. The subject is concisely covered by Joseph W. Eggleston, Past Grand Master of Virginia, in an article in the *Masonic Review of New York* in which he says:

"A long, and sometimes painful experience, extending over many years has served to confirm me in holding that no trial whatever should be had in the offender's own lodge. I have never known a case in which the harm was not great. It is often impossible to get that 'substantial Masonic justice' so often laid down as our sole aim. In the second place the effect is, in practically every case, lasting discord in the lodge, and usually this extends to the community. I think it would be better to require that every Masonic offense calling for discipline should be tried before an impartial commission. In every case the accused has friends too partial for jury service, and sometimes antagonists (I will not call his brother Masons enemies), who should not be permitted to pass a biased judgment in the case. Even were this not the case as to either class, there are sure to be some who will think one or the other true."

—Masonic Chronicler, Chicago, Ill.,
March 24, 1923.

The May number of "The Builder" contains a splendid article under the title of "The Morgan Affair". It gives one of the best accounts of this affair we have read and at its close is a list of references to works other than Masonic publications.

The December, 1918, Builder also has quite a comprehensive study of The Anti-Masonic Movement, by E. B. Gibbs.

Honor The Flag

Meaning of the Sacred Symbol. Interesting Information.

The anniversary of the birthday of the Flag of the United States, June 14, 1777, the date on which it was adopted by Congress as the National emblem, has been set apart as a fitting occasion for the American people formally to pay to the National Colors the honor and respect which is their due, and thus manifest their love and affection for their Country.

The commemoration of Flag Day by patriotic exercises was first observed in 1890, upon the recommendation of the Connecticut Society of the Sons of the American Revolution. The propriety of this custom was at once recognized by the several patriotic societies and the public generally. The celebration of Flag Day has since developed widespread popularity.

Among the objects of Flag Day are the crystalization of sentiment against the desecration of the Flag, and the promotion of public opinion in favor of the customary observances of respect due the national emblem. Many civic and patriotic societies have co-operated to these ends and all citizens should give every such effort loyal support.

Meaning of Colors

The colors of the flag may be thus explained: The red is for valor, zeal and fervency; the white, for hope, purity, cleanliness of life and rectitude of conduct; the blue the color of heaven, for reverence to God, loyalty, sincerity, justice and truth.

The star (an ancient symbol of India, Persia and Egypt) symbolizes dominion and sovereignty, as well as lofty aspiration. The constellation of the stars within the union, one star for each State, is emblematic of our Federal Constitution which reserves to the States their individual sovereignty except as to rights delegated by them to the Federal Government.

The symbolism of the Flag was thus interpreted by Washington: "We take the stars from Heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing Liberty".

Deep Significance

The American Flag is unique in the deep and noble significance of its message to the entire world, a message of national independence, of individual liberty, of idealism, of patriotism.

It incarnates for all mankind the spirit of Liberty and the glorious ideal of human Freedom; not the freedom of unrestraint or the liberty of license, but an unique ideal of equal opportunity for life, liberty and the pursuit of happiness safeguarded by the stern and lofty principles of duty, of righteousness and of justice and attainable by obedience to self-imposed laws.

Masonic jurisdictions throughout the country are taking official cognizance of Flag Day. The Grand Master of Masons of New York State, in his encyclical in 1921, said: "I invite and request our Lodges . . . to salute the National Colors and fittingly to celebrate the occasion".

A number of Lodges have adopted the Salute to the Colors as a regular feature of their stated communications.

Masons have been closely identified with the history of the Flag. It was Washington, who was Master of a Masonic Lodge, who submitted the first rough design to Betsy Ross. It was first hoisted upon an American man-of-war by Paul Jones, a Master Mason.

—SIDNEY MORSE.

An account of the reception of the Flag in the Grand Lodge of Iowa on Flag Day is given in the article on the "Communication of the Grand Lodge of Iowa".

Items of Masonic Interest

At the annual convention of the National League of Masonic Clubs held in Boston, action was taken to create a fund to provide scholarships in the George Washington University. William C. Noll, the newly elected president of the league, will appoint a committee of five to make plans for financing.

More than one thousand members of thirty-one chapters of the Order of De Molay in the southwest attended the annual conclave of the organization at Los Angeles last month. Dr. R. B. von Klein Smid, President of the University of Southern California, made the principal address at the opening session.

Frank S. Land, Grand Scribe and founder of the Order, was present as a guest of honor. A feature of the first day's program was an old fashioned torch light parade through the principal streets.

Judge Alexander G. Cochran, Grand Master Councilor, Order of DeMolay, is now in Europe in the interest of the Order. Chapters have been established at Rome and Milan, Italy and at Paris, France. English Masons are favorably impressed with the possibilities of this organization for boys and chapters are being formed in the British Isles.

H. L. Burgess of San Diego, California, offers the following laudable suggestion: That upon the corner stone of every public school building in the United States the following be cut thereon:

"This American public school is the nursery of American freedom; devoted to American ideals and represents the force that guarantees safety and religious liberty in the United States of America which is the basic safeguard of the freedom of the people, the heritage of the Great Architect of the Universe."

The suggestion is a good one and would consistently keep before the eyes of the pupils in attendance the real pur-

poses of the American public school system.

The Board of Education of Davenport, Iowa, asked the citizens to approve a bond issue of \$350,000.00 for school purposes. The Masonic fraternity got behind the movement and the bond issue was carried by a handsome majority.

The movement for a federal department of education with a secretary in the President's cabinet, and federal appropriations for public schools under control of the individual states, was endorsed by the Imperial Council of the Ancient Arabic Order, Nobles of the Mystic Shrine at Washington. The Shrine represents a membership of 600,000 Masons.

The Masons of Wheeling, W. Va., hold an open forum weekly for the discussion of civic and educational topics. A luncheon is held every Friday and visitors of prominence are entertained and speakers of national reputation are heard.

Masons have been prominent in public life in Texas for seventy years. Sam Houston, the first president of the Republic of Texas, was a Mason. Three of the four presidents of the Republic of Texas, and twenty-one of the twenty-five Governors of the State have been members of the Craft.

Mount Vernon, Cassia, and Sharon Masonic lodges of Baltimore made a pilgrimage recently to Alexandria, Va., to honor the memory of George Washington, who was Master of the Masonic lodge there.

John A. Forrest, long a prominent Mason of Edinburgh, made many Masonic bequests in his will; among others, \$25,000.00 as a special fund for "granting annuities to the necessitous children of deceased Masons".

The second degree of Masonry was conferred on June 11th in Washington Centennial Lodge by a team composed of ex-DeMolays, none of whom is yet twenty-two years old.

Arizona Consistory, No. 1, of the Scottish Rite and the other Masonic bodies of Tucson, Arizona, presented the high school of that city with a beautiful silk flag. Appropriate ceremonies were held in celebration of the event.

Dual Membership

Glancing through the printed proceedings of various Grand Lodges and following up the many Masonic exchanges, we note a leaning toward the admission of dual membership in a goodly number of states. There are several Grand Jurisdictions which already permit the practice and if appearances count, there will be more. We would not be at all surprised that in the coming years the custom will be almost universal, and why not? There are good arguments for and against the practice, but it looks like the "fors" had the advantage of the "agains". Here are some of the reasons advanced for the proposition:

A man is made a Mason in a certain Lodge; becomes quite interested and active; perhaps serves in the various stations and finally as Master. After awhile, through choice or necessity, he locates elsewhere. The ties of friendship and sentiment are so strong for his home Lodge that he cannot think of severing his connection, and yet, if he is made of the right sort of stuff, he feels and knows that he should assume a share in the responsibilities and duties in the Lodge and among the brethren of his new home. He cannot feel just right to accept the courtesies and share in the pleasures and privileges of the new Lodge which are carried on at no little expense when he is contributing nothing toward the burden, but rather, he is all the while sending his annual dues elsewhere. He is doubtless abundantly able, and would be delighted to retain his membership in his old Lodge, as well as to become a member of the new and such relations would not be without compensation. Each Lodge would profit by

reason of annual dues; so also would the Grand Lodge in per capita tax, and this by his own free will and accord. Each Lodge, in case of need and distress, would feel that they had a share in the relief and support, and in case of death, either might be called upon to conduct the last ceremonies due in such instances.

If we are rightly informed, England, our mother Grand Lodge, has always permitted dual membership and both the Lodge and the Grand Lodge have profited by increased revenue and by additional privileges granted to the brethren.

Some of the arguments against the proposition are the possibilities of misunderstandings and even friction as to which Lodge, in case of need and distress, should bear the burden or the greater part of it. Of course such things ought not to happen, but we all know that they do. In such cases, if the worst comes to the worst, it would be quite consistent that the Grand Lodge step in and settle the matter by commission. Such instances would, in the very nature of things, be rare indeed.

—The Illinois Masonic Review,
Springfield, Ill., March 1, 1923.

Brother H. J. Brown of Normal, Illinois, recently passed away, leaving quite a large estate. A goodly sum was left to the Consistory at Bloomington and it is expected that this Body will realize from the estate somewhere between \$60,000.00 and \$75,000.00. Brother Brown was one of the charter members of the Scottish Rite Body of Bloomington and had long taken a deep interest in the work of the Rite.

Prince Mohammed Ali, brother of the ex-Khedive, has been elected Grand Master of the Grand Lodge of Masons of Egypt.

The Scottish Rite of England added 15,000 members to its rolls last year.

Information Wanted

"Where can a man buy a cap for his
knee,

Or a key for the lock of his hair?
Can his eyes be called an academy
Because there are pupils there?
In the crown of his head, what gems
are found?

Who travels the bridge of his nose?
Can he use when building the roof of
his house,
The nails on the end of his toes?

Can the crook of his elbow be sent to
jail?

If so, what did he do?
How does he sharpen his shoulder
blades?

I'll be hanged if I know, do you?
Can he sit in the shade of the palm of
his hand?

Or beat on the drum of his ear?
Does the calf of his leg eat the corn on
his toes?

If so, why not grow corn on the ear?"

—The Cataract News, Minneapolis.

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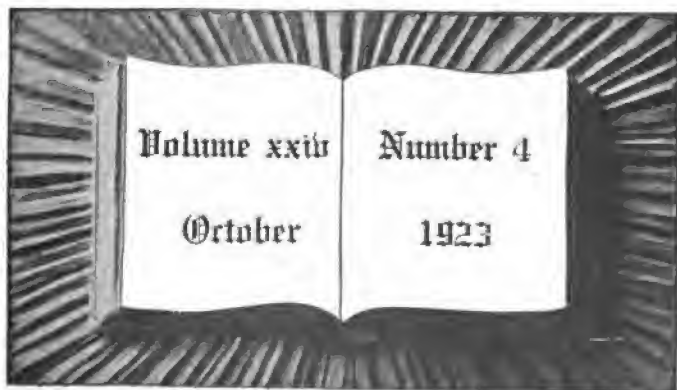
Grand Lodge Iowa A.F. and A.M.

Quarterly

Bulletin



Iowa Masonic Library



My Temple

*"Know ye not that ye are the temple
of God, and that the Spirit of God dwell-
eth in you?"*

"Build me a temple," the Master said,
"Fashion each block with care;
Stones for my house I have placed at
hand,
More will be furnished at your demand,
See that you build it as I have
planned—
Build it surpassing fair."

Tools for my task He has given me—
Tools for my every need;
Gavel and trowel and plumb and
square,
Level and gauge, an equipment rare,
Implements perfect beyond compare,
Meet for my work indeed.

Plans He has drawn on my trestle-
board—
Worthy designs and plain;
Foundation firm, based on faith secure,
Sanctum sanctorum, a heart kept pure,
Dome, seat of reason, a fortress sure—
Plans for a noble fane.

How am I doing my Master's work—
What of my zeal and skill?
How will my shrine with His plans
compare?
Will it prove true by His perfect
square—
Fitting abode for His presence fair—
How do I work God's will?

—GEORGE H. FREE, Algona, Iowa.

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VOLUME XXIV

CEDAR RAPIDS, OCTOBER, 1923

NUMBER 4

QUARTERLY BULLETIN IOWA MASONIC LIBRARY CEDAR RAPIDS, IOWA

NEWTON R. PARVIN Editor
C. C. HUNT Associate Editor

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The Library is open daily in all its Departments from 8 a. m. to 5 p. m. for consultation. Public cordially welcome.

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

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Death of Past Grand Master Thomas Lambert

Thomas Lambert, our beloved Past Grand Master, is no more. "God's finger touched him and he slept."

Born February 13, 1855.

Died September 3, 1923.

Grand Master Gabriel has issued a memorial circular which has been mailed to all our Lodges and ordered to be read at the first stated meeting after its receipt.

Though we were to give up the entire Bulletin to his life and work, we could not do justice to his memory. We, however, give herewith two tributes paid him; one by Brother William Boyd, an associate of Brother Lambert on the State Board of Education, the other by Past Grand Master Louis Block, both of these being delivered at the grave of our deceased brother. We feel certain that Iowa Masons especially will be interested in reading these tributes.

THOMAS LAMBERT

Freemason

By LOUIS BLOCK, P. G. M.

Dear Friends and Brethren:

We are gathered here this beautiful autumn afternoon to offer our last tribute of love and respect to the memory of a great and good brother who has gone on before us.

No one who knew Brother Thomas Lambert can deny that judged by the standard of human service—and there is no higher standard—his life was a complete and shining success.

By the sheer force of a noble character he arose from the humblest walks of life to become in time one of the very greatest of our public servants.

Although as a boy he was permitted but very little schooling, yet as the years wore by he grew to be a self-educated and self-made man. He began

life as a stonemason and knew well the lessons taught by hard, back-breaking work. Next he became a pilot on a Mississippi River steamboat, joining that great, but now fast dwindling, fraternity, of which Mark Twain was so distinguished a member. Then he bought out a village newspaper at Sabula, joining that fellowship of country editors who have done so much in a fearless and forceful way, to guide and direct public opinion along high channels.

He was soon called upon to serve his county in the State Legislature. In this capacity he served his people ably and well, for many years, both as Representative and Senator. Party lines were forgotten when the people voted for Thomas Lambert.

During the past fourteen years he has rendered our State a most signal service as a member of the Finance Committee of the State Board of Education.

Iowa has been most wonderfully blessed in the character and quality of the men who have been called to serve on this Board—strong, fine men with whom the service of the people has been a labor of love. With rare sagacity this Board has selected as its Finance Committee, strong, high-souled men of their own type, who have served as the eyes and ears of the Board in carrying out its great work of public education.

It was in devoted loyalty to this service that Brother Lambert wore out the last years of his noble life. He died a martyr to his fidelity just as truly as did our most ancient Grand Master, Hiram Abiff, just as truly a martyr to public service as was our other great and good brother, Warren Gamaliel Harding. Money can never pay for such service as these brothers gave. We should guard our lips against a careless and cruel criticism of the acts and deeds of our public servants. We should help, not hinder, them; hold up their hands, give honor where honor is due and pay them

the just reward of our grateful praise while yet they walk by our side.

As a Mason, Brother Lambert's most distinguished service was rendered as the chief executive officer of the Board of Trustees of our Grand Lodge Charity Fund. Some time since in describing the work of this Fund in Iowa I took occasion to tell the Masonic world that:—

"Relief is privately administered to the recipient in his own home, and he is not compelled to leave the circle of his family, friends and acquaintances, old home ties are cherished, and the society of life-long friends is preserved and protected, nor is the beneficiary in any way humiliated by being published to the world as an object of charity.

"The relief thus given has proven to be of a most flexible nature, one peculiarly capable of being fitted and adapted to the particular need or distress manifested in each case. It has taken on many forms: Food, clothing, shelter, nursing and medical services, including surgical operations, have been provided. Interest has been paid on the mortgages on widow's homes; life insurance premiums have been kept up; children given a vocational education, made self-supporting, and provided with paying positions; artificial limbs have been furnished; crippled children have been made over into useful members of society; aching hearts have been comforted, pain and suffering relieved, the fear of the future set at rest, and friendly counsel and advice have been given freely without fee or price."

If Brother Lambert was not the founder of this most efficient system of relief, he was at least its developer, its establisher, its most tireless promoter, its self-sacrificing and devoted servant. With him the watchword of Masonic charity was "Not alms but a friend". He never wasted our funds, yet freely gave where the worthy were in need. Along with our money he gave himself, always and without stint of measure. He was a

comforter, a counsellor, a consoler, a father and a friend, to widow, to orphan and to broken-down brother alike.

The time came when breaking health compelled him to choose between service to the State and service to the craft. It was a heart-breaking choice, for he loved them both. Yet he knew he must lay aside part of his burden or break down entirely. Feeling that the larger service could be given the State he clung to that, for service was his whole life's watch-word. We were loth to let him go, yet we honored him for his manly choice.

Some time since a brother in far off Louisiana sent me this beautiful tribute to Masonry:—

"We come in spirit exalted by a consciousness of the holy and glorious deeds our brethren have wrought, recalling with humble hearts but lofty pride, if we may not recount, the record of our blessed order which is ennobled by countless acts of charity, by untold works of love.

"We come rejoicing, with hearts overflowing with gratitude, with lips that fain would tell the world our faith, our purpose, and our hope.

"We come singing anthems for the dead who through danger and calumny carried our celestial banner until danger turned into security and calumny into praise—the dead brothers of ancient and mediaeval times who, misunderstood, distrusted, and denounced, were faithful to the word and kept alive on her many altars the light of Masonry—a light which illumines the gate of death and leads us safely through the valley and shadow of doubt even into that mansion 'not made with hands, eternal in the heavens'.

"We come proclaiming aloud, that all men may hear, our faith—that high above all earthly principalities and powers, above all kings and thrones, sits the Almighty Architect, whose plans are infinitely divine, whose works are

sublimely perfect, whose promise is immortality.

"Masonry believes in the immortality of the soul—that the body perishes but the soul ascendeth unto God; that this little journey from the cradle to the grave is not all of life; that created in His image, with capacity for love, with a yearning for truth, with a desire for eternal existence, the soul of man shall triumph over death and, emancipated from mortality, exist forever."

How beautifully these words fit the life and character of our dear departed brother!

He was in truth a great Mason. Not, forsooth, because he had risen to the exalted office of Grand Master, but because of the life he lived. Today we proudly hold up the pattern of that life for all the world to see, for here is a life in which the aims, the purposes, the ideals of Masonry became living flesh.

This life was Masonry incarnate, Masonry exemplified, and it leaves with us for our emulation an ideal toward which we must all earnestly strive. Let us try to be worthy to meet him on the other side.

It is there he waits to welcome us, for he had a Mason's faith in that immortal part of man which survives the grave and can never, never, no never die!

"I tell you he did not die.

He lives and breathes with you;

He walks here at your side;

He tells you things are true.

Why dream of him 'neath sod,

When you can feel his breath;

When flower and soul and God;

Knows there is no death?

"I tell you he did not die.

His hands clasp yours and mine.

He is now but glorified;

He has become divine.

He lives, he knows, he sees,

He shouts with every breath:

Life is eternity;
There is no death."

As he vanishes from our midst, out from the mists that hide from our mortal sight that blessed Summerland, I seem to hear a sweet voice calling back to us:—

"Bid me good-by, now,
As going at night to my room;
If I may, I will open the door, friends,
And call to you out of the gloom.
If I may not, the Lord is our Keeper,
And still we are both in His care.
You on Earth, I in Heaven—both
guarded,
Both safe, till you follow me there."

THOMAS LAMBERT

His Services to the Public and the State
By Wm. Boyd

At the end of fourteen years of almost daily association with Thomas Lambert, it falls to my lot to attempt to write an epitome of his life and work. It is difficult only by reason of the grief I feel and the personal bereavement which his death entails. For Thomas Lambert was one whom it is only necessary to paint just as he was in order to have the portrait of a stalwart man, as gentle as he was strong, as charitable as he was just.

He was born in the little city in which he died—Sabula, Iowa. There he grew up—a rugged, self-reliant, kindly lad. His parents were in humble circumstances—pioneers, the father from Maine, the mother from Pennsylvania. He had some years in school—not many. He worked at hard labor. He learned his father's trade, that of a stone mason—then took to the river, the Mississippi, which he loved from earliest childhood to the day of his death; and in memory, as it were, of these adventurous years he continued to hold a pilot's license.

One day there came an opportunity which appealed to him—albeit he knew

little of the newspaper business or the printer's trade—an opportunity to purchase the Sabula Gazette. He hadn't the price by nine-tenths of all it took to make the purchase, but he had that which is worth everything to a young man—a reputation for sterling honesty that made his word or his signature to an obligation as good as the bank—and he got the money. He learned, at one and the same time, the art of making a good local paper and the printer's trade. He worked literally day and night. He paid that initial debt before it was due. He enlarged the paper. He was not content to have the Gazette serve well its particular field only. He was a score of miles and more from the county seat, but he made the Sabula Gazette a Jackson county newspaper. He was a partisan—but never a blind one. He never hesitated to attack an evil lest to attack it might "hurt the party". And so it came about that, though Jackson county voted one year democratic and the next republican, it kept Thomas Lambert in the house and senate at Des Moines for thirteen consecutive years.

His work in the legislature was marked by courage and wisdom. He was constructive. His most conspicuous work was as a member of the special committee out of whose labors the law creating the State Board of Education came. And when that body was organized he was with one voice chosen as the Democratic member of the Finance Committee.

It was at this time, July, 1909, that I came to know him personally. From the first I respected him, trusted him. Presently I found that to respect and confidence had been added affection. I loved that brave, honest, generous kindly soul. Who could help it! None ever tried to help it who was ever privileged to know him. He was so altogether human. He had come over a rough and thorny path to financial independence and official responsibility. He knew every step of the

way. He understood every attitude of mind and heart of his fellow travelers—and instinctively they knew that he did. He was guide, counselor and friend to every one in the neighborhood in which he lived. Nobody envied him. Every one knew that he deserved the best things to be found in all God's store house.

In the field which claimed the major portion of his thought and effort during the last fourteen years, he did a work which I believe no other man in Iowa could have done as well. He was practical to the last degree, yet had large vision. In matters in which he had not been schooled he oftentimes hesitated to express an opinion, but his common sense brought him always to sound conclusions. He commanded and received the respect and affectionate regard of presidents, superintendents, board members, faculty members, and of every one who was in any way associated with him.

From the time he reached his majority, Senator Lambert was devoted to Masonry. He was entrusted with its most sacred responsibilities and filled its highest chairs. Of his work in this field, others are far better fitted to write than I am. And to them I leave the gracious task of placing a proper estimate on what he wrought in this important field of activity and service.

He possessed intelligence of head and heart. Always he will stand out before us in memory as an intensely human figure—one whom we trusted absolutely and whom we unaffectedly loved. And I know that often, while I continue to live on, and think of him, I shall wish to paraphrase the opening lines of Longfellow's sonnet, "THREE FRIENDS OF MINE", and put them in the singular number:

"When I remember them, those friends
of mine,
Who are no longer here, the noble three,

Who half my life were more than
friends to me,
And whose discourse was like a generous wine,
I most of all remember the divine
Something, that shown in them, and
made us see
The Archetypal man, and what might
be
The Amplitude of Nature's first design."

"It Rained Not in the Day Time"

By C. C. HUNT, *Deputy Grand Secretary*

The following is taken from a letter received at this office:

"I notice that the Iowa Monitor, in common with the way the work seems to have been handed down, gives this sentence in the third section of the third degree: 'From profane history we learn that although more than seven years were occupied in building, it rained not in the day-time that the workmen might not be hindered in their labors'.

"Can you quote me the authority in profane history for this statement? Josephus, in his *Antiquities of the Jews*, gives the following statement, which has reference, however, to Herod's Temple, instead of King Solomon's. This quotation is from Josephus, Book XV, Chapter eleven. 'It is also reported that during the time that the temple was building, it did not rain in the day-time but that showers fell in the night, so that the work was not hindered. And thus our fathers have delivered to us; nor is it incredible, if any one have regard to the manifestations of God. And thus was performed the work of the rebuilding of the temple.'

"No such statement as this is made in the description of the building of Solomon's temple, and it seems to me that, though this may be a small matter Masonically, yet as a matter of historical accuracy it should either be changed or a note added explaining the discrepancy."

The brother is right as to history. The profane history referred to in our Monitor is Josephus. Webb first mentions this tradition in the third edition of his Monitor, in which he says:

"From Josephus we learn that although seven years were occupied in building it, yet during the whole term it rained not in the day-time that the workmen might not be obstructed in their labor." The substitution of the words "profane history" for "Josephus" was made prior to the adoption of our present work by the Grand Lodge of Iowa. When and by whom the change was made I do not know, neither do I know any other historian who mentions this tradition, for tradition it is in spite of the fact that our Monitors refer to it as history.

It will be noticed that Josephus quotes tradition as his authority. "And this our fathers have delivered unto us."

The Temple was restored and enlarged by Herod during the years 7 B. C. to 4 A. D. It was not the construction of a new temple, but the restoration and enlargement of the old. Josephus was born 37 A. D. He was, therefore, probably a contemporary of some of the workmen who were engaged in the rebuilding and would hardly speak of it as a tradition handed down from the fathers, if it referred only to Herod's restoration. It was probably a tradition with reference to the first temple and each subsequent restoration, as I will proceed to show.

The Jewish people regarded the rain as a gift of Jehovah, who granted it as a reward or withheld it as a punishment. He sometimes granted it to one place and withheld it from another.

"And also I have withholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not withered." Amos 4, 7.

If the people were faithful, they should have rain at the proper time.

"Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." Lev. 26, 4.

"And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul,

"That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." Deut. 11, 13-14.

"The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand." Deut. 28, 12.

"And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." Ezek. 34, 26.

But if they sinned, the rain would fail.

"And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit, and lest ye perish quickly from off the good land which the Lord giveth you." Deut. 11, 17.

"And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

"The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed." Deut. 28, 23-24.

Jehovah sent rain at the time of sowing the seed, both in autumn and spring, the early and the latter rain.

"Neither say they in their heart, Let us now fear the Lord our God, that giv-

eth rain, both the former and the latter, in his season; he reserveth unto us the appointed weeks of the harvest." Jeremiah 5, 24.

"Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2, 23.

"Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and the former rain unto the earth." Hosea 6, 3.

He did not send rain at the harvest time except on very rare occasions, and then as a punishment for sin.

"Now therefore, stand and see this great thing, which the Lord will do before your eyes.

"Is it not wheat harvest today? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king.

"So Samuel called unto the Lord; and the Lord sent thunder and rain that day; and all the people greatly feared the Lord and Samuel." 1. Samuel 12, 16-18.

Rain in harvest was as unusual as snow in summer.

"As snow in summer, and as rain in harvest, so honour is not seemly for a fool." Prov. 26, 1.

Smith's Dictionary of the Bible, on the subject of rain in Palestine, says: "The rains come mostly from the west and southwest, continuing for two or three days at a time and falling chiefly during the night." Thus the husbandman is not hindered in his work of sowing the seed or reaping the harvest.

When we consider all these facts, it is not wonderful that the belief should

have sprung up that Jehovah would and did so bless the noble and glorious work of building and rebuilding the temple by sending the rain only in the night-time. If he sent rain in the seed time and withheld it in the harvest, would he not much more regulate it to the needs of the building of his own temple? Therefore, it would seem that the tradition to which Josephus refers was one handed down from father to son as an event connected both with the building and the rebuilding of the temple. The language of Josephus is that "during the time that the temple was building", which does not necessarily refer solely to Herod's temple. He undoubtedly refers also to the belief that God sent rain at the proper time and also withheld it at the proper time in order that all proper work might not be hindered.

In regard to the statement that an explanation should be added to our monitorial clause, I would simply say that our ritual and monitor do not profess to give full explanations of anything. They are simply hints or suggestions, and every Mason is instructed to devote his leisure moments to study.

A Fine Donation to Our Library

Mrs. Freeman Conaway, whose husband was a well known member of our Fraternity, and notice of whose death appears elsewhere in this Bulletin, has left with the Library quite a large number of books secured by her late husband. Many of these will be of special interest in our Iowa Collection as they bear on the history of Iowa. Some were published by the state, some by Iowa Societies and organizations, such as Annals of Iowa, Journal of History and Politics, Official Bulletin and an illustrated bulletin of the St. Louis Exposition, and many other fine volumes. We surely appreciate this valuable donation and extend our sincere thanks and the thanks of the Masons of Iowa to Mrs. Conaway for her gift to the Library.

Deaths

"We do not sigh when golden skies have
donned

The purple shadows and the gray of
night,

Because we know the morning lies be-
yond,

And we must wait a little while for
light.

So when, grown weary with the care
and strife,

Our loved ones find in sleep the peace
they crave,

We should not weep but learn to count
this life

A prelude to the one beyond the
grave."

John Thaddeus Hull, Eldon, May 10th.

Dr. T. D. Crites, Toledo, July 4th.

George Rugh, Cedar Rapids, July 10th.

Sol. A. Lorenz, Bloomfield, July 10th.

Floyd S. Barber, Oakland, July ----.

Almon F. Gates, Waterloo, August 1st.

John T. Liddle, Cedar Rapids, August
19th.

Keith Stookey, Cedar Rapids, August
19th.

Dr. A. Babcock, New Hampton,
August 23rd.

Ashton Clemens, Des Moines, August
24th.

Dr. Wm. H. Newlon, Fort Madison,
September 6th.

J. B. Mitchell, Cresco, August 17th.
Brother Mitchell had completed sixty-
five years continuous membership in a
Masonic Lodge, having been raised in
1858.

Brother M. L. Heilhecker, a promi-
nent member of Capitol Lodge No. 110
of Des Moines, and for many years Ed-
itor of the Masonic Bulletin of that city,
died at his home there, Sunday after-
noon, July 24th, from a stroke of apo-
plexy. The funeral was held at the
funeral home of LeRoy Dunn, on Tues-
day, July 26th, the services being in
charge of Capitol Lodge.

Brother Freeman R. Conaway, a mem-
ber of the various Masonic bodies, drop-
ped dead in his home on the afternoon
of July 26th as the result of heart dis-
ease. His wife and a son Richard sur-
vive him. Brother Conaway was born
at Brooklyn, Iowa, in 1859, at which
place he began his experience as a news-
paper writer and publisher. Later he
was interested in a paper at Ft. Smith,
Ark., editor of the Daily Times at Mason
City and also a paper at Ames. He
served as state printer for twelve years.
He was Secretary of the Chamber of
Commerce of this city for two years,
later devoting his time to special news-
paper correspondence and writing legisla-
tive notes to various newspapers in Iowa.
He served as Secretary of the Commis-
sion which represented Iowa at the
World's Exposition in St. Louis in 1904
and had charge of its affairs and the
Iowa building at that exhibit. He was
well and favorably known all over Iowa
where he had many warm friends, and
was very much interested in the Iowa
Masonic Library.

Protects Masonic Name

WASHINGTON, D. C.—The Court of
Common Pleas of Allegheny County,
Pennsylvania, has just handed down an
order protecting the Grand Lodge of Ma-
sons of that state in the use of its Ma-
sonic name. Certain citizens had peti-
tioned for incorporation under the name
of "Ancient Free and Accepted Masons
Temple Association", for the purpose of
erecting certain buildings for meeting
purposes. The Grand Lodge made for-
mal objection on the ground that the
Grand Lodge of Pennsylvania had been
organized in 1730, under a charter from
the Grand Lodge of England, and had
maintained a consistent history ever
since. The objection of the Grand Lodge
was sustained by the court and the ap-
plication for the charter refused.

Meeting of Masonic Service Committee

The Masonic Service Committee of the Grand Lodge of Iowa recently held a special meeting at the Hotel Fort Des Moines. The following day there was held a conference with members of the Speaker's Bureau and other brethren of Des Moines at the Masonic Temple. At this conference there was a goodly attendance and the following program was followed with a very fine interest and helpful discussions participated in by a large majority of the brethren present:

I. The Masonic Service Association of the U. S. An exposition of the general program. Realf Ottesen, Chairman.

II. The preparation of the Address. E. G. Williams, Leader.

III. The Open Forum following Address. J. W. Gannaway, Leader.

IV. The Grand Lodge Sanitarium. C. B. Clovis, Leader.

V. Masonic Interpretation and Ritualism. H. S. Nollen, Leader.

VI. Dating and Advance Arrangements. Frank S. Moses, Leader.

VII. Problems and Experiences. An open forum on questions not covered in the preceding discussions. All brethren present are urged to participate and give others the benefit of their experiences and views.

At the luncheon that day Brother Gabriel, Grand Master, and Brother Meredith, Deputy of the A. A. S. R. for Iowa, were both present and addressed the brethren, giving them their hearty assurance of co-operation and assistance in the work of the Service Committee.

The Sanitarium Committee, through Brother Clovis, presented a communication and statement of facts regarding the work of this Committee and outlining the need of such a sanitarium. He also gave the Speaker's Bureau much valuable information which they may use in their talks before our Lodges. It is to be hoped that our Iowa Brethren will see the great need of such an institution in

addition to the good work being done by the Trustees of our Grand Charity Fund and lend their aid and assistance in making such a sanitarium a grand success.

The meeting and conference were both very successful and after the close of the latter the film "Who Best Can Work" was exhibited in an adjoining room to those who were able to remain and see it.

All communications along the line of this Committee should be addressed to Frank S. Moses, Secretary, at the Iowa Masonic Library, Cedar Rapids.

Masonic Sanitarium

There is a great need in Iowa for a Masonic Sanitarium where those who are unable to be taken care of by relatives and friends can be sent—where they will have good care and treatment. It is said that in New York there are over nine hundred institutions caring for various kinds of people suffering from various kinds of ailments and yet there are only six institutions in that great state that care for those who are helpless or incurable. There frequently come to our office appeals from all over the state, from relatives and friends of helpless men and women, asking where they can find a place to care for this or that party who has become helpless or where they can send orphan children of Masons where they will be looked after. The only answer we can make to the first question at present is that there is no place outside of the county almshouse and we do not think they should have to send their friends to this sort of place to spend their declining years. There is great need of a sanitarium of some kind where they will be looked after properly and it was to provide for this need that the Grand Lodge last June increased the Grand Lodge dues one dollar per member. This increase, however, does not take effect until January 1st, 1925, and the funds thus raised will not become available until 1926.

The Oregon School Law

On November 2, 1922, the people of the State of Oregon, by a majority of 15,000, adopted a law requiring every parent, or other person having charge of a child between the age of eight and sixteen years, to send such child to the Public School during the time that such school is open. Failure to comply with the provisions of this law constitutes a misdemeanor, subjecting the offender to fine or imprisonment, or both. Children unable to attend school on account of physical disability, those who have completed the eighth grade, and those who live at a distance from a Public School are exempt from the requirements of this law.

Provision is also made to exempt children who are being taught by parent or special instructor, provided that such instructor can satisfy the County School Superintendent that such instruction is standard and sufficient.

The law does not become effective until September 1, 1926.

In an address at Portland recently, Hon. Leonidas P. Newby, Grand Master of the Grand Encampment of Knights Templar, heartily endorsed the law. "The place for the young minds is in the public schools," he said. "We must teach every boy and girl in this country first to be a good American citizen, and the basis of this teaching is the public school teaching. Popular education is distinctly an American education and it should be made to give its ground-work, its foundation of future citizenry, to every child in the country."

PRIVATE SCHOOLS

In the thought of many serious minded citizens the existence of the private schools, after giving them full credit for their excellent qualities, is a matter of grave concern. The proponents of the Oregon law believe that after all, the best training for democracy can be had only in democratic public schools. They would endorse the declaration of Miss Olive

M. Jones, newly elected president of the National Education Association, who discussed the private school problem at the great Oakland conference this month, when she said:

"There is a growing body of people in America who boast that they never saw the inside of a public school. Because the American public school system offers opportunity for a healthy clash of ideals among the students, it is the key to efficient Americanization work, and, I may add, to world citizenship. The private school is cast in a different mold. It has the thoroughness and a devoted teaching personnel, but it is not calculated to build into the thinking child capacity for vision, inspiration, and independent thinking."

A writer in Harper's Magazine well states the thesis in this way:

"The American public school is as truly national as the American flag. It came into being before the flag. It is the earliest and outermost breast-work of American defense over which the flag flies. In 1647 (only twenty-seven years after the landing at Plymouth) Massachusetts Bay Colony passed a law ordering every town of fifty householders to provide a public school by public tax, if need be, for all the people; the law further ordering that every town of one hundred families should set up a grammar school in order to prepare students for the University—for Harvard University, founded by the General Court in 1638, the original State University. Public education supported and supervised by the State was the original American educational program.

"Not less daring and momentous was the origin of universal and compulsory education in America," this writer continues. "Of the act of 1647, requiring every Massachusetts town of fifty households to furnish free schools, Horace Mann said: 'It is impossible for us adequately to conceive the boldness of the measure which aimed at universal edu-

cation through the establishment of free schools. As a fact it had no precedent in the world's history; and as a theory it could have been refuted and silenced by a more formidable array of argument and experience than was ever marshaled against any other institution of human origin'.

"We forget this beginning of the public school, how strictly native and national it is—how instinct it is with the inmost soul of democracy. The public school is more than the intellectual expression of democracy; it is the hope, the strength, the beauty of democracy; its way, and truth, and life.

"One of the most mistaken institutions in America is the parochial school," she says. "If it is the purpose, as it seems, of the Catholic Church to build parochial high schools in addition to the grade schools and colleges, so that every Catholic child can be fully educated without entering an American public school, then the Catholic Church becomes educationally a rival to the State. Why in the fundamental process of making Americans, cannot the Catholic Church accept the historic, the established, the fundamental institution for that purpose? In withdrawing it proclaims its distrust of the American public school and of the American public, except the Catholic portion of it. It would seem to believe in educating only the Catholic public.

"This is not true of the Catholics only. But let the millions of Methodists do this; let the Baptists, let the Jews, let Capital, let Labor—let every tribe and trade, every caste and creed thus set about the building up by the powerful means of education its own closed mind, and our House of Democracy founded upon the rock of mutual understanding and support, comes crash—to its fall!"

Thus it will be seen that the purpose of the law is altogether patriotic, but to accomplish that purpose it will be neces-

sary that every citizen make it his business to see that the Public School in his community is properly managed.

As a writer in the Scottish Rite Clip Service well says:

Every citizen should ask himself:

1. What do I know about the public schools in my town?

2. What kind of education is being given the children? Are the pupils fitted to become honest, law-abiding, self-supporting, patriotic citizens, loving the flag and believing in constitutional government?

3. Are the children taught to think, to reason, to aspire, to idealize, to conquer environment; or are they treated simply as elastic containers for alleged facts?

4. Have we the right kind of principals and teachers? Are they persons of character, personality, optimism, enthusiasm? Are they up-to-date educationally or are they still using the pedagogical methods of ten years ago? Do the children like them? Are they the kind of people I would take into my home? Would I be willing for the men teachers to join my lodge?

5. What do I know about the text books used?

6. What do I know about the school trustees? Are they the kind of persons I would trust in a business transaction? Are they real executives, or merely pestiferous busybodies, or cheap politicians, or representatives of special sectarian interests? Are they big enough to keep their personal prejudices out of school affairs?

7. What do I know about the school buildings? Are they fire-proof, sanitary, well-equipped, and adequate to properly care for the school population, or is my town afflicted with that modern abomination, the half-day session? Are the schools used for civic purposes or do they lie idle after school hours?

8. Do I kick about the cost of education? Have I any reasonable under-

standing of what I am talking about when I sneer at "educational frills and fads"?

9. Do I take any interest in the physical health and moral training of the children?

10. What do I know about the proposed Educational bill to be presented to the next Congress providing for a federal department of education and federal appropriations for education?

Masonic Temples

Freemasonry is dotting the country with magnificent temples representing the highest achievements of the builders' art, the last word in architectural beauty and utility. It is interesting to remember that the first Masonic building was erected in Richmond, Va., and has been the scene of many significant Masonic events. A reception was given to General Lafayette in the lodge room when he visited this country in 1824, and here were held the obsequies of John Marshall, Chief Justice of the United States and one time Grand Master of Virginia.

WASHINGTON, D. C.—Providence, R. I., is planning the erection of a splendid Masonic temple, to cost \$1,500,000. The present plan provides for a marble structure on Capitol Hill, opposite the celebrated marble State house, and will include an auditorium to seat 2,500 persons, a banquet room to accommodate 2,000, and several lodge rooms.

The Knights Templar Boys' Memorial hall at the Masonic Home, New Albany, Indiana, was dedicated recently. The building was established by the Knights Templar of Indiana at a cost of \$65,000. Hon. L. P. Newby, Grand Master of the Grand Encampment of the Knights Templar of the United States, made the dedicatory address.

Florida Masons are erecting a dormitory building on the campus of the University of Florida at a cost of \$125,000 to provide accommodations for Masons

and sons and daughters of Masons who are attending the University.

Assisted by Governor E. Lee Trinkle, James H. Price, Grand Master of Masons of Virginia, and many other distinguished visitors, the Masons of Galax, Va., dedicated their splendid new Temple last week.

The Masonic lodges of Long Beach, California, are engaging in a project to build a beautiful Masonic Temple on the shores of the Pacific to cost \$1,000,000.

The Grand Lodge of South Australia is planning to build a magnificent Masonic Temple which will contain in addition to several lodge rooms, restaurant and banquet rooms, reading and billiard rooms, library and museums.

Masonic Temples in Iowa

Hiram Abiff Lodge No. 183, A. F. & A. M., of Lineville, Iowa, are now located in their new hall, which was presented to the Lodge by Mrs. Margaret A. Belvel, mother of Brother Marlowe A. Belvel. Extensive remodeling of the interior of the building has been completed, and the Masons of Lineville are now located in a hall of which they are justly proud, and duly appreciative of the generosity of the donor.

We are informed that the Masonic Temple Association of Monticello has purchased the High School building from the School District, and when it is vacated, about July 1, 1924, they will remodel it into a modern temple. The building is commodious and well adapted for the purpose, and when remodeled as their plans call for, they will have a property worth at least \$50,000, but which they were able to purchase for a small part of its value to the Temple Association. The Association is incorporated for \$25,000.

The week of November 19th has been selected for the opening and formal dedication of the million dollar Masonic

Temple in Davenport. Committees to attend to every feature of the occasion have been appointed, and present plans indicate that the program will surpass anything of like character heretofore held in Iowa. The Grand Lodge of Iowa will have charge of the dedicatory ceremony, and every organization in any way connected with Masonry will have its share in the festivities.

Za Ga Zig Temple, A. A. O. N. M. S., of Des Moines, have decided to erect their new million dollar home at the present location. Additional ground will be purchased, and the Temple will extend a full block on Pleasant Street and have frontage on both Ninth and Tenth Streets.

"The Builder" Comes to St. Louis

The announcement elsewhere in this issue of the coming of "The Builder" to St. Louis and the removal to this city of the offices of the National Masonic Research Society is, we believe, most important. The removal to St. Louis is occasioned by the desire to extend the work of the Society and to broaden the field of "The Builder", the official publication of that organization.

With "The Builder" and the Research Society will come to St. Louis, as editor-in-chief, Brother H. L. Haywood, who is known to the Craft the country over, and whose abilities as a writer, as a speaker and in research are unquestioned.

As indicated in the announcement referred to, the offices of "The Builder" and of the Research Society will be the same as those occupied by The Missouri Freemason, in the Railway Exchange, which will be extended to take care of the increased force required, the files, records, library, etc., which will come to St. Louis from Cedar Rapids.

As in the past, the Research Society will be operated as a non-profit organization, engaged in developing the study of Freemasonry and its origins, as well as

in distributing to the Craft information gained by earnest members of this great body of sincere workers. "The Builder" will continue to be issued upon the same high level which has prevailed in the past, and whenever and wherever possible it will be improved to the utmost degree.

Altogether, in making possible this announcement, we feel that we have also made St. Louis the center of volunteer Masonic study, research and educational work, which will bring about in the Central West especially and the country at large, that revivifying interest in Freemasonry which will make of the Order all and even more than it ever has been.

There will be no change in the organization of the National Masonic Research Society other than those legal changes made necessary by the removal from one state to another—Iowa to Missouri. Neither will there be any change in the Board of Stewards of the National Masonic Research Society other than may be necessitated by the condition just referred to.

—From "The Missouri Freemason."

Grand Master Gabriel has asked that the Lodges throughout the state observe Father and Son Week, November 11th—18th, by each of them sponsoring a Father and Son meeting, either in the lodge room or a convenient hall or church. Mr. C. E. Ford, State Y. M. C. A. Boys' Secretary, Des Moines, Iowa, will be very glad to send to anyone writing him for information, suggestive programs and material for the working up of a splendid evening's entertainment. It might be well not to limit the meetings to Master Masons and boys, but to invite in any good citizen to take part in this wonderful movement, which has for its object a better understanding between Father and Son and the making of better citizens.

Templar Park, Spirit Lake

This year's Conclave of the Grand Commandery of Iowa was well attended and much interest shown by the Knights Templars of Iowa. The apartment building was again in charge of Sir Knight Fred W. Schneider who has so ably looked after the guests the past few years. He was assisted this year by John Miller of Cedar Rapids, who by his, courteous treatment of the guests, made many friends among the Templars.

Quite a number of distinguished Templars from other jurisdictions were in attendance as follows:

Leonidas P. Newby, Most Eminent Grand Master of the Grand Encampment of K. T. of U. S., Knightstown, Indiana.

Andrew D. Agnew, R. E. Grand Warden of the Grand Encampment, K. T. of U. S., Milwaukee, Wisconsin.

George W. Critten, R. E. Grand Commander of Minnesota, Minneapolis.

Eugene C. Bonniwell, Past Gr. Commander of Minnesota, Minneapolis.

Allan B. Stewart, Past Gr. Commander of Minnesota, Owatonna.

Ernest C. Eddy, Past Gr. Commander of North Dakota, Fargo.

Walter L. Stockwell, Gr. Recorder of North Dakota, Fargo.

One evening during the conclave the Order of the Temple was exemplified and met with universal approval. Suitable music added much to the work of the evening.

The drills during the week were well attended and much interest was taken in the same. The community singing in the Rotunda was one of the pleasures of the Conclave.

In addition to paying the annual interest on outstanding bonds of over \$3,000.00, the sum of \$5,000.00 borrowed from the Grand Chapter R. A. M. of Iowa, with interest, was paid and \$5,000.00 of the bonds were retired by the payment of same.

Sir Knight George Gregory of Marshalltown was elected a Trustee. The other Trustees are Geo. E. Ward of Sioux City and Fred W. Schneider of West Union.

Past Grand Commander F. O. Ellison, on behalf of the Grand Commandery, presented the retiring Grand Commander, Brother C. C. Clark, with a fine past Grand Commander's Jewel.

The following resolution regarding the Educational loan fund was adopted:

"RESOLVED, That a Special Assessment is hereby made of One Dollar upon each member of each Commandery on January 1, 1924, and annually on the first of each January thereafter so long as the Grand Encampment shall require the same to be done."

The dining room was again in charge of H. J. Christopherson and the building and grounds in charge of Harry Soper. A fine new garage with capacity for fifteen autos was erected during the year. New rugs, settees, kitchen equipment, etc., to the amount of nearly \$3,000.00 was added. The sum of \$10,000.00 was appropriated for filling in the low ground west of the building.

The newly elected Grand Officers were installed by Sir Knight Newby as follows:

Ace Webster, Waucoma, R. E. Gr. Commander.

George Sinclair, Sioux City, Very E. Deputy Gr. Commander.

August Ernest Othmer, Muscatine, E. Gr. Generalissimo.

Frederic B. Parker, Rock Rapids, E. Gr. Captain-General.

Clinton Kastner, Boone, E. Gr. Sr. Warden.

E. W. F. Holler, Brooklyn, E. Gr. Jr. Warden.

Rev. Cuthbert F. Hinton, Mason City, E. Gr. Prelate.

William S. Walker, Iowa Falls, E. Gr. Treasurer.

David M. Brownlee, Sioux City, E. Gr. Recorder.

Corner Stones and Dedications

Grand Master Milo J. Gabriel has called a number of emergent communications of the Grand Lodge of Iowa for the purpose of laying corner stones of public buildings and dedicating Masonic Halls.

On August 14th he laid the corner stone of the new \$75,000.00 school building at Moville. The weather was fair and there was a large attendance. On August 15th he laid the corner stone of the new High School building at Ida Grove, in a drenching downpour of rain. In spite of this handicap, many stood in the rain to witness the ceremony. After the ceremony, adjournment was taken to the Court House for the address of the day. On August 16th he went to Sac City to attend the Sac County picnic and a reception to H. C. Hesser, S. G. W. The picnic was postponed on account of rain, but the reception in the evening was held as planned. On August 17th the Grand Master laid the corner stone of the new Masonic Temple at Le Mars.

On the four day's trip the Grand Master was accompanied by H. C. Hesser, S. G. W.; N. R. Parvin, Grand Secretary; Rev. Daniel Hogan, Grand Chaplain; and James Bach, Grand Marshal; Wm. Hutchinson, P. G. M.; Ace Webster, P. G. Treas.; Milo Gibbs, P. G. Treas.; and other prominent Masons were also present on one or more of these occasions.

Deputy Grand Master Harry Belt laid the corner stone of the new Junior High School building at Valley Junction on July 30th, of the Consolidated School building in Milford Twp., near Nevada, on August 20th, and of the new school building at Milo, on October 3rd.

Masonic Picnics

During the months of July and August it has become the custom for lodges to cease work and meet on date of regular communication only, at which time only necessary business is attended to. The

laying aside of degree work, however, does not mean the discontinuance of all social functions. The practice of holding Masonic picnics during the summer months is becoming very common, and we rejoice to see this evidence of sociability among the brethren and their families.

Since our last issue we have received word of Masonic picnics being held in a number of different localities. Fully five hundred people attended the annual picnic held at Renwick late in June. Rev. J. J. Share of Ft. Dodge made an interesting address, preceding the program of the usual sports and contests.

About a hundred Masons and Eastern Stars enjoyed a picnic at Nashua late in July. Rev. G. A. Hess of Charles City gave an interesting talk on Masonry.

The Masons of Story County, with their families and friends, to the number of almost a thousand, held an all day County Masonic picnic at Dayton's Park August 17th. There were addresses, music and sports during the afternoon, following the big basket dinner. The entire park was turned over to the exclusive use of the Masons and their party.

The second annual picnic of the Masons of Clinton was held August 1st, and in spite of some rain and generally threatening weather, a large crowd enjoyed the program of contests and games. Grand Master Gabriel was the principal speaker of the occasion.

Delegations from West Branch, Lone Tree, North Liberty, Oxford and other Johnson County towns enjoyed one of the most successful picnics of the season in the Iowa City park, on July 18th. The Masons and Eastern Stars of Iowa City were in charge of the affair.

August 8th was the date decided upon for the annual picnic of Muscatine County Masons and their families, held at Weed Park, Muscatine. More than \$200.00 worth of prizes were awarded to winners of the various races and con-

tests. A fast baseball game, and horse-shoe and tug-of-war contests made up a snappy program.

Hamilton County Masons and their families enjoyed their annual picnic at Briggs Woods, near Webster City, on August 5th. Frank S. Moses, P. G. M., and I. J. Sayrs made interesting addresses following the picnic dinner, and orchestra selections were greatly enjoyed.

August 28th was the date of the annual Cass County Masonic picnic, which was held at Griswold. A picnic dinner in the park, an address by George A. Lee, a prominent Omaha attorney, baseball game between the Masons and De Molay boys (seven innings and won by the Masons), and a number of novel sports and contests, were enjoyed by a large gathering.

The annual Linn County Masonic and Eastern Star picnic was held at Bever Park, Cedar Rapids, August 8th. More than 350 sat down to dinner at noon. A program of talks, music and sports followed. Dr. C. H. Coggsell, President of the Association, Theodore Hawkins of Walker, and J. L. Swift, of North English, were the speakers, the latter making the principal address, using the topic "Fraternal Fellowship". An unusually strenuous tug-of-war was one of the principal features of the sport program. The team which wins this tug-of-war three times in succession will lay permanent claim to a fine prize of a Holy Bible.

Allamakee County Masons and their families enjoyed a picnic at Waterville early in August, which terminated at an early hour, however, owing to threatened rain. An interesting program of music and readings, and a forceful address by Rev. Daniel Hogan of New Hampton, Grand Chaplain, were features of the occasion.

The annual picnic of Dubuque Scottish Rite Masons was held early in September, at Leiser Park. A program of sports for young and old, a fine musical

program, and a big picnic dinner at 6:30, followed by dancing continuing until midnight, all helped to make the picnic what one who was there called it, "a grand success".

Lee County Masons and their families joined in the mammoth picnic and dance held at Bluff Park, Ft. Madison, on August 31st. Games and contests of all kinds, dancing, and partaking of the delicacies which filled the well loaded baskets brought by each family, all contributed to the success of the occasion, but the feature of the afternoon was a baseball game between a picked team from Fort Madison and Donnellson Masons, pitted against members of the order from Keokuk and Montrose.

The fifth annual picnic under the auspices of the Pottawattamie County Masonic Picnic Association was held at Oakland on Labor Day. There was an attendance of about 5000. Hon. Ben J. Gibson, Attorney-General of Iowa, was the speaker of the day, his address dealing with the part Masonry has played and is still playing in the problems of yesterday and today. Music, both vocal and instrumental, entertained those who could not enter the various races or contests.

Wilton Lodge No. 167 held their annual picnic at Henderson's Park, near Moscow, early in September. A delightful day was spent in games, bathing, boating, and trap shooting, but of course, the best feature was the picnic dinner.

Louisa County Masons, members of the Eastern Star, and the boys of the De Molay Chapter, enjoyed a picnic at Columbus Chautauqua Park Labor Day. Attorney F. W. Molsberry, Judge Oscar Hale of Wapello, and Rev. J. B. Rendall of Muscatine, Past Grand Chaplain of the Grand Lodge of Iowa, delivered addresses during the afternoon. Rev. Richard Roberts of Mediapolis was the closing speaker of the day. Orchestra selections before and after the noon hour,

and the program of athletic events, all added to the pleasure of the occasion.

The Masonic picnic by the Lodges of Northwestern Iowa to be held on the shores of Spirit Lake, June 27th, had to be given up on account of heavy rain just before the noon hour. The officers of the association were however determined to have a picnic and planned for one on August 30th at Stony Point, Spirit Lake. About 1500 attended this postponed meeting. Rev. E. G. Williams of Colfax, was the speaker of the day and his fine address was listened to very attentively. There was fine music by a band made up of members belonging to the association. The DeMolay boys from various towns were invited and turned out in goodly numbers and added much interest to the sports of the afternoon. In the evening a banquet was tendered the boys in the dining room at Templar Park and several talks were given to them along the line of "boy's work". After the banquet they went down to the pavilion and enjoyed a dance till near the midnight hour. All declared the picnic, sports, banquet and dance a grand success and look forward to even a better time next summer.

Tuberculosis Sanatoria Commission of the Grand Lodges of Texas, Arizona, and New Mexico

We are in receipt of the following bulletin which we believe will be of interest to our Iowa Brethren.

To our Masonic Brethren:—

Many letters come to members of the Tuberculosis Sanatoria Commission of the M. W. Grand Lodges of Texas, Arizona and New Mexico, inquiring as to the present status of the movement for the establishment of Masonic Tuberculosis Sanatoria and we desire to broadcast this statement for the information of interested brethren.

The report and recommendations of the Commission were submitted to the

December Session of the Texas Grand Lodge and to the February Sessions of the Grand Lodges of Arizona and New Mexico. The report included an estimate prepared by the National Tuberculosis Association that there were approximately 50,000 living cases of tuberculosis among our nearly 3,000,000 American Masons, at all times, and approximately 5,000 deaths among Masons, from tuberculosis, every year. This estimate was based upon Census Bureau reports of deaths of males over twenty years of age.

The report showed that tuberculosis is classed by the medical fraternity as a preventable and curable disease, and that the death rate in the United States had been greatly reduced in the last twenty years by the systematic and highly organized campaign of education and hospitalization under the leadership of the National Tuberculosis Association.

The Commission recommended the establishment and operation of ten Masonic Tuberculosis Sanatoria with a total of 5,000 beds, to be located in Western Texas, New Mexico, Arizona, Colorado, Southern California, North Carolina, New York State, The Middle West, North or South Dakota, and the Pacific Northwest. This system of hospitals would enable a sick brother to secure treatment near his home or in a climate or altitude suitable to his condition.

The Commission asked authority to incorporate the National Masonic Tuberculosis Sanatoria Association with permission to campaign among Masons for the money necessary to build these hospitals. The Commission called attention to the fact that several of the leading Protestant Churches of America had raised millions of dollars for educational and hospital purposes and expressed the belief that it should be an easy matter for the Masons of America to raise sufficient money to provide for the care

of their sick brethren. It was suggested that after the funds were secured by voluntary subscription for hospital construction, that the various Grand Lodges should then assess their membership an amount, per capita, sufficient to maintain the institutions.

The report and recommendations were favorably received by the rank and file of the Masons of Texas, Arizona and New Mexico, who are perhaps, more familiar with the need for such institutions than the brethren of other states, because of the large number of consumptive Masons who come to, or are sent to these states by their lodges, because of the favorable climatic conditions, many of whom become a charge upon the fraternal charity of the lodges of the Southwest.

Owing to the fact that the Texas Grand Lodge was committed to a program of enlargement of the Masonic School and Home at Fort Worth, which necessitated an appeal for funds to the brethren of Texas, it was deemed unwise to call upon them at the same time for funds for another purpose, no matter how urgent and important. The Texas Committee was therefore continued for a year, with instructions to report again in December, 1923. The Grand Lodges of Arizona and New Mexico took similar action at their meeting in February.

Grand Master Mike H. Thomas of Texas is conducting a vigorous campaign for the funds necessary to complete the Orphanage buildings and the money will be secured this year. We confidently hope to secure favorable action upon our recommendations at the next session of the Grand Lodge. Until then, we must await the time with patience, for the creation of an agency, The National Masonic Tuberculosis Sanatoria Association, through which the Masons of America may unite to care for their consumptive brethren, to restore many of them to lives of usefulness and return

them to their families so that they may fulfill their duties as husbands and fathers.

We invite discussion of this project in all Masonic Bodies, everywhere. We will appreciate the advice and counsel of our brethren in this most important undertaking.

Fraternally,

Tuberculosis Sanatoria Commission of the M. W. Grand Lodges, A. F. & A. M. of Texas, Arizona and New Mexico.

R. J. Newton, Chairman.

Dr. R. C. Hoffman, Secretary.

M. Goldwater, Treasurer.

Texas Committee: R. J. Newton, San Antonio, Chairman.—Dr. F. Miller, El Paso; Benj. F. Berkeley, Alpine.

Arizona Committee: M. Goldwater, Prescott, Chairman.—Dr. N. C. Bledsoe, Bisbee; Fred O. Goodell, Tuscon.

New Mexico Committee: Dr. R. C. Hoffman, Deming, Chairman.—J. W. Turner, Silver City; Lucius Dills, Santa Fe.

Live in the house of kindness and men shall come and give gifts of themselves.

—Precepts of Ptah-Hotep.

Are You A Mason

"Money enough to buy the degrees,

And friends to help you go through,

And ability to quote the ritual,

Will not make a Mason of you.

"No: Masonry, like religion,

Is born in the heart of man;

Unless you have it in your heart,

There's no lodge on earth that can."

—A. J. DISBRO.

Virginia Masonic Journal, April, 1923.

Beware of Imposters

Within the past two months four imposters have applied to the brethren of Burlington, Iowa, for financial assistance on the strength of claimed Masonic membership. The last one is now under arrest on the charge of obtaining money under false pretenses. He gave the name of Eugene Searcy, of Corinthian Lodge No. 205, Paw Paw, Ill. Some of the brethren held him in conversation while another called up the Master of Corinthian Lodge and learned that Eugene Searcy had been dead for at least fifteen years. The Chief of Police was then called, and the imposter was given the money he applied for in his presence. He was then arrested and searched, after which he was locked up to await trial.

When searched it was found that he had several Masonic documents, among them a demit from Corinthian Lodge of Paw Paw, Ill., issued to Eugene Searcy, the date of which had been changed from 1902 to 1923; another demit issued by Riverside Lodge No. 389, of Colfax, Iowa, to W. C. Duncan; three blank receipts for dues from Resurgam Lodge No. 169, of Sabula, Iowa. Letters to the Secretaries of Riverside and Resurgam Lodges revealed the fact that the demit to W. C. Duncan had been issued many years ago, but no explanation could be given as to how it had fallen into the hands of this imposter.

The Secretary of Resurgam Lodge states that on the evening that this man visited the Lodge he was kept at home by the illness of his wife, and another brother took his records to the lodge hall for him. This brother left the records on the Secretary's desk, and when the Lodge opened another brother acted as Secretary for the evening. The stranger passed a good examination, but had no receipt, claiming that he had left it at home. He claimed to be a member of Corinthian Lodge No. 205, of Paw Paw, Ill. No one noticed when he abstracted the blank receipts from the

Secretary's book and they were not missed until a few days later.

This proves that Lodges cannot be too particular in the admission of visitors. In all cases where a stranger attempts to visit, he should be required to sign the visitor's statement given on page 193 of the Grand Lodge Code, and a notice of the visit sent to the home Lodge of the visitor.

If financial assistance is requested and given, the stranger should be required to sign a statement that he has asked for and received such assistance on the strength of his Masonic membership. Such a statement will not injure the worthy Mason, but it lays the imposter liable to the charge of obtaining money under false pretenses.

Before rendering assistance to a strange brother, it is also well to get into communication with his home Lodge, either by telephone or telegraph. If he is worthy the brethren of his home Lodge will be only too glad to so state, and if he is an imposter, this will detect him before he succeeds in working his scheme.

Reception to S. G. W. Hesser

Occidental Lodge No. 178, A. F. & A. M., of Sac City, Iowa, wishing to show their appreciation of the honor that has come to them through the election of one of their members, Brother H. C. Hesser, to the office of Senior Grand Warden of the Grand Lodge of Iowa, were hosts to about 125 brethren, at a reception in his honor on August 15th. Among the guests were Milo J. Gabriel, Grand Master; N. R. Parvin, Grand Secretary; Daniel Hogan, Grand Chaplain; A. B. Hill, Junior Grand Deacon; and B. H. Saxton, Past Senior Grand Warden, each of whom made a short talk appropriate to the occasion. Delegations were present from several neighboring lodges, and letters and telegrams were read from Grand Lodge officers and other prominent Masons of the State who regretted their inability to be present.

The Sac County Masonic Association, of which Brother Hesser has been an officer for some time, and in whose interest he has been a tireless worker, presented him with a handsome Masonic encyclopedia.

A pleasing musical program was enjoyed during the evening.

Father and Son Observance Week Nov. 11-18

John Hammill, acting Governor of Iowa during the absence of Governor Kendall, and who is a prominent member of the Fraternity, has sent a special message to the State Y. M. C. A. Officers which should have the widest circulation possible. It meets with our hearty approval and reads as follows:

"I am in receipt of your communication as to recognition of Father and Son week, and in reply thereto will say that because of its important bearing on civic welfare work in our great state, churches, civic societies, lodges, luncheon clubs, and boys' groups in Iowa, should co-operate in making November 11-18, Father and Son week, a success. The world never stood in greater need of manhood than it does today, and this movement serves to remind our citizenship of its responsibility to its boys—the men of tomorrow. It is a duty of every citizen to see that our boys come to manhood fully prepared morally and educationally for citizenship. To do this it is necessary that they attend school, that they be taught to live clean and think straight, and that the organizations which minister to their development are well supported. Fathers should seek to win the confidence of their sons. Men who have no sons should befriend the boys who have no fathers. What will it profit Iowa, if it gain the whole world, but lose its own boys? The organization has my hearty approval, and I am willing to co-operate in every way in making the week a success."

Items of Masonic Interest

Furnished by Scottish Rite Clip Service

H. L. Burgess, of San Diego, California, offers the following laudable suggestion: That upon the corner-stone of every public school building in the United States the following be cut thereon:

"This American public school is the nursery of American freedom; devoted to American ideals and represents the force that guarantees safety and religious liberty in the United States of America, which is the basic safeguard of the freedom of the people, the heritage of the Great Architect of the Universe."

The suggestion is a good one and would consistently keep before the eyes of the pupils in attendance the real purposes of the American public school system.

TO STUDY CONSTITUTION

A law passed this year by the legislature of California will require instruction in all public and private schools in courses on the Constitution of the United States and American institutions and ideals. Such instruction shall commence not later than the opening of the eighth grade and continue in the high school, college and university courses and the educational departments of State, municipal and private institutions. Requires teachers before certification to pass a satisfactory examination on the provisions and principles of the Constitution of the United States.

Cincinnati will soon have a new Masonic Temple. All Masonic lodges of the county are co-operating to raise \$1,500,000 for this purpose. The site includes virtually an entire square and plans for an elaborate and well-equipped fraternity building are being considered.

During the state convention of the American Legion of California held re-

cently at Eureka, the Argonne Masonic Lodge of San Francisco, composed of ex-service men, conferred the third degree in the Eureka Lodge room upon an ex-service man as candidate. The spacious lodge room was crowded with members of the American Legion who were also members of the Fraternity.

Piscataquis Lodge of Masons of Milo, Maine, celebrates its centenary this year. The establishment of the lodge was coincident with the incorporation of the town and the double event will be remembered in a three-day celebration this month.

The honor of being the oldest living Mason in the British Isles goes to Frank James, of Walsall, who was raised a Master Mason in 1848, when he was 27 years old. On his 100th birthday in 1921 the honorary degree of Past Grand Deacon of England was conferred upon him.

While in Ketchikan, Alaska, President Harding laid the corner stone of the new Masonic Temple at that place.

The Grand Master of Masons of Minnesota, Joseph M. McConnell, was the presiding official at a unique occasion when last week he laid the corner stones of the new city hall, community recreational building, and Masonic Temple at Virginia, Minn. Masonic bodies from Duluth, Two Harbors, Cloquett, and Superior attended the ceremonies in full form.

During the first two years of operation the Illinois Masonic Hospital in Chicago took care of 1,790 cases. The Hospital Association this winter will put on a mammoth show at Medinah Temple to raise funds for needed additions to the building. It is expected that at least a quarter million dollars will be raised.

After being used by Masonic lodges in 40 states, a Bible sent out by Equity

Lodge, A. F. & A. M., Chicago, in 1909, to be used in two lodges in every state before being sent to the George Washington Masonic memorial temple at Alexandria, Va., has arrived in Baltimore and will be used by Fort Cumberland Lodge, No. 221, at a special meeting July 20, says the Washington Post.

The Bible came here from Georgia, and is expected to complete its journey in 1925. Washington Lodge, No. 3, of Baltimore and Fort Cumberland Lodge, No. 221, were selected for its use in Maryland because of their historical connection with Washington. The Baltimore lodge was named after George Washington and Fort Cumberland Lodge holds its meetings on the site of the old Fort Cumberland.

George H. Doran Company, the well known publishing house of New York City, announces that it is preparing to issue a series of Masonic text books by recognized authorities; the titles and authors are as follows: Symbolic Masonry, An Interpretation of the Three Degrees, by H. L. Haywood; The Great Teachings of Masonry, by H. L. Haywood; Symbolism of the Three Degrees, by Oliver Day Street; The Philosophy of Freemasonry, by Roscoe Pound; The Men's House and Other Masonic Papers, by Joseph Fort Newton; The Beginnings of Freemasonry in America, by Melvin M. Johnson; and Masonic Activities in the World War, by Charles F. Irwin.

The Masons of Carlisle, Scotland, have formed themselves into a Masonic Service Association. One of the purposes of the association is to provide a series of Sunday evening undenominational sacred services.

Several Masonic magazines have had a long history. The London Freemason has been published for fifty-five years with three owners, "father, son and stranger". Another English periodical

known as the Freemason's Chronicle has a consistent record of fifty years, owned by father and son. The Toronto Freemason has been published for forty-two years, with no change in ownership or editorial management.

At the annual convention of the National League of Masonic Clubs held at Boston, action was taken to create a fund to provide scholarships in the George Washington University. William C. Noll, the newly elected president of the league, will appoint a committee of five to make plans for financing.

More than one thousand members of thirty-one chapters of the Order of DeMolay in the southwest attended the annual conclave of the organization at Los Angeles last June. Dr. R. B. von Klein Smid, president of the University of Southern California, made the principal address at the opening session.

Frank S. Land, Grand Scribe and founder of the Order, was present as guest of honor. A feature of the first day's program was an old fashioned torch light parade through the principal streets.

Judge Alexander G. Cochran, Grand Master Councilor, Order of DeMolay, is now in Europe in the interest of the Order. Chapters have been established at Rome and Milan, Italy, and at Paris, France. English Masons are favorably impressed with the possibilities of this organization for boys and chapters are being formed in the British Isles.

Archimede Masonic Lodge No. 935 of New York City voted a donation of 5000 francs for the relief of the Sicilians who suffered during the recent eruption of Mt. Etna.

Minnesota Masons will erect three new buildings to cost approximately \$300,000 at the Masonic Home at Savage, Minn. This is part of a building program to exceed \$1,000,000 under the

campaign carried forward by the Masons of that state.

The Masons of Springfield, Mass., have broken ground for their magnificent new Masonic Temple to be erected on State Street. The building will contain an up-to-date theatre with a seating capacity of fifteen hundred, a banquet hall with accommodations for thirteen hundred, and five large lodge rooms. The cost will exceed a million dollars.

Canadian lodges are holding "Father and Son Nights", on which occasions special entertainment is provided for the sons of the members. These gatherings are becoming very popular.

The Masonic Grand Lodge of Oregon made an appropriation to the University of Oregon and the Oregon Agricultural College. Craftsmen club houses are to be erected for the use of Master Masons on the faculty and in the student body and for the sons and daughters of Master Masons.

The Masonic Million Memorial Fund being raised by English Masons for the erection of a splendid memorial temple in honor of the Masonic dead in the Great War now amounts to £277,000.

At the seventh festival of the Public Schools Masonic Clubs of England held at Marlborough College, nineteen of these conservative educational institutions were represented.

The Marquess of Zetland has resigned from his position as Provincial Grand Master for North and East Yorkshire, after forty-nine years occupancy of that high office. He has been a Freemason for fifty-five years. None but a Zetland has ever presided over the Yorkshire Masonic Province.

The Lodge of Emulation, No. 21, of London, recently celebrated its two hundredth anniversary. The Lodge has been in existence for a much longer time but

a fire in 1742 destroyed records of the earlier history.

The sponsors for the Order for DeMolay for boys are known as "Dad". These supervisors have organized in Michigan under the name Dads of DeMolay in Michigan. The DeMolay Order in that state has established an official organ known as The Detroit DeMolay, edited by Archie Fraser. The DeMolay bodies of Michigan are opening a summer camp for the benefit of the members. At the great Shrine convention held at Washington last month, official endorsement was given to the Order of DeMolay.

There are 57 Masonic lodges in Holland. The headquarters of the Craft is located at the Hague, occupying its own building, a gift of Prince Frederick of Orange when he was Grand Master.

The Grand Lodge of North Dakota has placed a marker and a tablet on the spot in the City of Pembina where the first Masonic lodge held meetings in the state. Nearby Canadian lodges were invited to participate. One of the features of the program was the singing of the Star Spangled Banner and of God Save the King.

At a meeting of rather unusual interest, held by Topaz Lodge No. 438, A. F. & A. M., of Kellerton, Iowa, recently, Brothers S. W. Holland, Richard Holland and Roy Holland filled the stations of Master, Senior and Junior Warden respectively, when their father, R. A. Holland, was raised to the Sublime Degree of a Master Mason.

As the Secretary of that Lodge said, in writing us about the occurrence, it is not at all unusual for a father to raise his son, but for three sons to fill the important stations when their father is raised is something which has not been brought to our notice before this.

Presidents Who Were Masons

We have received many inquiries regarding the Presidents of the United States who were Masons. Many misstatements and misleading assertions have been made on this subject, and in the January, 1917, issue of the Quarterly Bulletin we published a list of such Presidents, with such information as we had at that time. Interest in the subject continues to such an extent that we have decided to republish the list with such additional information as we have been able to obtain.

Presidents who are positively known to have been Masons are as follows:

George Washington (1732—1799), Virginia. Was initiated in Fredericksburg Lodge No. 4 at Fredericksburg, Va., November 4, 1752, passed March 3, 1753, raised August 4, 1753. See also Callahan's "Washington the Man and Mason".

Andrew Jackson (1767—1829), North Carolina. Name of lodge and dates of receiving degrees not known. Grand Master of Grand Lodge of Tennessee 1822 and 1823. See Proceedings Tennessee 1822—1823. When Greenville Lodge of Tennessee was opened on dispensation in 1800 the Senior Warden was absent, and Andrew Jackson acted in his place. This indicates that he was a charter member of this lodge, coming on demit from some other lodge.

James K. Polk (1795—1849), North Carolina. Columbia Lodge No. 31 at Columbia, Tennessee. Initiated June 5, 1820; passed August 7, 1820; raised September 4, 1820. He served as Junior Warden of his lodge in 1821.

James Buchanan (1791—1868), Pennsylvania. Lodge No. 43, at Lancaster, Penn. Initiated December 11, 1816; passed and raised January 24, 1817. He was elected Junior Warden on December 13, 1820, and became Worshipful Master, December 23, 1822. At the expiration of his term of office he became the first Deputy Grand Master of his

district. He was also a Royal Arch Mason, having been exalted in Chapter No. 43, May 20, 1826.

Andrew Johnson (1808—1875), North Carolina. Initiated, passed and raised in Greenville Lodge No. 119, at Greenville, Tenn. Dates unknown but supposed to be between 1848 and 1852.

James A. Garfield (1831—1881), Ohio. Magnolia Lodge No. 20, at Columbus, Ohio. Initiated November 22, 1861; passed December 3, 1861; and raised November 22, 1864. He also received the Capitular and Templar Degrees and those of Lodge of Perfection in Scottish Rite.

Wm. McKinley (1844—1901), Ohio. Hiram Lodge No. 21, at Winchester, Va. Initiated May 1, 1865; passed May 2, 1865; raised May 3, 1865. Exalted in Canton Chapter No. 84, Canton, Ohio, December 28, 1882. K. T. Degrees in Canton Commandery No. 38, Canton, Ohio, December 23, 1884.

Theodore Roosevelt (1858—1918), New York. Matinecock Lodge No. 806, at Oyster Bay, Long Island, N. Y. Initiated January 2, 1901; passed March 27, 1901; raised April 24, 1901. The records of his lodge disprove the statement that he received all three degrees in one day.

William Howard Taft (1857—) did receive all three degrees in one day in Kilwinning Lodge No. 385 at Cincinnati, Ohio, on February 18, 1909, Grand Master Chas. S. Hoskinson of Ohio being present and exercising his prerogative of making a Mason at sight. This does not mean that Brother Taft was made a Mason by merely saying just so many words; it does mean that the ceremony was shortened so that he could take all his degrees on one occasion.

Warren G. Harding (1865—1923) was raised in Marion Lodge No. 7 at Marion, Ohio, on August 7, 1920. He was created a Knight Templar in Marion Commandery No. 36, on March 1, 1921, and was given the 32nd Degree of the An-

cient and Accepted Scottish Rite in Scioto Consistory, January 5, 1921.

The statement has been often made that John Adams (1735—1826) of Massachusetts, was a Mason. However, we have evidence to the contrary and claim that he was not a Mason. See letter from John Quincy Adams, dated August 27, 1831, and appearing in the Anti-Masonic Re-Publications, Vol. 11, 1834—1879. Of course, many good Masons will state that an anti-Masonic publication is not proof or even good evidence, and we are willing to take exactly the same stand and do not propose to contradict any such statement. However, we have found good proof in substantiation of our statement concerning the gentleman in question. We refer to Gould's History (1889), Vol. 4, page 356, and as even more positive and conclusive evidence, to a letter written by John Adams to the Grand Lodge of Massachusetts, dated June 22, 1798, and appearing in the re-print of the Proceedings of the Grand Lodge of Massachusetts, 1792—1815, page 134, in which Adams himself states he was not affiliated with the Fraternity.

The statement has also been made that James Madison was a Mason. However, no proof of this statement nor any tangible evidence tending to prove this assertion has been submitted to our knowledge, and therefore, we do not add his name to our list of Presidents who were Masons. There is at least one statement to the contrary which we will here cite, not giving same, however, as proof that Madison was not a Mason. We are still open to conviction on this subject. The statement referred to will be found in a letter dated January 24, 1832, and appearing in the Anti-Masonic Publications, "General Washington Opposed to Secret Societies", by Joseph Ritner, Governor of Pennsylvania, page 22. This purports to be a letter written by James Madison to a "friend", but the name of the "friend" is not given,

and the authenticity of the letter has not been established. This publication of Ritner in a similar way tries to prove that Franklin and Washington, LaFayette and Marshall were not Masons or had repudiated Masonry. Therefore statements from this source, if not supported by other evidence, can not be accepted.

As to President Monroe, Brother J. G. Hankins of Richmond, Va., in a letter to a friend, says: "I had some correspondence with Dr. Lyon G. Tyler, then President of William and Mary College at Williamsburg. He wrote from the records a history of Williamsburg Lodge No. 6, which was published in the William and Mary Quarterly, Volume 1, Number 1, 1892, and in the list of members appears the name of James Monroe, and he assures me that it was the same James Monroe who was afterwards President of the United States."

Brother Robert I. Clegg, who kindly furnished this information about Monroe, adds: "I also find that Dalcho Consistory of Richmond, printed in the issue for March and April, 1915, an article concerning the Presidents who were Masons." In this article it is stated, "that James Monroe was made a Mason in an Army Lodge during the Revolutionary War, and was a Lieutenant at the time". Brother Clegg also states, "that at the Public ceremony in his honor held in Richmond shortly after his death, Richmond Randolph Lodge No. 19, A. F. & A. M. met and attended as a lodge, as the records read 'In honor of James Monroe, a distinguished citizen'."

This is not positive proof that Monroe was a Mason, but in the absence of proof to the contrary, it may be accepted as presumptive evidence.

Jefferson is reported to have been a visitor and probably a member of the Lodge of the Nine Sisters at Paris, but there is no mention of him in the records

as a Masonic Brother in that Lodge, though Brother Clegg states that he has read its history very carefully.

It has sometimes been claimed that Grant and Lincoln were Masons, but it is now known that neither of them ever took any of the Masonic degrees.

Corner Stone of Washington Memorial

Impressive Ceremonies to Mark the Occasion. Distinguished Masons Present.

ALEXANDRIA, VA.—The center of interest for American Masons will very soon be located at Alexandria, Va., just across the Potomac from Washington, D. C., where on November 1st will be laid the corner stone of the magnificent George Washington Masonic National Memorial. This splendid structure, which will be one of the most imposing memorials on the continent, will cost approximately four million dollars, and to this building and maintenance fund Masons from every state are contributing.

The design for the memorial is taken from those of the ancient towers built by Greeks and Romans to mark the entrance to their harbors, and on whose summits great flaring beacons lighted the way of the mariner at night.

The architects say of it: "The great tower of the memorial represents to the world at large the guiding spirit of Washington in statesmanship and his revered precepts which for all time will set an example by which the Ship of State may direct its course."

It is expected that the ceremony will draw together the greatest assemblage of distinguished Masons in the history of the country.

Does Religion Meet our Present Day Needs?

By DR. THOMAS E. GREEN

At a recent meeting of the National Republican Club of New York City the topic of whether religion is meeting present day needs and conditions, and if not, why not, came up for discussion. Among those present was Dr. Thomas E. Green, formerly of Cedar Rapids. His criticisms are so to the point that we have thought best to reprint them herewith.

"If by our religion, you mean a system of doctrine, a closely co-ordinated philosophy, the kind of religion that half a century ago was pouring out edition after edition of ponderous books, polemic, defensive and apologetic, attempting to define the difference between 'Tweedledee and Tweddldum', then my answer is easy. It is not meeting present day needs and world conditions.

"If by religion you mean any one of or all of the 202 different sects that make up the divided and, consequently, weakened material organization known as the Church or the Churches—split asunder by a thousand purely human eccentricities—most of them as really important as the question as to whether men should use buttons or hooks and eyes on the fronts of their long black coats—a mess and a mass of utterly insignificant, valueless questions of test and whim method, magnified by a peculiar folly into the dimensions of great moment; if that is what you mean by religion, my answer again is easy. Yes, that, too, is decadent; that, too, is absolutely unable to meet present-day needs and world conditions. That cannot justify its overlapping activities, its vast and needless volume of expenditure. Its failure to meet world conditions is axiomatic. It has to use all of its possible strength to keep itself alive.

"If by religion you mean the type of alleged allegiance to a spiritual and a moral code that in the great test of the last decade utterly failed to vindicate

and prove its claim for itself; if you mean the rule of conduct built upon the teaching of its founder that men should love not merely their friends, but their enemies; should pray for those who do them wrong; if smitten upon one cheek should turn the other, and should find their highest ideal in altruism and self-sacrifices; if you mean to ask as to whether that as a religion is meeting present day needs and world conditions—I shall not venture to reply.

"I shall point you first to a wrecked and ruined world. I shall lead you then to an hundred great silent fields where lie buried 9,000,000 victims of man's ruthless, heartless, selfish 'inhumanity to man', and I shall challenge the intelligent, thoughtful 'heathen' as you call him, to whom you go today in a spirit of evangelical proselytism and offer him a copy of the New Testament and an invitation to accept its teachings and become a member of your Church, and find him today shaking his head with a cynical smile as he says: 'This reads beautifully, but it comes from the people who are perfecting lethal gases, improving long-range cannon, building battleships, launching bombing planes, training thousands of men, not in the art of saving and developing, but of destroying human life; that today is spending 85 per cent of its income on wars, past, present and future—there must be something wrong somewhere with a religion like that'.

"If by religion you mean the real embodiment in life and practice of the teaching of Jesus of Nazareth, who, whatever He may have been or whatever He may have done during the previous years of His life, spent three years as a Jewish teacher, traveling the highways and byways of Palestine, striving to lead men's minds away from the strife, the confusion, the selfishness and the wickedness of their day to a contemplation of the things belonging to what He called 'The Kingdom of God', which He said was

within men's hearts and ruled men's spirits—if you mean to ask me whether that religion is meeting present-day needs and world conditions, I should reply that one scarcely knows because it is so little undertaken and so little tried.

"It is a peculiar characteristic of us that in spite of our advance in knowledge and understanding we still seem to delight in clinging to archaic formulas and expressions. It is a long time since anybody outside of Brother Jasper, and possibly the present head of Dowie's Zion, has held to the Ptolemaic theory of the universe. We know better. We are all of us scientific Copernicans, and yet the wisest and most learned of us still cling to the old-time terminology. We still say that the sun rises and that the moon sets, as solemnly as if we did not know that neither of them did anything of the kind.

"And so there are many worthy people, intelligent enough and erudite in many things, who, when it comes to things of what they call religion, still talk about 'streets of gold' and 'gates of pearl' and 'white robes' and 'golden crowns and harps' and all the fantasy of Oriental allegory as if it were really veritable fact and part of the substance of faith. Even the best of us, when we try to talk theology, find ourselves dropping back a thousand years and talking about 'up' to heaven and 'down' to hell, as if there were geography and direction in infinite space.

"Man creates a selfish God. Nothing can be more inconceivable than such a God. A tribal God—a national God—a God whom we invoke with battle flags and shoted guns, as we pray Him to bless us and give us victory, as we go forth to kill and to destroy our fellowmen that we may maintain our title to concessions and oil wells, coal mines and railroads, for ourselves. Nothing is sadder than a selfish religion that teaches us that the one great thing in life is to save ourselves—to get right with God—

to make sure of our individual salvation in the face of an uncertain future of weal or woe.

"The religion that shall meet the needs and conditions of today must be a religion of humanity—a religion free from the obsession of self, a religion whose practical creed shall be one of brotherhood, of creative service and of self-forgetfulness.

"We have far to go. We have many things to forget. We have much of rubbish to cast away—but the ideal still gleams in the sky beyond us—the realization of the Fatherhood of God in the Universal Brotherhood of Man."

The George Washington National Memorial

By A. P. JOHNSON
Director of Information

The editor of QUARTERLY BULLETIN has asked me to write something "distinctly different" for this publication about the George Washington Masonic National Memorial, something which, perhaps owing to my nearness to the work, would present itself to me that would not be observed by anyone else. It is one of the foibles of every editor to want something different, something original. It is really the "different" papers and magazines that survive, that grow and prosper. And there lies the distinction of the George Washington Masonic National Memorial—it is "different", different from any memorial ever erected to the memory of any man or institution in the annals of our social and economic past.

If I were to describe this enterprise, I would dwell upon its magnificence, upon its architecture and the story of that architecture. I would dwell upon the unusually great cost, upon the gigantic co-operative plan upon which it is built. I would dwell upon its extraordinary location, the sentiment attached to it that is also a part of our national his-

tory. But you know all this. It has appeared in the press dispatches, it has been read and announced in your lodge rooms. It has even become public property.

Then, where shall we find the "difference"?

To me, aside from my official duties, in connection with this work, the "difference" lies in the fact that I am a Mason and that this is MY memorial to one whose memory I cherish next to those who are or have been a part of my own. I came to America from another country, but even in my native land I was taught to respect, admire and love George Washington. My people dreamed the dreams that were his ideals: freedom, justice, opportunity. He invited them to America to share in what he helped to give to America. And one of the first things I learned, after coming here as a boy, was that George Washington was a Mason. It added to my resolve that when I became of age, if I was wanted, I would become a Mason.

I must apologize for saying so much about myself. But the editor wants a "different" story, and I have a purpose. The purpose is this, that any good influence is worth perpetuating. That's how our civilization, faulty as it is, came into being. We would have known nothing about the architecture of Greece had not a part of the Parthenon (from which our memorial is copied) been left to us. We would have known nothing of Doric, Corinthian or Ionian pillars had these not been found in the ruins of that great and ancient past.

Does not that hold good for our institution? Is there any difference in method of perpetuation? Sight is still, and now more than ever, mankind's principal sense. We are loath to believe in that which we cannot see, and American Masons want coming generations to SEE that Washington was a Mason and to know that his Masonic principles were a part of his inspiration

and guidance in launching upon history what was to become the greatest nation which has been a part of the story of this earth.

Whatever element of sameness links this thought with the past is incidental to the great and outstanding fact that never in the history of our own or of other countries has there been a greater need for the VISUALIZATION of fundamental, homely truths than now exists. Masons could never in the past or future choose a better time to honor the founder of our country. It will help not only to unite peoples of all kinds and conditions, of all colors and creeds, but it will add to the requisite of a greater union between Masons themselves.

Man is being divided against himself. Wherever you see three or four gathered to discuss social, economic and moral questions, you will find five or six opinions. There is a marked falling away from concentration. Had not Washington concentrated and faithfully held to the principles expounded in his lodge, there would have been no United States. It is an historic fact that several times he and his handful of followers were on the brink of despair.

Does the fact that this man was a Mason tell you anything? To be sure, if you are a good Mason you do not have to be reminded of it. But could you build a finer monument to any of your activities or associations than by "telling the world" that you are trying to follow in his footsteps?

Certainly, Washington needs no memorial, either Masonic or otherwise. He will live in all human organizations so long as there is a connecting thread between this and future societies. But we, you and I and all Masons, need to be reminded that there is no short cut to service. We need to be reminded of what, as Masons, we owe to our neighbor, our country and ourselves. But more than that, it is our solemn duty to remind every man, woman and child

in this our country that we stand, or should stand, where Washington stood, in the perpetuating of those ideals which for all time must be a part of a just and progressive society.

Man forgets very readily. We are already forgetting much of what we should remember about Washington, about our constitution and the struggles out of which grew the happiness and contentment of which we are a part. If this memorial will do nothing else, it will help to rally Masons to true American standards. It will force us to stop for a moment during the laying of the cornerstone, during the contributing of our share, during the dedication of this memorial, and think about Washington, his achievements and his time. If in that moment we can snatch but a glimpse of our formative days, and let it reflect upon our views and philosophies at a time when so many want to destroy what our forebears builded, we shall have been amply paid for building a memorial to George Washington.

At this writing I have travelled over more than half the United States to urge attendance at the laying of the cornerstone November 1st at Alexandria, and to offer such aid and assistance as your Memorial Association may be in position to render. When I started upon this trip I was in a sense, a pessimist. In common with many, I feared the breaking up of the finer fabric of our social and economic relationship. But I have learned this, that where there is honest Masonry, there is no danger to our institutions and ideals. I found that Masons, way out in the Northwest where for three years economic hardships have burdened our people beyond what the rest of us can understand, there was a strong Masonic unity for a memorial to George Washington, the man and the Mason. I found that where we expected little or no representation at the laying of the cornerstone, plans were made for filling special cars

and special trains. I found that in nearly every state west of the Mississippi there were constant and consistent campaigns for the raising of the funds to meet the cost of this memorial, and in many instances the brethren had to dig long and deep to find it.

There you have the "difference"—the difference between this and all other memorials erected to men and institutions. When the George Washington Masonic National Memorial is completed, you will better understand why you are a Mason. You will be more proud than ever of being in the "brotherhood" of which our distinguished first president was also a part. Could you want or ask for more?

Assuming that within the brotherhood we are all aware of this our last and final obligation to establish our faith before the world. That is also a matter of visualizing. The world will never know us as Masons unless we prove it in our lives and in our actions. The greater the number of brethren who attend the ceremonies at the laying of the cornerstone, the more our country will be convinced that in Masonry lies much of the strength that will cement Washington's ideals with the progress of our society and the welfare of our nation.

The Successful Man

That man is a success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it; whether by an improved poppy, a perfect poem or a rescued soul; who never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and gave the best he had; whose memory is a benediction.

—Robert Louis Stevenson.

Tribute to President Harding

The silver cord has been loosened, the golden bowl has been broken. All that was mortal of Warren G. Harding has entered the silent halls of death. That which was immortal has crossed to the undiscovered country and entered that House not made with hands, which stands eternal in the Heavens.

Never, since the bullet of an assassin brought the life of Wm. McKinley to an end, have the people mourned and paid such tribute of devotion. In the two and one-half years, during which Mr. Harding administered the duties of his office, they found him one who loved his fellow man; in their hearts his name led all the rest.

Masonry, which for ages has looked upon the passing of the great and the humble among her sons, was stirred as seldom before by a sense of bereavement. For in Warren G. Harding she had seen one who was indeed a just and upright Mason. Young in years in the order, he had grasped the significance of its teachings in all their fulness. He saw in its ideal of Brotherhood the rainbow which promised peace to a war weary world.

—Detroit Masonic News.

FEB 8 1924

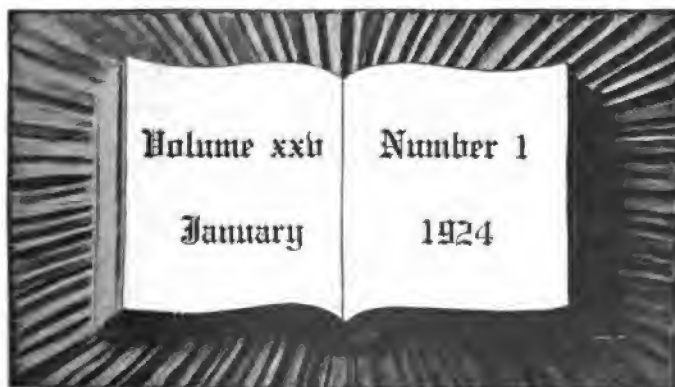


Quarterly

Bulletin



Iowa Masonic Library



The Trowel, the Memorial and the Man

Written for the Occasion of the Cornerstone Laying of the Washington Memorial at Alexandria, Va., November 1, 1923

There was once a trowel made, just a little silver blade
That has meant far more to us than its makers ever dreamed;
And what it may mean today in its threefold mystic way
May be in like ratio on through the coming ages gleamed.

'Tis a symbol of the Art that appeals to soul and heart
By the spread of the cement that unites in friendships true,
And so in this western world,—with this thought in it imperaled,
We have come into our own 'neath the dear Red, White and Blue.

And it represents in kind that heroic new-world mind,—
Which from that "tea party" down till our liberties were won,
Was a UNIT brave and bold to the people's rights uphold,
Though they scarcely dreamed of what was in future years to come.

And it is the precious blade with which our Commander laid
The historic Cornerstone of the Capitol to be;
And the sacred symbol yet means that we shall ne'er forget
Him who was the father of this great country of the FREE.

This Memorial to rise to the memory we prize,—
Built first in hearts of love, goes to form that men may see
From all points around the world where the Flag may be unfurled
That our jewels sparkle bright in the crown of Liberty.

And so we apostrophize,—as this Monument shall rise,
Those who planned and gave to us this "My country 'tis of thee".
And we do this in the name of him of undying fame
First in war and peace and first in the heart of Liberty.

And while nations pay their tolls as the scroll of time unrolls,
This Memorial, we trust, will remain with us for aye
As a witness of the deeds of him who foreknew our needs
And interpreted as such, by the ages "passing by".

And it is for us to rise to the grandeur of the prize
That was thus vouchsafed to us by the Craftsmen of the past.
Let us consecrate anew all the space beneath the blue
Where there is a heart that may this new-world conception grasp.

And we can but trust that time may make still yet more sublime
This expression of the Art of our dear home land today,
And that in the years to come we may here "at home" at home
Still together climb the steps of an UPWARD TRENDING WAY.

And from this, the proudest day known to western Masonry,
May the things that we SO LOVE, born of the Supreme and given
To us as a heritage, "carry on" from age to age
To that SOMETHING NATION-WIDE as the best this side of heaven.

—L. B. MITCHELL, 32°.

Michigan

QUARTERLY BULLETIN

IOWA MASONIC LIBRARY

VOLUME XXV

CEDAR RAPIDS, JANUARY, 1924

NUMBER 1

QUARTERLY BULLETIN IOWA MASONIC LIBRARY

CEDAR RAPIDS, IOWA

NEWTON R. PARVIN . . . Editor
C. C. HUNT . . . Associate Editor

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

New Year's Greeting from the Grand Master

To the Officers and Craft of Iowa—

It seems fitting and appropriate that I convey to the Masons of this great commonwealth of ours the season's greetings, and it is with official and personal pleasure that I assure you that peace and contentment abounds within our ranks this beautiful Holiday season. Divine Providence has dealt mercifully with our members in the year just drawn to a close.

I am happy and proud to say that the Masons of Iowa are mindful of the duty they owe to their Maker, their families, our Order and themselves. Masonry is a progressive science and as the years unfold themselves, we can recognize improvement, and also realize that we have new duties to perform and new things to accomplish. May it ever be thus. We must go on or we go back.

I trust with the dawning of the new year each and all will strive to be a better citizen, a better parent, a better Mason, and resolve to do his bit to advance our cause and assist in making it more effective and more Masonic in a truer sense.

I especially request my official staff and officers of the lodges to bring before our membership the necessity of providing a Sanitarium for our brethren who cannot otherwise receive proper care. There is no doubt in my mind as to our urgent need of such an institution, and I am confident that as the facts and the project are considered, the Craft of Iowa will not shirk their responsibility to our afflicted brethren, and the fruition of our plans will be assured.

GEORGE WASHINGTON MEMORIAL

I am positive that there is not,—I say it advisedly,—there is not a single Mason in Iowa, who if he had the opportunity that was my happy privilege last November, to take a small part in assisting at the laying of the corner stone of the George Washington Memorial, would hesitate to contribute his dollar to this most worthy

and most timely Masonic Memorial to this great President, man and Mason, Brother George Washington.

This is the season for particular attention to Masonic instruction and enlightenment of the Craft. I earnestly urge all possible co-operation from each of you with the efforts of the Custodians and District Lecturers to maintain and improve our standards of ritualistic work. I urge your study and consideration of all the truths and ideals that Masonry unfolds. Please help by your attendance and personal interest in all lodge matters. Don't plead "Too busy". It is the busy man that does things. Join our ranks and assist in broadening the vision and influence of Masonry, and promoting respect for the Order and ourselves.

That the year just dawning may be the happiest you have ever experienced, and that God may bless and keep you, is the sincere wish of

Yours fraternally,

MILO J. GABRIEL,

Grand Master of Masons in Iowa.

Iowa at Washington

By F. S. Moses, P. G. M.

Our National Capitol was the lodestone toward which all Masonry of the United States was drawn during the latter days of October and the early days of November.

Supreme Council

The biennial meeting of the Supreme Council, Scottish Rite of the Southern Jurisdiction, convened in the latter part of October and was attended by representatives of each of the Valleys of the Orient of Iowa. Brother Edwin T. Meredith was honored by election to active membership in the Supreme Council as Sovereign Grand Inspector-General in Iowa, a promotion pleasing to the brethren of this jurisdiction, who are appreciative of the kindly fraternal spirit and executive ability displayed during the term he has been Deputy for the Supreme Council in this jurisdiction.

Masonic Service Association

October 29th and 30th the Masonic Service Association of the United States held their fifth annual meeting, at the Hotel Raleigh, Washington. This meeting drew the largest attendance, both of Grand Lodges and representatives, that has ever met in this Association. Iowa was officially represented by Grand

Master Gabriel; Grand Secretary Parvin; Past Grand Masters Block, Westfall and Moses; and Brother Ottesen, Chairman of the Service Committee.

Iowa was honored by the appointment of P. G. M. Block to the committee on Education; P. G. M. Moses to the committee on Finance and Audit; and by the selection of Brother Ottesen as Chairman of the Conference of the State Organizations represented at the Association.

Other Iowa brethren attending the various sessions of the Association were Louis Moeszinger, of Clinton; Luther A. Brewer, of Cedar Rapids; R. V. Dew, of Keokuk; John T. Eckhart, of Guttenberg; R. H. Ryan, of Tama; and John C. Crockett, P. G. W., formerly of Eldora, and now Reading Clerk of the Senate at Washington.

Past Grand Master Randell, Executive Secretary, so well known to the Iowa Brethren, was busy day and night greeting his many friends from the various jurisdictions, conferring with them as to their needs and wishes, and promoting the disposal of the business of the session. In these matters he was ably seconded by Maj. W. H. Roberts, also well known to our Iowa brethren, who

continues as Secretary to the Commission and Office Manager at the headquarters of the Association.

The sessions of the Association were extremely interesting. Aside from the routine business, or incident thereto, were eloquent addresses from Brother Joseph Fort Newton; Grand Master Thomas, of Texas; Admiral Baird, of Washington; Past Grand Master Abbott, of Massachusetts; Past Grand Master Scudder of New York, and other distinguished brethren in attendance. Past Grand Master Geo. L. Lusk, of Michigan, presided as Chairman of the meeting in the most happy and most acceptable manner. Past Grand Master Noyes of New Hampshire, Chairman of the Executive Commission, presented the annual report showing the successful operation of the Association during the past year, and outlining the forward-looking program for the future.

The report of the Commission and the officers of the Association showed that the business had been carried on during the past year in an efficient and economical manner. Three Grand Jurisdictions were added to the membership of the Association, several speakers' bulletins issued, a fine moving picture film especially produced for the Association, and an interesting series of monthly Short Talk Bulletins prepared and sent to each one of the lodges of the constituent Grand Jurisdictions.

The Association moved promptly in the matter of accumulating and transmitting financial relief to Japan at the time of the recent disaster, and further sponsored the rebuilding and rehabilitation of the American school at Tokio, which was totally destroyed by earthquake and fire.

Resolutions were adopted looking to the establishment of a monthly magazine as an organ of the Association, to be under the editorship of Brother Joseph Fort Newton; to the continuation of the educational program through the

mediumship of providing outlines, data and equipment for addresses to the lodges of the several Grand Jurisdictions; and to the establishment of a relief fund available for grave emergencies in the future.

The nomination and election of members of the Executive Commission and the official staff of the Association resulted in the retention of the former Commission and administration for the coming year. A re-districting of the divisions of the Association was proposed and will be acted upon at the next annual meeting.

There has never before been such a distinguished and earnest convention of the representative Masons of the United States as were gathered in this meeting of the Masonic Service Association. While several of the reports and resolutions were subject to discussion and fraternal difference of opinion as to practical detail, peace and harmony prevailed, and the utmost desire for the general good of the Order was evident throughout the entire meeting.

Grand Masters' Conference

The Grand Master of the District of Columbia, M. W. Bro. M. F. Finley, invited all visiting Grand Masters and their official escorts to participate in a Grand Masters' Conference at the House of the Temple on October 31st. Nearly all of the Grand Jurisdictions were represented. Several pleasant hours were spent in fraternal conference, and in consideration of some propositions principally concerning the Masonic situation and projects at the National Capitol.

This was followed by a complimentary auto ride about the city for those who were in attendance and a banquet served in the evening at the House of The Temple to the Grand Masters and invited guests.

These kindly courtesies were distorted by some of the Washington Press as

being a serious preliminary to a General Grand Lodge, and were therefore a certain source of irritation to many who were present. It can be authoritatively stated that nothing of the kind was proposed or contemplated, unless by some over-enthusiastic Washingtonians whose knowledge of the United States and the public sentiment that prevails throughout this wide country is limited to local environment and gossip. A General Grand Lodge remains an impossibility in this country, and it is to be deeply regretted that any publicity was given to such a proposition in connection with the events of the week.

At 8 P. M. October 31st the Third degree was conferred in the Masonic Temple, by Corinthian Lodge, of Detroit, Mich., as guests of Hiram Lodge of the District of Columbia. The hall was packed and the work reported as of highest excellence.

Masonic Relief Association

On November 2nd and 3rd the Masonic Relief Association of the United States and Canada held its biennial meeting. This association continues its valuable function of acting as the watch dog to protect its member jurisdictions and their constituent lodges from the imposition of spurious Masons and unworthy brethren. The meetings were well attended and the reports of the executive officers commended and approved.

Grand Master Gabriel, Grand Secretary Parvin, P. G. M. Block, P. G. M. Westfall and P. G. M. Moses were the official delegates to the Association. P. G. M. Westfall delivered an interesting address on one phase of the work of the Association, which was received with much favor. The Grand Lodge of Iowa has long been a supporter of this Association and assisted in its contest with those who attempt to defraud the Craft, or use Masonry as a cloak for base practices of any kind.

THE WASHINGTON MEMORIAL

November 1, 1923, marks a red-letter day in the annals of American Masonry. Twenty thousand persons, including the President of the United States, Chief Justice Wm. H. Taft, the Grand Masters of every Grand Jurisdiction in the United States or their personal representatives, representatives from several foreign Grand Jurisdictions, prominent Masons and Government officials from every part of the Nation, assembled on the slightly eminence once chosen for the Capitol of the United States, to witness the laying of the corner stone of the colossal edifice to be erected by American Masonry to the honor of the Father of His Country.

On a beautiful, clear and crisp morning the historic little city of Alexandria greeted as its guests the largest assemblage of distinguished Masons ever gathered together in this country. By train, boat and auto, official representatives converged upon the historic lodge room of Alexandria Lodge No. 22, while the quaint streets of the old city were lined with the Masonic and military organizations of the east that turned out in homage for the occasion.

The hall of the old lodge over which Washington presided as Master was early crowded with the official visitors invited to assemble there. The meeting of the George Washington National Memorial Association was called to order by P. G. M. Watres of Pennsylvania, and brief talks made by several of the visiting Grand Masters, in response to welcome from the official brethren of the Grand Lodge of Virginia. Later the Grand Lodge of Virginia was opened in ample form, as properly in charge of the exercises of the day.

One of the truly fraternal episodes of the day was the gracious act of Grand Master Price of Virginia in relinquishing the gavel of authority to his Deputy, R. W. Charles H. Callahan, who

first visioned this wonderful memorial to America's greatest Mason, and to whose indefatigable efforts for the past fifteen years is due the realization of his dream of a great memorial hall, indelibly linking the name of Washington and the beginnings of this Republic with the Masonic institution.

Prior to the ceremonies at the memorial building a parade of visiting Masons and military and naval escort that had been tendered them, moved along old King Street in the city of Alexandria, to the site of the building. In the bright Virginia sunshine it was a beautiful and impressive procession through a crowded mile of cheering on-lookers.

The procession was divided into seven sections. In the first section was a platoon of mounted police, followed by the army band from Washington barracks—"Pershing's Own"—three companies of infantry from Fort Washington, three companies of engineers from Fort Humphreys, the Engineers' band, a battalion of marines from Quantico, and the Quantico Marine band, three troops of cavalry from Fort Myer, led by the Fort Myer mounted band, two batteries of artillery from Fort Myer, 500 sailors from the cruiser Richmond and the United States navy band.

The citizens' committee of Alexandria, led by James R. Caton, Jr., headed the second division. In this section were Gov. Trinkle and his staff and the municipal government officials of Alexandria. The third section was composed of Uniformed Knights Templar and their bands. Following were the blue lodge Masons, representing all 17,000 lodges in the country. These representatives wore the aprons and gloves of their order. Included in these sections were the District of Columbia and Virginia Masons, who were led by the band of the Knights Templar Commandery of Charlottesville.

Almas Temple band headed the sixth section and was followed by Alexandria-

Washington Lodge No. 22, Fredericksburg Lodge No. 4, and Potomac Lodge No. 5. President Washington at one time was Master of the Alexandria-Washington lodge, was raised a Master Mason in Fredericksburg lodge, and assisted Potomac Lodge in exercises at the laying of the cornerstone of the Capitol.

In the last section were the grand officers, who participated in the exercises, and distinguished visitors.

Eight abreast, the parade extended from the river front up King Street and the winding slopes of Shooter's Hill to the foundation of the memorial. At the foot of King Street lay the cruiser Richmond and the destroyer Fox of the United States Navy, a further courtesy of the Government. Army and Navy planes circled above the marching thousands.

As the rear of the procession, composed of the official representatives of the various Grand Lodges, Fredericksburg Lodge No. 4, in which Washington was made a Mason, and Alexandria Lodge No. 22, over which he had presided as Master, reached the site of the ceremony, the booming of a salute of twenty-one guns from the artillery contingent heralded the advent of the President of the United States, Calvin Coolidge, with his official escort as President, and accompanied by ex-President and Chief Justice Taft. While the honor of the official participation of the President had been solicited, it was not until the evening previous that he had felt confident that his other duties would permit his attendance, and his presence was a source of great gratification to all concerned.

It is estimated that twenty thousand people surrounded the platform on which the ceremony was held, amplifiers carrying the voices of those participating to all parts of the surrounding grounds.

Using the silver trowel with which General Washington officiated at the laying of the corner stone of the Capitol

building. Deputy Grand Master Callahan, President Coolidge, ex-President Taft, officials of Alexandria, Washington, Fredericksburg and Potomac Lodges, and of the George Washington National Memorial Association, and the Grand Masters of all the Grand Lodges, applied the cement to the stone base. The Grand Masters of each of the Grand Lodges of the United States thus officiating were presented with replicas of the historic Washington trowel as souvenirs of this occasion.

Brief and eloquent addresses were made by Brother Taft and the Rev. Bro. James E. Freeman, Bishop of the Diocese of Washington, himself a distinguished brother of the Craft. His concluding words are worthy of quotation:

"Let us with pride and satisfaction rear our temple to perpetuate the memory of Washington, the high exemplar of our craft, but better than temples made with hands, let us here today, rededicate ourselves to those lofty principles for which our distinguished brother stood. Let us seek to reproduce in our generation the spirit of him whom all the world acclaims as one of the greatest figures of all time. Let us preserve for our children and our children's children the institutions for which he labored and for which his sword was unsheathed. Let us promote here in America reverence for God, whose hand we believe has guarded and protected us throughout our history. Let us with unchallenged devotion and fidelity promote that spirit of brotherhood that is the enduring basis of all government, that promotes our prosperity and secures to us the merited rewards of a just and righteous peace."

Following the completion of the ceremony a dinner was served by the Grand Lodge of Virginia to a thousand invited guests, on the top floor of the Torpedo station at Alexandria, with the assistance of the ladies of that city and surrounding county. Speakers were Gov.

Trinkle of Virginia; P. G. M. Watres of Pennsylvania, President of the Washington Memorial Association; P. G. M. Andrew L. Randell of Texas; and P. G. M. Melvin Johnson of Massachusetts. The Chairman of the evening was Grand Master Price of Virginia.

Only those who had the privilege of participating in this noteworthy event can realize the impressiveness of the occasion and the value to the Craft and the country of the magnificent memorial here to be erected. Not only will this edifice protect and preserve the priceless relics of Washington's connection with the Craft and other of his personal belongings, but it will form one of the most impressive monuments possible to conceive as a memorial to Washington, the Man and the Mason. It will forever put to rest false statements as to the connection of Washington with the Masonic Craft of his time, and will afford a splendid inspiration to all those who believe in representative government based on the age-old principles of Freemasonry. Easily visible from the National Capitol itself, it dominates road and waterway by which all ingress or egress is had to the Capitol from the south or southwest. There is a tradition that the site of this building was originally chosen as the site of the Capitol of the United States, but that as some of Washington's family owned or were interested in real estate that would have to be included if the District of Columbia was plotted to include that site, the project received Washington's absolute veto.

We are confident that the events of this day, taken in connection with the other opportunities of the week for fraternal intercourse and discussion of the good of the Order had by the distinguished and thoughtful representatives of the Craft gathered together at that time, will be of incalculable benefit to Masonry.

WHY A MEMORIAL TO WASHINGTON

An Editorial by A. P. JOHNSON, taken
from The Masonic Digest.

Any good influence is worth perpetuating. That's how our civilization, faulty as it is, came into being. We would have known nothing about the architecture of Greece had not a part of the Parthenon been left to us. We would have known nothing of Doric, Corinthian or Ionian pillars had these not been found in the ruins of that great and ancient past.

Does not that hold good for our institutions? Is there any difference in method of perpetuations? *Sight* is still, and now more than ever, mankind's principal sense. We are loath to believe in that which we cannot see, and American Masons want coming generations to *see* that Washington was a Mason and to know that his Masonic principles were a part of his inspiration and guidance in launching upon history what was to become the greatest nation which has been a part of the story of this earth.

Whatever element of sameness links this thought with the past is incidental to the great and outstanding fact that never in the history of our own or of other countries has there been a greater need for the *visualization* of fundamental, homely truths than now exists. Masons could never in the past or future choose a better time to honor the founder of our country. It will help not only to unite people of all kinds and conditions, of all colors and creeds, but it will add to the requisite of a greater union between Masons themselves.

Man is being divided against himself. Wherever you see three or four gathered to discuss social, economic and moral questions, you will find five or six opinions. There is a marked falling away from concentration. Had not Washington concentrated and faithfully held to the principles expounded in his lodge,

there would have been no United States. It is an historic fact that several times he and his handful of followers were on the brink of despair.

Does the fact that this man was a Mason tell you anything? To be sure, if you are a good Mason you do not have to be reminded of it. But could you build a finer monument to any of your activities or associations than by "telling the world" that you are trying to follow in his footsteps?

Certainly, Washington needs no memorial, either Masonic or otherwise. He will live in all human organizations so long as there is a connecting thread between this and future societies. But we, you and I and all Masons, need to be reminded that there is no short cut to service. We need to be reminded of what, as Masons, we owe to our neighbor, our country and ourselves. But more than that, it is our solemn duty to remind every man, woman and child in this our country that we stand, or should stand, where Washington stood, in the perpetuating of those ideals which for all time must be a part of a just and progressive society.

Man forgets very readily. We are already forgetting much of what we should remember about Washington, about our constitution and the struggles out of which grew the happiness and contentment of which we are a part. If this memorial will do nothing else, it will help to rally Masons to true American standards. It will force us to stop for a moment during the laying of the cornerstone, during the contributing of our share, during the dedication of this memorial, and think about Washington, his achievements and his time. If in that moment we can snatch but a glimpse of our formative days, and let it reflect upon our views and philosophies at a time when so many want to destroy what our forebears builded, we shall have been amply paid for building a memorial to George Washington.

THE ARK, ITS SYMBOLISM

By C. C. HUNT.

A brother writes: "What was the symbolism of the ark among the early Christians, and what is its symbolism among Masons?"

Regarding the question as to the symbolism of the ark among the early Christians, I can only refer to some of the early Christian fathers' writings on this subject. In general it was considered one of the purest and richest symbols of the realities of the new law. It signified the incarnate word of God. Note the following quotations:

On page 724 of the Catholic Encyclopedia, Thomas Aquinas is quoted as follows: "Christ Himself was signified by the Ark. For in the same manner as the Ark was made of setim wood, so also was the body of Christ composed of the most pure human substance. The Ark was entirely overlaid with gold, because Christ was filled with wisdom and charity, which gold symbolizes. In the Ark there was a golden vase: this represents Jesus' most holy soul containing the fulness of sanctity and the godhead, figured by the manna. There was also Aaron's rod, to indicate the sacerdotal power of Jesus Christ priest forever. Finally the stone tables of the Law were likewise contained in the Ark, to mean that Jesus Christ is the author of the Law."

St. Augustin, page 191, *The City of God*: "On this account it was that the law of God, given by the disposition of angels, and which commanded that the one God of gods alone receive sacred worship, to the exclusion of all others, was deposited in the ark, called the ark of testimony. By this name it was sufficiently indicated, not that God, who was worshipped by all those rites, was shut up and enclosed in that place, though His responses emanated from it along with signs appreciable by the senses, but that His will was declared from that throne. The law itself, too

was engraven on tables of stone, and, as I have said, deposited in the ark, which the priests carried with due reverence during the sojourn in the wilderness, along with the tabernacle, which was in like manner called the tabernacle of the testimony."

Irenaeus, *Anti-Nicene Fathers*, Vol. I, pages 570 and 576: "For as the ark (of the covenant) was gilded within and without with pure gold, so was also the body of Christ pure and resplendent: for it was adorned within by the Word, and shielded without by the Spirit, in order that from both (materials) the splendour of the natures might be clearly shown forth."

"As therefore seventy tongues are indicated by number, and from dispersion the tongues are gathered into one by means of their interpretation; so is that ark declared a type of the body of Christ, which is both pure and immaculate. For as that ark was gilded with pure gold both within and without so also is the body of Christ pure and resplendent, being adorned within by the Word, and shielded on the outside by the Spirit, in order that from both (materials) the splendour of the natures might be exhibited together."

Ephraim Syrus, *Nicene and Post-Nicene Fathers*, Vol. XIII, page 239, note: "And Bezaleel made an ark of undecaying wood, a type of the Body of Immanuel, which is incorruptible, and not soiled by sin. By the gold within and without he indicates the Divine Nature of the Word, which was united unto all the functions (S. vessels) of the Soul and the Body in a manner no discourse can reach, seeing he anointed our manhood with His Godhead."

Gregory of Nyssa, *Nicene and Post-Nicene Fathers*, Vol. V, page 515: "The ark, my brethern, was that man of God: an ark containing in itself the Divine and mystic things. There was the golden vessel full of Divine manna, that celestial food. In it were the Tables of

the Covenant written on the tablets of the heart, not with ink but by the Spirit of the living God. For on that pure heart no gloomy or inky thought was imprinted. In it, too, were the pillars, the steps, the chapters, the lamps, the mercy-seat, the baths, the veils of the entrances. In it was the rod of the priesthood, which budded in the hands of our Saint; and whatever else we have heard the Ark contained was all held in the soul of that man."

As to its symbolism among Masons, Brother Henry R. Evans says:

"The ark plays a conspicuous part in the Royal Arch degree of Freemasonry and in the fifteenth degree of the Scottish Rite. In the Royal Arch degree the True Word of the Master is discovered engraved upon it. The very word ark suggests a mystery. Arcanum, a Latin word, means a mystery. 'Only the Master may uncover the ark,' says Clemens—that is to say, unfold its meaning. To the adept the ark symbolizes the Divine Presence manifesting in us. The ark of the living temple—Man—is the soul, and between the mystic cherubim (Will and Intellect) the Most High reveals Himself to the true initiate. God is revealed (or unveiled) in nature and in man. Glimpses of His glory have been vouchsafed to humanity from time to time through the medium of those shining arks of spirit—Moses, Zoroaster, Laotze, Buddha, and Christ.

"The ark was constructed of acacia wood, and acacia is the symbol of eternity. The ark was overlaid with plates of gold, and gold is the emblem of the Sun—and the Sun is the ancient symbol of Deity. Furthermore it was covered by a blue cloth or veil—and blue symbolizes the arch of the universe. God is eternal, and dwells in His universe of light and life. The glory of the heavens encompasses Him about.

"And so, brethren, the Ark of the Covenant has a profound meaning for

us. Whatever of improbability or legendary lore envelops it, matters not. We are concerned not with the archaeology of the subject, but with symbolism."

SOME RARE OLD PAPERS

Through the kindness of Brother Frank W. Chandler, of Everett, Washington, the Iowa Masonic Library has been enriched by the receipt of a number of old papers, pictures and books. Some of them were printed in Washington's time, and among them are several copies of the Massachusetts Centinel of 1789.

Many items in these old papers are very interesting, as picturing the customs of that early day. There are many references to Washington and his election as first President of the new Federal Government.

In the issue of March 4, 1789, appears the statement that from all the States heard from "General Washington has been unanimously elected President." Two States, South Carolina and Georgia, had not been heard from.

The same issue contains the announcement: "Died — in Scotland, Robert Burns, the celebrated ploughman and bard." This is what Mark Twain would call an exaggerated report, since Burns did not die until July 21, 1796, more than seven years later.

Another announcement in the same paper of the death of "Gen. Ethan Allen" is correct. Gen. Allen died Feb. 13, 1789.

No authority is cited for the statement of Burns' death and it was probably a rumor, but in the case of Gen. Allen it is said that the news had come in a letter from Vermont. This gives us some idea of the difficulty of obtaining news in those early days, and the difficulty of verifying what appeared to be news, if it did not take place in the immediate vicinity of the publication.

Another instance of this is in the issue of January 31, 1789, which announced the death of George III, King of England, "on or about November 21," followed by this statement: "Capt. Grimes has arrived at Newport, in 63 days from Liverpool, and confirms the account of the death of his Britannick Majesty." As a matter of fact, George III did not die until Jan. 29, 1820. Possibly the report of his death grew out of one of his fits of insanity. In the issue of April 1, 1789 the erroneous nature of this report seems to have been learned, and we find reference to a correspondent who says, "It is a singular fact that George III lost his senses in the same year that the state of Pennsylvania received the use of her reason, after a fit of madness that lasted ten years." What fit of madness on the part of Pennsylvania is referred to we can only guess.

Another reference to the King's illness is the following, from the issue of April 1, 1789:

"This month Great Britain has been visited by a calamity the most grievous that it has experienced for many years. At a time when the internal affairs of the nation were prosperous and when the vigour of her government was revered in every quarter of the globe, the lamentable indisposition of the sovereign, whose amiable virtues and mild administration have universally endeared him to his people, affords a subject of general regret, and awakens in every loyal breast the most anxious concern, both for his recovery and the safety of the state. The disaster, however, though great and ominous, it is to be hoped will prove only of temporary duration; and that, in the mercy of Providence, he will yet be restored to enjoy, for a length of years, the affection and gratitude of his kingdom."

In this issue of April 1 appears the statement that the returns of the vote of the electors of South Carolina and Georgia have been received, from which

it appeared that George Washington had been unanimously elected first President of the United States, upon which the Editor commented as follows: "Ye little great ones of the world! How might the man, who floats upon the full tide of *universal* approbation, look down upon hereditary right!"

In the issue of April 8, 1789, is a news item about Washington making a trip from Mount Vernon to Fredericksburg to spend Sunday with "his aged mother, sister and friends, previous to his departure for the new Congress, over the councils of which the united voice of America has called him to preside."

Even the advertisements are interesting as reflecting conditions of that time. On Jan. 31, 1789 John Templeman advertised for Old Mexican Dollars and offered* to give other dollars, gold or bank bills in exchange and pay a premium besides. Lotteries were advertised openly and church societies announced that they would meet "at the Bunch-of-Grapes Tavern." Also note the following published in the issue of May 23, 1789:

"JUST PUBLISHED,

And for sale by Benjamin Guild, John Boyle, Samuel Hall, James White, David West, Benjamin Larkin and Ebenezer Larkin, at their respective Bookstores,

DISSERTATIONS ON THE ENGLISH LANGUAGE, BY NOAH WEBSTER, JUN.

In which the progress of the language is stated, its elements examined, its principles unfolded, the rules of pronunciation and construction explained, the principal errors of Lowth, Sheridan, and other philologers exposed, and disputed points investigated and adjusted: With *Notes* historical and critical, in which is exhibited some affinity between the Hebrew and the old British, the Greek, Latin and English tongues, designed to prove, by obvious etymology, the Mo-

saic account of the first peopling of the world. To which is added, by way of Appendix, an Essay on a reformed mode of spelling, with Dr. Franklin's arguments on that subject; humbly offered to the consideration of the National Legislature. *Boston, May 23, 1789.*"

By far the largest part of Brother Chandler's donation consists of clippings and pictures printed during our Civil War.

The cartoons from the London Punch, which all through the Civil War belittled Lincoln and attempted to put him and the cause of the North in a ridiculous light, are interesting, but lead one to wonder how Lincoln's character could have been so misunderstood. And then after his death, we find this from the same pen:

"You lay a wreath on murdered Lincoln's bier!

You, who with mocking pencil went to trace,
Broad for the self-complacent British sneer,

His length of shambling limb, his furrowed face;

His gaunt, gnarled hands, his unkempt, bristling hair,

His garb uncouth, his bearing ill at ease,

His lack of all we prize as debonair,
Of power or will to shine, or art to please!

You, whose smart pen backed up the pencil's laugh,

Judging each step, as though the way were plain;

Reckless, so it could point its paragraph,

Of chief's perplexity or people's pain!

Beside this corpse, that bears for winding sheet

The Stars and Stripes he lived to rear anew,

Between the mourners at his head and feet,

Say, scurril-jester, is there room for You?

Yes, he had lived to shame me from my sneer—

To lame my pencil, and confute my pen—

To make me own this hind of princes peer,

This rail-splitter a true-born king of men.

My shallow judgment I had learned to rue,

Noting how to occasion's height he rose;

How this quaint wit made home-truth seem more true;

How, iron-like, his temper grew by blows.

How humble, yet how hopeful he could be;

How in good fortune and in ill the same;

Nor bitter in success, nor boastful he,
Thirsty for gold, nor feverish for fame.

He went about his work—such work as few

Ever had laid on head, and heart, and hand—

As one who knows where there's a task to do;

Man's honest will must heaven's good grace command.

Who trusts the strength will with the burden grow,

That God makes instruments to work His will,

If but that will we can arrive to know,
Nor tamper with the weights of good and ill.

So he went forth to battle on the side
That he felt clear was Liberty's and Right's,

As in his peasant boyhood he had plied

His warfare with rude nature's thwarting
mights:—

The uncleared forest, the unbroken soil,
The iron bark that turns the lumber-
er's axe,
The rapid, that o'erbears the boatman's
toil,
The prairie, hiding the mazed wan-
derer's tracks.

The ambushed Indian, and the prowling
bear—
Such were the needs that helped his
youth to train;
Rough culture—but such trees large fruit
may bear,
If but their stocks be of right
girth and grain.

So he grew up, a destined work to do,
And lived to do it; four long suffer-
ing years'
Ill fate, ill feeling, ill report lived
through,
And then he heard the hisses change
to cheers.

The taunts to tribute, the abuse to
praise,
And took both with the same un-
wavering mood;
Till, as he came on light, from darkling
days,
And seemed to touch the goal from
where he stood,

A felon hand, between the goal and
him,
Reached from behind his back, a trig-
ger prest—
And those perplexed and patient eyes
were dim,
Those gaunt, long-laboring limbs were
laid to rest!

The words of mercy were upon his lips,
Forgiveness in his heart and on his
pen,
When this vile murderer brought swift
eclipse

To thoughts of peace on earth,
good-will to men.

The Old World and the New, from sea to
sea,
Utter one voice of sympathy and
shame!
Sore heart, so stopped when it at last
beat high!
Sad life, cut short just as its triumph
came.

Since writing the above, we have re-
ceived another package from Brother
Chandler containing paper clippings and
miscellaneous matter of the time of
Washington, and of the Mexican and
Civil War.

Among other books is a copy of the
Hibernian Magazine of 1793, containing
several installments of an article on the
"Annals of Freemasonry" which purports
to give the history of the Fraternity
from the Creation to the time of the
writer. For the history before the flood
he quotes as his authority "Eleazar, the
son and successor of Aaron", and says
"His book indeed is known to few, very
few, and those of the ancient *Brotherly
Covenant only* have seen it".

Another interesting article in this old
magazine is an account of the trial
of Louis XVI of France. Louis was
tried in January, 1793, and this account
appeared in the issue of February, 1793.
On Wednesday, January 16th, the entire
night was spent in voting on the penalty
to be imposed on the unfortunate king,
and mention is made of the fact that
"Thomas Paine, the professed enemy of
all kings, voted only for the provisional
imprisonment of the unhappy Louis and
his expulsion after the war". It will be
remembered that Thomas Paine was
very prominent in our own Revolution-
ary War, and because of his strenuous
advocacy of the principles of rights of
man, was elected to membership in the
French National Assembly.

THE SEVEN-BRANCHED CANDLESTICK

By C. C. HUNT

Deputy Grand Secretary, Iowa

A brother writes as follows:

"Our Grand Chapter insists on the display of the seven-branched candlestick in the M. E. degree in the Royal Arch. I have read carefully 1 Kings, 2 Chronicles and Josephus. I can find nowhere where it is mentioned in the Temple of King Solomon, but in front of the veil before the Holy of Holies the ten golden candlesticks connected by golden chains are mentioned. Josephus in Book 8, Chapter 4, page 79, tells of Nebuzaradan taking from the temple the golden candlesticks (plural). In the Encyclopedia Britannica, 11th Edition, Vol. 26, page 606, is mentioned ten golden candlesticks, properly lampstands. Page 607 of the same volume mentions one golden candlestick near the table for shewbread in the sanctuary. In the Royal Arch degree a tabernacle is where the Council meets and naturally Zerubbabel would imitate as far as possible the seven-branched candlestick made by Moses by the command of God.

"Now it strikes me that maybe this difference occurs from the fact that Solomon built a temple, whereas Moses and Zerubbabel only worshiped in a tabernacle. Can you enlighten me? Of course, what Grand Chapter orders must be done, but still it may be in error. Sorry to bother you with all this, but I would like to know how I stand. As far as the working of the M. E. degree is concerned it cuts very little figure. Mackey in his Encyclopedia says: 'In the tabernacle, the 7 branched candlestick was placed opposite the table of shewbread. What became of it between the time of Moses and that of Solomon is unknown, but it does not appear to have been present in the first Temple. In Masonry it seems to have no symbolic meaning, unless it be the general one of light.'"

The use of the seven-branched candlestick in the Most Excellent Degree is correct according to the General Grand Chapter ritual, and has, I believe an important symbolical reference in the work of that degree. The Temple plan followed that of the Tabernacle very closely. We are told in our Masonic work that the Tabernacle was the model for King Solomon's Temple. The Temple, of course, permitted greater elaboration than the Tabernacle, but the same general plan was followed.

The directions for the Tabernacle were given to Moses in the mountain. (Exodus, Chapters 25 to 31.) These directions included the form by which the candlestick was to be made, and Moses was enjoined to see that he followed the pattern there given him (Exodus 25, 40.) The actual work of making the candlestick was intrusted to Bezaleel (Exodus 31, 2-8) and the office was duly performed by him (Exodus 37, 17-24). The candlestick was to be placed on the south side of the table of shewbread (Exodus 26, 35) and lighted by night only. (Exodus 30, 8. 1 Samuel 3, 3.) Caldecott says: "When the light of day was no longer able to find its way into the Temple owing to the double doors and the partition, ten such candlesticks were made, of which five were placed on either side of the Holy place."

Schaff-Herzog's Encyclopedia says: (Page 384).

"In Solomon's temple, instead of one candelabrum, there were ten upon golden tables,—five on the north and five on the south side of the Holy Place. The larger number fitted the larger space and the greater pomp of the worship (1 Kings vii. 49). The Chaldaeans carried them to Babylon (Jer. lii. 9). In the second temple, there was only one candlestick (Ecclus. xxvi. 17; 'as the clear light is upon the holy candlestick, so is the beauty of the face in ripe age'). Antiochus Epiphanes removed it (1 Macc. i. 21) and Judas Maccabaeus re-

stored it (Macc. iv. 49); and it remained in Herod's temple until the destruction of Jerusalem, when Titus carried it to Rome, and it figured in his triumphal procession, and was sculptured upon his arch, although it would seem not altogether accurately, (Joseph. War, VII. 5, 5). It was then deposited in the Temple of Peace. According to one account, it fell into the Tiber from the Milvian Bridge during the flight of Maxentius from Constantine, Oct. 28, 312; but the usually accredited story is, that it was taken to Carthage by Genserich, 455 (Gibbon iii. 291), recovered by Belisarius, transferred to Constantinople, and then respectfully deposited in the Christian Church of Jerusalem 533 (id. iv. 24). Nothing more has been heard of it."

Such, in brief, is the history of the golden candlestick.

Referring to the letter of inquiry noted above, it would seem to be the opinion of the writer that the ten golden candlesticks of the Temple were different in form from that used in the Tabernacle, but such was not the case. In 2 Chronicles 4, 7 we find the statement, "He made ten candlesticks of gold according to their form." The Revised version translates this "according to the ordinances concerning them." Another translation gives it "according to the form which they were commanded to be made by." The ordinances concerning them are found in Exodus 25, 31-40, which gives the form used in the Tabernacle, and therefore the same form must have been followed for the candlesticks used in the Temple, that is each of the ten candlesticks were seven branched. It would also seem that there were ten tables of shewbread (2 Chrons. 4, 8).

In 1 Chronicles 28, 15 reference is made to the "candlesticks of gold and their lamps of gold."—"Each candlestick and the lamps thereof." Notice the plural "lamps" with each candle-

stick. Notice also in 1 Chronicles 28, 16 reference to the tables of shewbread. Thus it will be seen that there is no reason why the seven-branched candlestick should not be used in the Most Excellent Degree as well as in the Royal Arch. It is not necessary to duplicate the elaborate furniture of the Temple in our Most Excellent Degree. The single table and candlestick of the Tabernacle and the second Temple has the same symbolism as the ten of the first Temple.

There is no discrepancy in the references from the Encyclopedia Britannica. The ten golden candlesticks mentioned on page 607 of Vol. 26 refer to the Temple, whereas the single golden candlestick mentioned on page 607 refers to Zerubbabel's Temple. I might also say that the Jewish Encyclopedia claims that the reference to ten candlesticks in Jeremiah and in Kings is an interpolation. If that is the case it is probable that it is an interpolation in Chronicles, also.

I do not agree with Mackey in stating that the candlestick has no symbolic meaning in Masonry. It is true that no symbolic meaning is attached to it in the ritual, but the very fact that it is used as part of the furniture of the degree indicates that it has the same symbolism there that it had in its place in the Temple, which is, that the seven lights represent the seven planets, which, regarded as the eyes of God, behold everything. The light in the center signifies the sun, the chief of the planets. The other six planets represented by the three lamps on each side of the central light are Moon, Mercury, Venus, Mars, Jupiter and Saturn. Uranus was first recognized as a planet by Sir William Herschel in 1781 A. D. and the earth was looked upon as receiving light from the planets instead of being considered a planet itself.

The seven-branched candlestick was especially holy, and it was forbidden to make copies of it for general purposes.

For other purposes than that of its place in the Temple the branches must be five, six, or eight, etc., instead of seven.

The fourth chapter of Zechariah gives a symbolical meaning to the seven-branched candlestick which is very appropriate to our Chapter work. In fact, part of this very chapter is quoted in the work of the degrees. From this chapter, taken in connection with other passages from the Bible, it will be seen that the seven-branched candlestick represents a stone with seven eyes, and the seven lamps are the seven eyes of the Lord. With these eyes He sees the plummet in the hands of Zerubbabel. "They are the eyes of the Lord which run to and fro through the whole earth." (See also 2 Chrons. 16, 9.)

It is not by might nor by power that Zerubbabel is to accomplish his great task of rebuilding the Temple but by the spirit of the Lord overseeing his work through these seven eyes. In Revelation, the Lamb of God is likened to the seven-branched candlestick "having seven horns and seven eyes which are the seven spirits of God sent forth into all the earth."

It has been thought by some that the words of Christ, "I am the light of the world" were suggested by the seven-branched candlestick of the Temple, but it is more likely that he was simply referring to the prophecies concerning the Messiah and of which it may be the candlestick was the symbol. How fitting it is that this candlestick, the symbol of the spirit of the Lord and the light of his countenance shining upon us through his eyes beholding and encouraging us in the noble and glorious work of fitting ourselves as living stones for the spiritual building which is to be our eternal dwelling place, should have a place in the ceremonies of the Most Excellent Masters Degree, the degree which symbolizes the completion of that work and the dedication of the Temple to the service of the only true and living God.

LODGE OFFICERS

The selection of Lodge officers confronts all Lodges at the present time. Promotion for meritorious service is right and proper, but "blind promotion" which puts a brother forward because he is "in line" will result in future trouble. No Lodge should advance a Warden, no matter how perfect a ritualist he may be, unless he possesses executive ability and that personal magnetism which gives power and influence to a ruler in the Craft. In every Lodge every member may aspire to the East, but not every member is qualified to occupy the East, and the Lodge that strictly adheres to "line promotion", practically takes the selection of the officers out of the hands of the brethren. In many of our city bodies brethren of bright promise in minor offices failed miserably on reaching the East. Appointments and promotions in Masonry should rest upon merit, and the theory that every brother appointed to an office will in due time reach the East must be eliminated if we are to keep our Lodges from being afflicted with poor Masters.

—Toronto Freemason.

SERVICE

At the end of life we shall not be asked how much pleasure we had in it; but how much service we gave in it; not how full it was of success, but how full it was of sacrifice; not how happy we were, but how helpful we were; not how ambition was gratified, but how love was served.

Service to ones fellowmen is the greatest thing in the world, because it is founded on love and love is the greatest good, the "summum bonum."

The newspaper men of Sydney, Australia, have formed a lodge for themselves, which bears the name of Lodge Literature. Hal Eyre, the cartoonist, is first Worshipful Master.

PRAYER AT RAISING

Source of all Light, we kneel before thy altar,

Grand Architect, O hearken while we pray:

Lo, in the gloom of doubt we grope and falter,

Guide Thou our feet and point us to the way.

How vain our efforts, vain and unavailing!

Now in our weakness do we turn to Thee;

Do Thou sustain us with Thy strength unailing,

In our despair wilt Thou our comfort be.

O raise our brother from his fallen station,

Shield from temptation and from snares release;

Guide him in upright walk and conversation,

Lead him at last unto Thy perfect peace.

Be Thou forgetful of our childish weakness,

In Thy great love forgive us once again;

May we display humility and meekness
And in Thy lodge behold Thy face.

Amen. —George H. Free,
Algona, Iowa.

MILLIONS FOR CHARITY

At the close of the year, there is always published a list of contributions for charitable purposes. This year the list is larger and greater than ever before. Only recently we read of a party being taken to a hospital and treated as a charity patient. After his death, it was learned that he was the possessor of a fairly good fortune and his will gave away over one hundred thousand dollars for charitable purposes. In the old country a similar case was reported not

long since, where the party dying in the hospital had left a million dollars for charitable purposes.

Our magazines have lately referred to the case of Milton S. Hershey, the manufacturer of the famous Hershey brand of chocolate, referring to the fact that he had given over sixty millions for the Hershey Orphanage, a home for orphan children. This places his gift next to that of Girard College of Philadelphia and makes it the wealthiest orphans' school in the country. Childless himself, Mr. Hershey is very fond of children, and when casting about for a suitable way to spend his immense earnings, decided to devote them to the boys who had met with misfortune early in life. What a grand thing to be able to do something of this kind while living and how happy and contented a man must be to see the results of his own contributions for such a purpose.

WHAT YOU SHOULD LEARN

There are five things in life which everyone ought to learn. They are:—

1. Learn to laugh. A good laugh is better than medicine. When you smile or laugh, your brain for the moment is freed from the load that it ordinarily carries.

2. Learn to tell a helpful story. A well-told story is as wholesome and welcome as a sunbeam in a sick room.

3. Learn to keep your troubles to yourself. The world is too busy to linger over your ills and sorrows.

4. Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself.

5. Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours."

—The S. A. Masonic World.

THE FIRST MASONIC HOTEL IN THE WORLD

The distinction of having the world's first Masonic hotel is held by the Girard Craftsmen's Club of Philadelphia. This Club after acquiring a property at 2027 Chestnut Street, immediately had a portion of their building arranged for the accommodation of Masonic guests. Later, deciding to rebuild, they moved to 2102 Chestnut and continued to render hotel service.

They have under course of construction an eight-story Masonic Hotel at 2027 Chestnut Street, costing almost a million dollars. At this writing the structural steel is all erected and the fire proof floors are nearly complete. The building will be under roof by the time the American Mason goes to press. The contract provides for the completion of the building by April 1st of next year, but from the rapid progress made, the contractor hopes to turn it over before that time.

The hotel will have 104 rooms, each one having a private bath; a dining room with a seating capacity of over 400 guests; three auditoriums; the main auditorium or Roosevelt Hall will accommodate 1100 people; the other halls, Washington and Girard, will each have a capacity of 225. In addition, there will be bowling alleys, pool and billiard tables, library and museum and other features, making for an ideal Masonic hotel and club.

In the last issue of the American Mason the statement was made that the Level Club of New York, had in contemplation the erection of a Masonic Hotel on East 73d Street and it would 'be the the first Masonic hotel in the World.' The Philadelphia Club will have their hotel completed and occupied before it is possible for any other club to erect a building of equal dimensions for the same purpose."

—American Mason.

THE BLACKBALLER

About twenty-five years ago there were two country editors publishing competition newspapers in a town in Ohio. The editor of one had petitioned for and gained admittance to the local Masonic lodge. In a short time the other and younger editor, publisher of an opposition newspaper, petitioned for admittance into the fraternity. He was elected to receive and did receive the Entered Apprentice degree. When his petition came up for advancement the other editor filed a protest which effectively stopped him. Time rolled along, as it has a habit of doing, and the editor who had been stopped by his competitor advanced in stature and confidence of his constituents until he had been honored by the highest office in the gift of his neighbors, eventually advancing to the highest office in the gift of all the people of the United States. The other editor finally answered the summons to labor in the world from whence no traveler ever returns. He died unknown outside of his small circle of acquaintances living in the immediate vicinity of his little city. The other editor petitioned our Fraternity for advancement immediately after the Almighty had removed the cause of his delayed ambition. He was gloriously received and was advanced steadily in the annals of our fraternity until today he stands out as one of the greatest Presidents the country ever had and one whom the Fraternity has no greater worker nor admirer.

President Harding only lost a few years pleasant association with his good neighbors within the sacred walls of the Masonic body, but the other editor, while he could sit in the lodge and gloat over having stopped a truly great man, lost the greatest thing in life. And thus it will ever be. The person who vents personal spite, animosity and envy through the black ball does himself the greatest injury.—Southern Sentinel.

"THE HAND OF HIRAM"

The following poem by Brother Herbert N. Farrar a member of Pacific Lodge No. 233, of New York City, appeared in the April 1922 issue of the *Masonic Review*.

THE BUILDER

I built my house on the Sands of Time,
A house that I built to stay;
But the tide came in—as the tide will
come

And it washed the sands away.
Then my house fell down, as a house
will fall

And Hope went out with the tide.
But I built again, as a man will build,
If he be a man of pride.

Then came the storm with the fierce
whirlwind,

And my house was wrecked again.
And I stood and looked at my labor
lost,

And it all seemed so in vain.
But I built again in another place—
Where the storm and the tide came
not,

And I felt safe in my new strong house—
But one thing I forgot.

It was the flames with their red-hot
tongues,

That came in the still of night,
And they ate it up,—as the flames will
eat,

Though I strove with all my might.
And again I looked at the house that
was,

Then knew it was not to be,
For a well built house won't fall three
times,

When built for eternity.

Now why should I build a house three
times,

And why should it three times fall?
Were it better I built a house that falls
Than never to build at all?

Then came a thought from the Great
Somewhere,

I had not followed the rules,
For a well built house won't fall three
times,

When built with the Master's Tools.

So I built again with the Master's Tools,
The Level, the Plumb and the Square,
Each ashler hewn from the Rock of
Faith

Was polished and laid with care;
And the plans I used were the Plans of
Life

And my house it faced the sun,
Now I dwell therein as a man should
dwell,

When the Craftsman's work's well
done.

This poem suggested to Brother Farrar the idea of a Masonic drama, with the Master Builder as the principal character.

This drama is now being produced by Eureka Lodge No. 243, of New York, whenever the Third Degree is conferred.

The following description of the play is taken from the *Masonic Review*, issues of June and November, 1923.

"PROEM

The Master Speaks

PROLOGUE

A—The Birth of the World

B—The Ages Pass in Review

C—The Widow and Her Son

THE PLAY

A—The Temple in the Building

B—Hiram Passes On

C—The Great Awakening

D—At the Gates of Joppa

E—The Missing One

F—Confession of the Craftsmen

G—Search for the Missing One

H—Tidings for the King

I—The Travelers Return

J—The Sprig of Acacia

K—Voices in the Hills

L—An Eye for an Eye

M—The Missing Found

N—Two Kings Journey West

O—The Master Travels East

EPILOGUE

A—Spirits in the Passing
B—Time's Valediction."

"Brother Farrar has gone far ahead of other dramas in his version of the life of the Master Builder and has delved deep into the archives of Masonry for his information.

"In the proem, the Master calls attention to the drama about to be presented. At the conclusion of his brief, poetic address, the light slowly fades out and 'The Voice of the Void' is heard—a deep voice telling the story of Creation, during which the elements are heard in their mad rush to fulfill His command—bring forth a World out of Chaos.

"As 'The Voice of the Void' dies away in the distance, the lights slowly rise in the East, 'Father Time' is discovered—aged though a new world has just been born, leaning on his scythe and the ubiquitous hour glass at his feet. In a prologue he tells of all that has passed before his eyes, from the beginning down through all geological periods—of Egypt in all her glory, the building of the Pyramids and later the Temple and its destruction.

"I, Time, am a magician,' he explains. 'I cause many changes and perform wondrous things. I now turn back to the pages of the past and cause to live again, those who took part in that strange tragedy in the Temple centuries ago.'

"Then came the play.

"The opening scene gives a new insight into the lives of both Hiram and his mother, 'The Widow of Tyre.' This scene alone is worth witnessing by all Master Masons, for it clears away all questions as to who the 'Widow' is, and why there are so many references to her.

"Unlike many other Masonic dramas, 'The Hand of Hiram' leaves nothing unexplained and after witnessing it the

newly raised candidate has an excellent understanding of the history of the Master Builder.

"The three scenes at the Three Gates, by the Three Traitors of Tyre, is also an innovation, and it is a pity that all craftsmen with critical and discontented tendencies cannot hear the retort of the loyal workmen who, having made an agreement, live up to it.

"There are several other unusual spots in the play, but it always strictly adheres to the story of the rise and fall of Hiram."

WHO AM I?

I am the Supreme Architect in the City of Life, Human hearts are the sites wherein I build noble, strong, powerful characters. Through altruistic relationships, pity for the distressed, unwavering loyalty in every human crisis, I speak to those who know me not. I am often disguised in the co-operation which causes brotherly ties of fellowship. My affectionate regard for the interests of everyone identifies me as a universal benefactor. I teach individuals to act in terms of mutual concession, generous judgment, and sympathetic forbearance. I unlock the sacred portals of the lodge room and reign therein with kindly dignity. The marts of competitive trade court my superiority. I am a master force wherever people assemble to foster higher principles. I acknowledge that service is the measure of greatness and that through me men become sublime in helpfulness. I am the message bearer of good will; the courier who relays the Gospel of Brotherhood; the moving spirit in every enterprise which champions man-to-man ennoblement and makes society more neighborly. Great men unconsciously write my biography—I am Fraternity!

—Masonic Home Journal.

SOUTHERN SUPREME COUNCIL, A. A. S. R.

At the meeting of the Supreme Council of the Scottish Rite, S. J., held at Washington last October, Hyman W. Whitcover was elected Secretary-General in the place of Perry W. Weidner, resigned. Brother Weidner in his final message to the Council, among other things said:

"The imperative duty of the hour is the training of virile, patriotic citizenship. An unintelligent electorate imperils the entire nation. We have more to fear from careless, indifferent citizens who neglect their civic duties than we have from radicals and extremists. The man who fails to vote on election day and in other ways neglects his responsibilities as a citizen is as certainly an enemy of the commonwealth as the man who takes up arms against the nation.

"What this country needs is a baptism of consecrated patriotism. Mere flag waving and noise is out of date. The mother who trains up her boy to be a God-fearing, law-abiding, liberty-loving man; the teacher who in the obscurity and routine of the schoolroom holds high the standards of manhood and womanhood; the toiler who earnestly seeks to inform himself upon the questions of the day that he may cast an intelligent vote, is a better citizen than the professional man, even though he may be able to string a dozen college degrees after his name, whose patriotism consists wholly of violent oratory and marching in parades.

"Our boys in khaki fought and suffered, and many of them died on the sodden fields of Flanders that this might become a nobler, finer, better country. Splendidly they did their work. Shall we, by selfishness and indifference, lose the heritage of freedom and glory that they preserved for us by their agony?

"The radicals, either red or pink, who seek to tear down our glorious flag, and

overthrow American institutions should be rooted out but the citizen who lightly values his civic privileges and cynically neglects his responsibilities should be shamed by the accusing finger of popular indignation. Perhaps deprivation of his rights as a citizen may be an extreme measure, but some way should be found to place a disability of some kind upon such a man.

"We must continue our campaign of education until a revival of patriotic enthusiasm sweeps the nation."

Other resignations received and accepted were Horatio C. Plumley, of North Dakota, and George Fleming Moore, of Alabama.

THE SCOTTISH RITE AND EDUCATION

The Supreme Council of the Northern Jurisdiction has established a scholarship fund sufficient to provide for fifteen boys and girls, or one for each of the fifteen states in the territory covered by that Jurisdiction, a college education in American colleges. Candidates for these scholarships must be children of Master Masons, preferably of the Scottish Rite.

This is a practical method of demonstrating the interest of this Supreme Council in the cause of education.

Freemasonry in Brazil is actively interested in promoting education. The Masonic lodges of that country support 115 schools in which 6,086 pupils receive instruction. A new school was opened recently in Cannavieras in the State of Bahia by the Unia E. Caridale Masonic Lodge for the instruction of the poor children of the district.

The Freemasons of France are erecting a monument on the battlefield of Verdun in memory of the Masons who fell in the great battle. Cecil Howard, an American sculptor, has been chosen to design the memorial.

DEATHS

Death is another life. We bow our heads
At going out, we think, and enter straight
Another golden chamber of the king's,
Larger than this we leave, and lovelier.
And then in shadowy glimpses, disconnect.

The story, flower-like, closes thus its
leaves.

The will of God is all in all. He makes,
Destroys, remakes, for His own pleasure,
all. • —BAILEY.

F. R. Ballance, Glenwood, July 1st.

David G. Belt, Glenwood, August 4th.

Charles H. French, Cedar Rapids,
September 19th.

William A. Harper, Des Moines,
September 23rd.

Leroy T. Weld, Cedar Rapids, October
14th.

J. E. Browne, Des Moines, November
2nd.

Wm. F. McFarland, Burlington, No-
vember 4th.

Paul V. Reilly, Des Moines, Novem-
ber 6th.

Gordon R. Taylor, Smithland, Novem-
ber 6th.

Judge S. M. Weaver, Iowa Falls, No-
vember 7th.

George W. Harbin, Waterloo, Novem-
ber 10th.

John Langseth, Dixon, November 20th.

T. M. Davidson, Elkader, December
6th.

L. F. Danforth, Lake City, December
8th.

Nate Chapman, Des Moines, December
14th.

William C. Cross, Burlington, Decem-
ber 14th.

F. B. Deitrick, Waterloo, December
16th.

Capt. S. D. Pryce, Iowa City, Decem-
ber 20th.

Edward I. Alderman, Cedar Rapids,
December 25th.

A NEW VOLUME

"The Lodge and the Craft" is the title of a new volume published by the Standard Masonic Publishing Co., of St. Louis, of which Company Brother F. H. Littlefield, Editor of the Missouri Freemason, is President. The new book on Blue Lodge Masonry has been written by Rollin C. Blackmer, whose contributions along Masonic lines have been attracting the attention of the many readers of the Missouri Freemason. In our opinion, this is one of the most valuable and important volumes that has been issued for some time. Its articles are such as every Master Mason should read, written as they are in an interesting manner so as to hold the attention of readers from beginning to end.

We give herewith a table of contents and can only state that several of these chapters are well worth the price of the volume, which may be purchased through the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Missouri, price \$3.00, postpaid.

Organization.

Ancient Landmarks and Charges.

Ritual and Ceremonies.

Opening and Closing Ceremonies.

Symbolism of the Lodge.

Degree of Entered Apprentice.

Memorial Tesseræ and Metallic Sub-
stances.

Working Tool and Northeast Corner.

Section Three, Lecture and Charge.

Tenets and Perfect Points of Ent-
rance.

Degree of Fellowcraft.

Section Two, Lecture and Charge.

The Winding Stairs.

Five Orders of Architecture.

Degree of Master Mason.

Drama of Faith.

The Lost Word.

Solemn Strikes the Funeral Chime

Prayers at Raising.

Symbolism of the Raising.

Third Section of the M. M. Degree.

Special Mortality Lecture.
Side Lines of Masonic Study.
The Legend of the Craft.
Modern History of the Masonic Order.

Freemasonry and the Roman Church.
Interpretation of Symbols.
Management of a Lodge.
Masonic Jurisprudence.
Conclusion.

We had time and again urged Brother Blackmer to prepare these articles and have them published in book form, and now that he has issued same in splendid style, we are only too happy to order a dozen copies to be placed in our Traveling Libraries. We would urge our Lodges and members throughout the jurisdiction to purchase a copy for their own personal use. We believe they will find the money well invested as there is hardly a chapter in the book but presents some material that can be used to good advantage in lodge work.

The Committee on Masonic Service and Education of the Grand Lodge of Louisiana has issued two very excellent educational bulletins, the first on the laying of the corner stone. This gives an account of the laying of the corner stone of the Capitol Building of the United States, September 18, 1793, when George Washington, then in his second term of service as President, laid the corner stone with Masonic ceremonies, at which time an immense procession marched through the streets of Washington, D. C. Then follows a reference to the fact that 130 years later, the corner stone of the George Washington Memorial Building at Alexandria, Virginia, was to be laid with Masonic ceremonies.

The second bulletin has reference to Lafayette, the Mason, and of his Masonic reception in New Orleans in 1825; of the many levees and affairs given in his honor by the Grand Lodge of Louisiana, Free and Accepted Masons. Thus

Lafayette, the Patriot, lover of Liberty and Freemasonry was given the honors so richly earned by his devotion to the Craft which he loved and served so well.

THE VISITOR'S TOAST

Of all the toasts we give tonight
There's one that's most appealing,
That touches every Brother's heart
The Bond of Brotherhood revealing;
In some respects transcends all others;
The one we boast is the Visitor's Toast,
The toast of the Visiting Brothers.

Their presence cheered us in the Lodge,
Inspired to best endeavours,
We felt their sympathy and love
Encouraging our labours.
So while sincere we give all others,
We love the most the Visitors' Toast,
The toast of the Visiting Brothers.

And now around the festive board
With song and cheer abounding,
We welcome each as one of us
With greetings loud resounding.
Tonight they're ours and not another's,
We act the host, give the heartiest
toast

To all of our Visiting Brothers."

—The S. A. Masonic World.

We are in need of the following back numbers of the Quarterly Bulletin in order to make complete sets:

Vol. 2, Nos. 1, 3 and 4, February, August and November, 1899.

Vol. 6, Nos. 2 and 4, May and November, 1903.

Vol. 7, No. 3, August, 1904.

Vol. 10, No. 1, January, 1907.

Vol. 13, No. 4, October, 1912.

Vol. 16, Nos. 1, 3 and 4, January, July and October, 1915.

We will pay twenty-five cents each for a few copies of each of these numbers. Address N. R. Parvin, Grand Secretary, Cedar Rapids, Iowa.

SERVICE MEETINGS

Special meetings addressed by the speakers of the Masonic Service Committee have been held in various cities and towns of the State during the past quarter, with reports of very good attendance and great interest and appreciation on the part of those thus favored.

Now that the holidays are past, the corn picked, and the fields covered with snow, we may expect a still greater interest in the opportunity to have a meeting in the lodge room at which some entertainment and instruction that varies from the conventional program may be enjoyed.

Many interesting and inspiring speakers are enrolled for this service, brethren who have a real message for the Craft, that is well worth listening to. The illustrations often used in connection with these talks are specially prepared to impart a Masonic lesson through their story.

The Committee are projecting a series of group or county meetings to carry this service to every region of the State during the next three months, for which the entire resident membership of each community will receive card notices. The expense of such county meetings as are promoted by the Committee will be met from the funds in their hands.

Many lodges in the smaller towns find that "open meetings", to which the families and friends of the members are invited, afford a pleasurable evening and stimulate interest in Masonry and all of the activities of the local lodge. They are often held in local moving picture houses, on their "off" nights, thereby affording an opportunity to present the moving pictures, when the facilities of the lodge room would not permit.

Lodges are requested to make known their desires for this service to the office of the Secretary of the Masonic Service Committee, at the Masonic Library, Cedar Rapids, Iowa, and every

effort will be made to accommodate them.

Before the next issue of this Bulletin there will be several dates worthy of commemoration by special meetings: Franklin's Birthday on January 17th; Lincoln's Birthday on February 12th; and Washington's Birthday on February 22nd, are particularly appropriate.

NATURE — A BOOKKEEPER

Nature has the most complete and exhaustive system of bookkeeping yet devised. A separate and distinct account is opened with every individual the minute they come into this world—and although we are sometimes permitted to stretch our credit to the limit—Nature exacts full pay and final settlement from all alike.

Nature has provided a time for work—a time for play and a time for rest and sleep. It is Her intention that we shall work in harmony with Her laws as much as possible. We have a thorough understanding of Her terms, discounts and datings and if we try to practice any irregularities we are promptly notified through her faultless system of doing things.

It pays to keep your account with Nature well under your own control. No one can realize on his ability in any fair way unless he starts out in the morning with that freshness and freedom of mind and body that come only from proper rest and sleep.

—National Observer.

A stone weighing half a ton, from King Solomon's quarries, near Jerusalem, has arrived at Atlantic City, N. J., to be used as the cornerstone of the \$500,000 temple, erection of which, by Atlantic City Masons, was planned to start in December.

SCOTTISH GRAND LODGE RECEIVES LEGACY FOR CHARITY

Edinburgh, Scotland—John A. Forrest, a prominent Mason of this city, who died recently, left a will containing a number of benefactions to Masonic institutions. A legacy of 5,000 pounds was left to the Grand Lodge of Scotland as a special fund for granting annuities to the needy children of deceased Freemasons, the fund to be designated the "John Forrest trust." The other bequests include 1,000 pounds to Holyrood House, St. Luke's Lodge No. 24, the fund to be used for the purchase of ground on which to build a temple, and 500 pounds to Lodge Colinton and Currie Freemasons and the Provincial Grand Lodge of Middelthian for benevolent purposes."

—The American Mason.

The Keystone Masonic Magazine of Sydney, N. S. W., has the following to say of one of their public spirited citizens:

"The Millions Lodge is justly proud of their Brother Fitzmaurice, and drank his health at supper last month. It was explained that Bro. Fitzmaurice was already educating sons of deceased soldiers to the value of £25,000 in scholarships, and that he had now taken over 15 boys from the Masonic College at Moss Vale, providing them with free board and education, and that he was willing to take over another 35 boys if desired by the Grand Master. Bro. Fitzmaurice, who is evidently a man among boys as well as a man among men, asked the Brethren of the Millions Lodge not to make too much of his doing, as he was receiving full recompense in the fact that it gave him extreme pleasure to provide for the children of those who had done so much for the nation, and to provide for the sons of Brethren who had passed away.

He spoke in such moderate terms of his great gifts that the Brethren present felt that they were in the presence of a big-hearted and great-minded man."

"Masonry today is more than ever regarded as a field for service, a field in which all must be workers, in which there are no aristocrats."

—Dudley Wright.

Recently the Secretary of Mt. Hermon Lodge No. 263, of Cedar Rapids, Iowa, received a letter from Spokane, Washington, to the effect that one H. F. Jackson had been arrested and that he had what appeared to be a receipt for dues in Mt. Hermon Lodge for the year 1923.

This receipt was on the regular form and signed by C. E. Roscoe, Secretary, and was enclosed in the letter referred to above. It was, however, a forgery. Mt. Hermon Lodge does not and has not had a member by the name of either C. E. Roscoe or H. F. Jackson. The original Lodge name and seal and the number of the receipt had been erased and new entries made to suit the desire of the forger. The erasure was so skillfully done that a magnifying glass was required to detect it.

This is another illustration of the need of care in the examination of visitors, especially if such visitor applies for financial assistance on the strength of his *claimed* Masonic affiliation.

It has been suggested that each Lodge should set apart one evening each year devoted to the new members. It should be their night in every particular. They might very well take charge of the program and furnish the numbers from their own members. The best way to interest a man in the fraternity is to convince him that the fraternity has an interest in him.

—Illinois Freemason.

GOD'S DAY AND MINE

There are two days in the week about which I never worry. Two Golden days, kept sacredly free from fear and apprehension. One of these days is Yesterday. Yesterday, with all its cares and frets and disappointments, with all its pains and sorrows, has passed forever beyond the power of my control, beyond the reach of my recall. I cannot undo an act that I wrought; I cannot recall a word that I said; I cannot calm a storm that raged on Yesterday. All that it holds of my life, of regret or sorrow or wrong, is in the hands of the Mighty Love that can bring oil out of the rock and sweet waters out of the bitter desert—the Love that can make the wrong things right, and turn mourning into laughter. Save for the beautiful memories, sweet and tender, that linger like perfume of dried roses in the heart of the day that is gone, I have nothing to do with Yesterday. It was mine; it is God's.

And the other day I do not worry over is Tomorrow. Tomorrow, with all its possible cares, its burdens, its sorrows, its perils, its boastful promises and poor performings, its good intentions and its bitter mistakes, is as far beyond my reach of mastery as its dead sister, Yesterday. Its sun may rise in roseate splendour, or behind a mask of weeping clouds. But it will rise—and it will be God's Day. It is God's Day. It will be mine. Save for the Star of Hope that gleams forever on its brow, shining with tender promise into the heart of Today. I have no possession in Tomorrow. All else is in the safe keeping of the same infinite Love that holds the treasures of Yesterday. All that Tomorrow has for me I can trust to the Love that is wider than the skies, deeper than the seas, higher than the stars.

There is left for myself, then, nothing but Today. And any man can fight the battle of Today. Any man can carry the burdens of just one day. Any can

resist Today's temptations. This is the strength that makes the way of my pilgrimage joyous. I think, and I do, and I journey, but one day at a time. That is the Easy Day, that is the Human Day. And while I do that, God the Almighty and the All-Loving takes care of Yesterday and Tomorrow, which I could never do. —Robert Burdette.

We are in receipt of a letter from Charles E. Sawyer, Chairman of the Executive Committee of the Harding Memorial Association, asking that we present the purposes of this Association to readers of the Bulletin. This we are glad to do.

"The Harding Memorial Association has been incorporated for the purpose of purchasing the home of President Harding at Marion, Ohio, an erection of a Mausoleum, and the endowment of a Harding Chair in diplomacy and functions of Government in some existing University.

"The Association is so formed that all individual contributors of a dollar or more will receive engraved certificates entitling them to Associate Membership, and a larger engraved certificate suitable for framing will be awarded to all organizations making contributions equivalent to a dollar for each active member.

"Contributions may be made through any federal or state bank or sent direct to A. W. Mellon, Treasurer, 1414 F Street, N. W., Washington D. C."

It is gratifying to note that our brethren in Canada are contributing liberally to this purpose, and we who are of President Harding's own country should be at least equally generous.

John R. Quinn, who was elected National Commander of the American Legion recently, is a Mason and an active member of California Masonic Bodies.

SECRETS OF FREEMASONRY

The one great secret of Masonry is that it has no secret. Masonry has nothing to hide and is possessed of no mysteries jealously guarded. Its functions, principles, regulations, members, time and places of meeting are known to anyone who takes the trouble to find out, and this has been true throughout the centuries of its history.

Masonry, however, has a hidden meaning which, unfortunately, many of its members have never taken the trouble to ascertain. The word Masonry is composed of letters in the mystical number seven. To the student this word is translated, by the great truths taught through its symbols, into two words of a like number of letters—Friends and Service.

When men everywhere learn to be friends and appreciate the joy of service, Masonry's mission will be done and its innermost secrets exposed.

Masonry believes that the sum of human happiness is in being friends with God and friends with man; indeed, this is the spirit and the ideal of the teachings contained therein.

Should these lines meet the gaze of any who would seek admission in our Order out of idle curiosity or through some ignoble or selfish purpose, do not obey the impulse. You will be doomed to disappointment and we will not be benefited. Others have passed along that pathway and have become merely the chanters of the litany and the wearers of the insignia, out of sympathy and out of touch with the great teaching of Masonry, to-wit: That the great secret of life is that within man there is a spark divine, a true understanding of which means life for all time.

—Masonic News.

Chicago Masons have secured the site occupied by the old Iroquois Theatre and will spend \$5,000,000 in the erection of a Masonic Temple.

IOWA NEEDS NO ADVERTISEMENT

George Fitch, in his "Short Essay on Iowa," displays his irrepressible optimism and quaint humor in the following:

"Iowa is a large and happy cornfield, speckled with Carnegie Libraries and half-ton hogs, which are exchanged by their owners, when ripe, for automobiles and pianos. The field is bounded on the east and west by the Mississippi and Missouri rivers, but barbed wire fence is used on the north and south.

"About seventy years ago people began going into Iowa from Illinois to raise crops, and they have been doing it ever since. Iowa leads the world in farm products. Its corn cribs have elastic sides, and the Iowa pig, after he has fed on Iowa corn for a few months, has to be moved to and from meals on a truck. The tourist who crosses Iowa during midsummer complains of the dense forests and the early twilight, but he is only going through three hundred miles of Iowa crops which are getting their full growth. After an Iowa farmer has sat out on his porch on hot July evenings and has heard his corn grow for twenty-five years, it is hard to interest him in such piffish music as grand opera produces.

"Iowa's people wear last year's fashions quite extensively, but read this year's books and originate next year's political improvement. The Iowa man can be readily distinguished by his placid brow, his nine o'clock bedtime, and his careless habit of paying cash for everything he buys."

Fraternal Lodge No. 221 of Davenport on December 11th conferred the E. A. Degree on Robert Heeschen, the candidate's father acting as Junior Warden, and all the other stations and places being filled by his brothers and brothers-in-law.

THE DOCTRINE OF MASONRY

The doctrines of Masonry are the most beautiful that it is possible to imagine. They breathe the simplicity of the earliest ages animated by the love of a martyred God. That word which the Puritans translated "Charity," but which is really "Love", is the keystone which supports the entire edifice of this mystic science. Love one another, teach one another, help one another. That is all our doctrine, all our science, all our law. We have no narrow-minded prejudices; we do not debar from our society this sect or that sect; it is sufficient for us that a man worship God, no matter under what name or in what manner. Ah! rail against us bigoted and ignorant men if you will. Those who listen to the truths which Masonry inculcates can readily forgive you. It is impossible to be a good Mason without being a good man.

—Winwood Reade.

Why is it that Freemasonry is continually trying to connect itself with prominent men. Every little while some article appears in the public press in an effort to show to the world that some public man had been a member of the Masonic fraternity. Is it possible that this institution has no foundation of its own to stand upon and must draw upon the prestige of public men in order to maintain its popularity? There should be no hero worship in Freemasonry for the institution has within itself ample worth to maintain an independent standing.

—Illinois Freemason.

The April issue of the Bulletin will contain a complete account of preparations made for Grand Lodge, which will be held in Des Moines on June 10th, 1924.

HARDING TREE

The American people rather pride themselves upon being hard-headed, practical, matter-of-fact, unsentimental. But there is one sentiment of which no American is ever ashamed, a fervent and burning patriotism. Wherefore it is that the dedication to the memory of the late President Harding, of the second largest living thing in all the world, a giant redwood tree in Sequoia National Park, by Col. John R. White, Superintendent of that reservation, has brought tears to more than one eye in official Washington.

Joyce Kilmer, gentle poet, who gave his life for his country in Flanders Fields, wrote:

"Poems are made by fools like me,
But only God can make a tree."

And, excepting only the General Sherman tree, the President Harding tree is the most beautiful example of God's tree handiwork in the world.

It seems peculiarly fitting that two men who gave their lives for their country should be linked in this way: Kilmer, a humble soldier in the A. E. F., whose delicate skill with words will live long after the wounds of war have healed, and Harding, whose skill at understanding people drew a nation together in closer bonds of unity and love.

Kilmer loved trees so much that he wrote of them often. One of the greatest trees in the world is forever to be linked with the name of a much loved patriot. Generations yet unborn will revere the memory of him whose name is now given to the huge Sequoia, and will quote again from Kilmer:

"A tree depicts divinist plan
But God Himself lives in a man."

—American Mason.

Robert Burns!

By DR. E. A. NASH

O, thou great power of verse and song,
Who sung us strains the whole day long;
The greatest gifts to thee belong
In rustic verse—
To slander or to do thee wrong,
Would be a curse!

I see him on the banks of Ayr,
A merry ploughman, as it were—
Musing with Nature's art so fair,
Sublime and grand;
Could I but steal one moment there
And grasp his hand!

His heart was full of love for birds,
He greeted them with pleasing words
And from the hills the lowing herds
Returned his call—
His motto was true Brotherhood
For one and all!

All hail to thee, thou Bard of yore,
Who did Masonic light adore—
We greet you from that distant shore,
A silent guest—
We fain would hear your Muse outpore
Of Scotland's best!

The strongest argument against Masonry is the Mason himself. The world knows, as well as we do, what our order inculcates, and it also knows, far better than we realize, whether we are practicing what we profess, and when it sees the divergence between practice and precept it judges both you and the order. The unfaithful Mason is injuring the whole fraternity. As an individual he may not care what the world thinks of him, but he has undertaken to protect the good name of his brethren, and when he brings his own good name into disrepute, he is inflicting a most serious injury on every other Mason in the community.

—London Freemason.

"CLIQUE"

What is "The Clique?" 'Tis a body of men who attend every meeting, not just now and then; who don't miss a meeting unless they are sick—these are the men that the grouch calls "The Clique". Who don't make a farce of that magic word, "work"; who believe in the motto—"Not a job will I shirk". Who never resort to an underhand trick; these are the men that some call "The Clique". The men who are seldom behind in their dues, and who from the meeting do not carry news; who attend to their duties and don't seek a kick; these are the men that the crank calls "The Clique". We all should be proud of members like these—they can call them "The Clique", or whatever they please, but there are some people who always find fault, and most of this kind are not worth their salt; they like to start trouble but seldom will stick—and leave all the work to be done by "The Clique".

—Rob Morris Bulletin.

Grand Master to Spend \$30,000 for Children of Texas

Reports in the press announce that Brother Mike H. Thomas, wealthy cotton man of Dallas, will spend from \$30,000.00 to \$40,000.00 during the coming year in the entertainment of the boys of Texas. He has employed a famous cartoonist and started him out on a year's tour of the State, to give parties, fun, frolic, cartoons and refreshments and incidentally a few of the more substantial things of life.

Brother Thomas, as Grand Master, has done a great work for the children in our Masonic Home out of the big heart that's in him and the business efficiency which has marked him a success. Recently, also, he gave \$30,000.00 to the East Dallas Christian Church, and a few months ago \$25,000.00 to Texas Christian University at Fort Worth.

—Texas Freemason.

WASHINGTON'S BIRTHDAY

This anniversary has a peculiar significance to all Masons, since the Father of our Country was not only a member of the Craft, but an illustrious example of the practical application of our Masonic principles.

The Grand Master calls attention in his letter to the Washington Memorial, and the participation of all Masons in providing funds for its erection. It is further suggested that each lodge devote one evening, as near the birthday anniversary as possible, to the memory of Washington.

The Service Committee will be glad to assist in providing speakers for such special meetings, if desired. Such requests should be filed as early as possible with the Secretary of the Committee, at the Masonic Library.

The Committee has a pamphlet compiled to assist lodges in arranging such programs, which will be furnished upon request.

The Short Talk Bulletins issued by the Masonic Service Association of the U. S., have been sent out monthly during the past year, No. 11, for November, dealing with "The Rite of Destitution" being the latest. These bulletins have been sent to all of our Iowa Lodges and we know that many of them have been read in open Lodge and have proved of great benefit to the members.

We are anxious to learn what Lodges have had all eleven of these Bulletins read in open Lodge. If there be such, will not the Master or Secretary so advise us. If any of our Lodges have had six out of the eleven Bulletins read in open Lodge, will they not also advise the Grand Secretary?

John W. Wilgraham, a Mason, who died recently in Pennsylvania, bequeathed \$100,000.00 for the Masonic charities of that state.

MASONS AND THE SCHOOLS

Brother Thomas G. Fitch, active 33rd for Kansas, delivered an inspiring message on the occasion of the anniversary reunion of the Scottish Rite Bodies of Kansas the other day.

"The first duty of every Mason is to see that every boy and girl in the United States has equal educational advantages," he declared.

"Every Mason must take an interest in the schools of his community. He must see that the best advantages are provided not only for the children, but for the teachers.

"The boy or girl who is educated is not going to be a bad citizen. Every child in the United States is entitled to an education, and one of the goals of Scottish Rite Freemasonry is to see that he gets it.

"Educational advantages today are far better than they were twenty-five years ago, but we must not be content until all these advantages are within reach of the poorest child in the land."

—Kansas City Freemason.

A large number of lodges have contributed to the George Washington Memorial, many of them 100%, but there are still quite a number that have fallen short, and several that have not contributed anything. If your lodge is in this number, will you not get busy, so that Iowa may not be behind the other Grand Jurisdictions in supporting this great Masonic work?

Evening Star Lodge No. 43, of Winterset, recently held special ceremonies in honor of their oldest member, William Hartsook, who recently celebrated the 95th anniversary of his birth. Brother Leo C. Percival, on behalf of the Lodge, presented Brother Hartsook with a gold Masonic emblem as an appreciation of his long and faithful service in the lodge.

At the Twenty-fourth Annual Assembly of the Royal and Select Masters of Iowa, held at Burlington, October 9th, 1923, the General Grand Master, Fay Hempstead, read the following beautiful poem written by him shortly after the death of Warren G. Harding, President of the United States.

A Tribute

By FAY HEMPSTEAD

Poet Laureate of Freemasonry

Far to the west, great heart, thy summons came,
Where ocean's surges lash the yellow sand;
Thy name embalmed among the great of old
Even to the limits of the farthest land.

Great in the warmth of fellowship serene,
And great in the grace of simple courtesy
A nation mourns thee, prostrate in her grief,
Thou favored son of choice and destiny.

And high a cry of anguish rose afar,
Shall be thy country's priceless heritage.
Thy fame, as just and wise, forevermore,
Shall be enrolled with patriot and with sage.

Here by the tomb we stand in stricken awe,
And lay his frame beneath the enclosing sod;
But the remembrance of his peerless soul
Rests ever with his nation; and with God.

APR 29 1924



Quarterly

Bulletin



Iowa Masonic Library



Fraternal Fellowship

By WM. ALFRED THORNBURGH
Denver, Colo.

Foot to foot to always go,
Alone and freely help bestow,
When worthy calls for help implore,
Respond to needs to health restore.

Knee to knee to ever pray
For light to guide in wisdom's way;
That every prayer be steadfast true,
That love and light the heart imbue.

Breast to breast to ever hold,
In sacred trust a secret told;
That confidence be ne'er misplaced,
Where truth and love are interlaced.

Hand to back to hold upright,
True confidence in power and might;
To go each day when duty speaks,
And carry cheer where friendship seeks.

Mouth to ear with love entreat,
The erring one whom tempters meet;
To bring him back to paths of right,
And shed full beams of halcyon light.

With foot and hand both firm and
strong,
Make life a blissful, vibrant song;
With cheering words into the ear,
Seek confidence with truth sincere.

Bring heart and hand in touch with light,
That all the acts be firm and bright;
Bring mind and soul in union sweet,
And cherish joys with love complete.

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IOWA MASONIC LIBRARY

CEDAR RAPIDS, IOWA

NEWTON R. PARVIN

Editor

C. C. HUNT

Associate Editor

Issued Quarterly—January, April, July, October

The Library is open daily in all its Departments from 8 a. m. to 5 p. m. for consultation. Public cordially welcome.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized August 6th, 1918.

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

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THE WHY AND WHEREFORE OF MASONIC STUDY

By ROBERT D. GRAHAM

Denver, Colorado

Written for The Masonic World of San Francisco

Much is being said and written at the present time regarding Masonic Study and Research, indicating very clearly that the condition of need is sensed in all departments of the Craft. There is no necessity to waste any time or space discussing the need of such study, neither is it necessary to discuss the forces that have brought about this condition. They exist and must be met or the Institution will have served its purpose and pass into the realm of the "has beens". What are the real facts in the case? During the past five years approximately one-third of the present membership has been admitted into the Craft. The Institution was fully equipped to confer the degrees, and it has been done in a most exemplary manner, and these brethren are upon our roster. They are of all ages and from every walk of life. Some of them are educated in the university sense of that word and many of them have only the rudiments of a grammar school training. A large percentage are the sons of parents who were born across the seas and who still cling to the language and customs of the land of their birth. It is, therefore, not surprising if the sons are woefully ignorant of American institutions and of the struggles and sacrifices that gave birth to this, our form of government, and who the men were who called it into being. Not only are the men deficient in a knowledge of civil affairs, but they seem to have lost all interest in religious matters, or the things pertaining to the soul. A fearful lack of respect is shown for those things that have been looked upon as essential to the well-being of the Nation.

No "irreligious libertine" can be made a Freemason, according to the ancient charges, and yet the Name of God is

profaned, the House of God is neglected, the Service of God is spurned, the Light of God's Word never allowed to shine upon them except as it lies open and mute upon our Altars, the Day of God turned into one of revelry and picnicking, and all this by men who have professed a belief in God and a promised immortality, and who took such solemn obligations upon the Book of God. The Institution of Freemasonry itself is no longer known or understood by its own members, so that we find Blackmer of Missouri making the statement that out of the one hundred thousand members in that Jurisdiction, there were not seventy-five men all told who knew what the Craft meant. The Grand Master of Montana asked forty-six men why they joined the Lodge and thirty-five of them admitted it was for social reasons. We have, therefore, a great mass of unasimilated and uninformed members, and there is trouble within our borders. In many, very many instances, brethren have pushed their way into important positions because of being able to repeat the Ritual, and as that is all they know or care to know, the Lodges have gradually been turned into degree mills, and the undigested mass is growing larger every month.

So far, then, we find that many of the members are not informed on American affairs; they also look upon the Masonic Lodge as if it were just one of many such institutions, and do not care to go any further than having the degrees conferred upon them. They seem to be giving themselves over to the pleasures and frivolities of life. It is not difficult to see where the end will be, unless a halt is made and our men turn their attention to some of the worthwhile things of life. What then can be done in the premises.

First: Raise the standard of admission, so that a mental, moral and educational test must be passed, and if this shall be required of the new member,

then special efforts should be made along this same line to develop those who have already received the degrees.

Ignorance is a crime in this day and generation. Not only are the ignorant imposed upon by the scheming and unprincipled, but they are the raw material from which the lawless element is recruited.

It would open the eyes of some of our friends if they were to visit the Masonic Homes of this country or serve on a Relief Board for a few years. It would soon be apparent that ignorance, incompetence, inefficiency and pure selfishness were all members of the same family and were in no way related to Freemasonry, although many such have gotten into our fold.

Second: The Jurisdiction of Nebraska demands that its members wait one year before applying for admission to any branch of Freemasonry and also attend twelve (12) regular business communications of the Lodge. This is an effort to force men to learn some of the rudiments of the Craft, a thing they should have done of their own free will and accord. But if a man will not do what is inherently right, then he must be compelled to do so.

Freemasonry must be taught to its members, but how can men teach a thing they do not know. Ritual has been and is being taught until many are letter perfect, yet there seems to be a something that the intuition of the men tells them about which is found beneath and beyond the Ritual, the Rite and the Ceremony. It is this something that is the urge driving the thinking member into all kinds of degrees, and also makes possible the existence of so many organizations which have arisen to supply this demand. And it is perfectly evident that no organization can exist purporting to give the brethren the bread of truth when what they pass out proves to be a stone instead of bread.

There is a place and a function for

organized Freemasonry, but if the spirit of Freemasonry is no longer present in the organization, it has then reached the place where it has "a name to live and is dead". Many of our most careful observers and thinkers seem to feel that we are on the verge of such a situation, if we have not already reached it. This is no time to quarrel over the tools we are using; this is no time to waste our efforts over the livery the workers are wearing.

To engage in useless quibbling over what is to be said and who is to say it, while real danger is imminent, does not seem to be the wise thing to do.

W. A. Butler wrote with a trenchant pen when he gave expression to these lines:

*"There is no strange handwriting on the wall,
Through all the midnight hum no threatening call,
Nor on the marble floor the steady fall of fatal footsteps,
All is safe,—Thou fool,
The avenging deities are shod with wool!"*

Up! my brethren; do the work God has given unto your hand, ever remembering that the great workers in the fields of Truth have served their God—and been alone. No matter what they say about you, no matter what they do to you, the time for enlightenment has come, and it is the inestimable privilege and opportunity that some have been given to lead others to the light. Do not allow any influence to tie your hands or cut off your message. Be true to God and your brethren, and no doubt you will receive from Him, His "Well done".

Burns said:

"The scoffer's sneer was a poor substitute for the wrath of an offended God."

Should a mistake be made, let it be made through doing what we believe the Infinite has called us to accomplish, and don't let it be a breach of trust regarding the work placed in our keeping.

GRAND COUNCIL ORDER OF DE MOLAY

KANSAS CITY, MO., March 17—Fifty-six men, representing every State in the Union, Canada and Panama Canal Zone, met in a three-day convention on March 3, 4 and 5, at Ivanhoe Temple, in this city. It was the Fourth Annual Session of the Grand Council Order of De Molay. Judge Alexander C. Cochran, St. Louis, Grand Master Councilor, presided.

Reports submitted to the Council disclosed an unprecedented growth, 311 chapters having been added within the past year, swelling the total to 1177 chapters throughout the world, with a membership in excess of 125,000. It is believed that this phenomenal growth of the organization is the largest ever enjoyed by any fraternal body.

The greatest interest of De Molay, its speakers say, is in training youth for citizenship. That includes, of course, the development of character. The members of the Order are taught chivalry, honesty, courage, reverence for their parents and patriotism. The Order is for boys between sixteen and twenty-one years of age.

The Order recently has launched a citizenship building course which has elicited praise from educators throughout the country. This training is not an academic course, but arouses the interest and curiosity of youth. Pamphlets and lectures are being supplemented by first hand research on the part of the young men by gaining actual contact with government machinery. De Molay seeks to inculcate in its members a realization of the responsibilities that will come with manhood.

The governing body also decided to enter athletics and plan to have a De Molay team compete for the Olympic games, under the direction of J. Howard Berry, reputed to be one of the greatest all-around athletes ever developed in

America. Berry is holder of the record of winning all events in the Inter-Collegiate American Pentathlon championships in 1915, one which has never been equalled in the history of this event, which covers a period of over two thousand years. He was picked on the all-Collegiate Baseball Nine for three consecutive years for short-stop. He was also selected for three consecutive years on the all-American football team and the all-American track team. After serving in the World War, as officer in Machine Gun Corps and physical training instructor, he entered professional baseball and was a member of the world's champion Giants in 1921-1922.

During the meeting these men were honored by election to the Grand Council: Melvin M. Johnson, of Boston; G. Elmer Wilbur, Jacksonville, Florida; Ernest A. Reed, Newark, N. J.; Francis S. King, Cheyenne, Wyoming; and Wm J. Kerr, Corvallis, Oregon. Election to the Grand Council is for life and membership is limited to fifty. These appointments bring the present total to thirty-one members.

After a spirited contest, San Francisco was chosen over Jacksonville, Florida, as the 1925 meeting place. Philadelphia also bid for the convention. The meeting opens next year on the third Monday in March.

A RARE EDITION OF BURNS

The first Kilmarnock edition of Robert Burns was offered this Library a few years ago for \$2,800, it being a presentation copy from Burns himself to a friend. That same copy, within the last few months, sold for in the neighborhood of \$8,000, the highest price ever paid for an edition of Burns.

Our good Brother Fay Hempstead of Arkansas was recently elected Grand Secretary of that State for the Forty-second time.

MASONIC HOMES AND HOSPITALS

By FRANK S. MOSES, P. G. M.

Secretary Masonic Service Committee

In view of the project to supplement our present system of relief with a Sanitarium or Home for the helpless and needy of our jurisdiction, we submit a very brief review of the Institution under control of a number of our sister Grand Jurisdictions, based on the last Proceedings available.

ALABAMA takes care of 19 men, 60 women, 159 boys and 131 girls at a Masonic Home and School near Montgomery valued at approximately \$200,000. They have 320 acres of land and carry on dairy operation at a profit, the net expense per capita being \$215.00. Grand Lodge dues are \$1.50 of which \$1.00 goes to charity in addition to \$3.00 per initiate.

ARIZONA has accepted a site valued at \$50,000 for a Masonic Home and is raising a fund of \$100,000 for buildings and a like amount for endowment, by subscription. Both funds are practically subscribed. The Grand Lodge assesses \$1.00 per capita and \$10.00 from each initiate for charitable purposes.

ARKANSAS maintains an Orphans Home, and also a relief and pension fund for aged and indigent. It has 88 guests at the Home at an annual expense of \$425.00 each. It derives funds from \$1.00 per member, \$3.00 initiate fee and interest on \$150,000 endowment.

CALIFORNIA with its 100,000 members shelters 88 men and 69 women at its Masonic Home and Hospital at an average cost of about \$500.00 each. The hospital accommodates 50 patients, largely those that are helpless from the infirmities of age. It also maintains an Orphans Home that cares for 61 girls and 52 boys in a most efficient manner at an average operating expense of \$600.00. The two institutions represent an investment of some \$850,000. A Home

Endowment fund of \$377,000 has been accumulated and funds are raised annually to support their charities from \$20.00 fee from each initiate or affiliate and \$2.75 per annum from each member.

CONNECTICUT, with only 40,000 Masons, has long supported an incorporated Masonic Charity Foundation. It has a Home and Hospital at Wallingford valued at \$425,000 and an Endowment Fund of \$100,000. Here are 166 adult guests, of whom 57 may be classed as permanently helpless infirm cases. The Grand Lodge also assists 41 others in other locations. Connecticut Masons pay \$2.15 per annum for charity and \$10.00 is collected from each initiate or affiliate.

DELAWARE has a Home at Wilmington for the aged and indigent where it cares for about 20 adults at about \$650.00 per annum each. With less than 6,000 members they each contribute \$2.50 annually for charity, and have recently paid an extra assessment of \$10.00 each to improve the Home and Hospital. They also exact \$10.00 special Charity Fee from each initiate or affiliate.

DISTRICT OF COLUMBIA Masons established a Home and Infirmary some ten years ago. It is now valued at \$150,000 and shelters 45 adults and 7 children. Its maintenance expense is about \$520.00 for each guest. \$107,000 Endowment has been accumulated. Each District Mason contributes \$1.75 annually for charity, and each initiate or affiliate \$10.00.

FLORIDA has a "Home" at St. Petersburg costing about \$75,000, where it cares for 24 adults and 38 children at about \$420.00 each annually. It collects \$1.25 per capita and \$5.00 from each initiate for charity.

GEORGIA has a Widow and Orphans Home near Macon on a 120 acre farm, where 5 widows and 144 children are cared for and trained. It is successfully operated at the small expense of \$220.00 for each guest per year. The

home has an endowment of \$117,000. Other worthy applicants are cared for in local environment by a Relief Commission. The per capita tax for charity is \$1.00.

ILLINOIS has a Masonic Home and Hospital at Sullivan on a fine farm donated to the Grand Lodge for that purpose. 179 adult guests are fraternally cared for there. The Masonic Home for Children is at La Grange, a suburb of Chicago, and is training 190 children for useful citizenship. The realty value and investment in these institutions approximates \$1,000,000, and the operating expenses are about \$150,000, or a little over \$400.00 per annum per guest. With the 260,000 Masons of Illinois, 62½ cents per capita annually and the appropriations and donations from other Masonic bodies and interested brethren amply support these worthy establishments.

INDIANA has a splendid Home at Franklin, on an estate of 270 acres. The land and buildings are valued at approximately \$1,000,000. The Order of the Eastern Star, Royal Arch Masons, Knights Templar and Scottish Rite have been very liberal in contributing toward the erection of the necessary buildings and the support of the Home and Hospital. Here are entertained 155 adults and 175 children, at an operating expense of \$96,700. An endowment fund of \$100,000 has been accumulated. The Grand Lodge per capita tax for charity is \$1.00, and \$5.00 is charged to each initiate.

IOWA disburses its benevolence through a Grand Charity Fund administered by a Board of three Trustees. This jurisdiction has accumulated a permanent fund, or endowment, of \$290,000, and distributed last year over \$32,000 among 170 beneficiaries, who each received personal attention from local trustees in charge of their respective cases. \$0.25 per capita and \$10.00 from each initiate provides the necessary funds.

KANSAS has a Widows and Orphans Home at Wichita, valued at \$350,000,

and an endowment fund of \$140,000. The Home entertains 80 adult guests and 76 children, at an operating expense of \$42,000. The report shows the Home overcrowded and additions were ordered, a \$2.00 assessment being levied on each of its 72,000 members. Its regular per capita tax for charity is \$0.50, and \$5.00 is required from each initiate.

KENTUCKY was the pioneer in providing for its indigent Masons and their dependent widows and orphans. It has a Widows and Orphans Home at Louisville, with a valuation of \$375,000. This Home, at last reports, contained 36 adults and 391 children, and called for operating expense of \$78,000. Kentucky also maintains an Old Masons Home at Shelbyville, where 48 guests busy themselves on a small farm valued at \$120,000. An educational endowment of \$100,000 has been accumulated which, according to last reports, disbursed some \$10,000 to the higher education of its wards. The total accumulation of its endowment funds is \$620,000; its per capita tax is \$1.50, and an amendment has been introduced providing for a fee of \$10.00 from each Master Mason to apply to the endowment fund. In addition to these splendid achievements in the name of charity, it has appointed a committee to raise \$1,000,000 by subscriptions payable over a term of years, to provide enlarged and modern facilities for the Home and Hospital.

LOUISIANA has heretofore disbursed relief from a Widows and Orphans Relief Fund. This supplied to 25 beneficiaries some \$10,000 according to the last report. The permanent fund in the hands of this committee is some \$100,000. Louisiana has committed itself to the proposition of preparing a Home for its worthy dependents, selected a site, and provided for the necessary organization and financing. It proposes \$1.50 per capita and \$6.00 initiation fee for charitable purposes.

MARYLAND has long maintained a Charity Fund for the purpose of supplementing the resources of its constituent lodges when necessary. For some time there has been a strong sentiment in favor of a Masonic Home and Hospital. A resolution has been adopted that funds be solicited among lodges and individuals to establish a Home, and a committee appointed. An amendment to the Constitution to provide a Board of Trustees for the establishment of a Home and Hospital was adopted.

MASSACHUSETTS established a Home at Charlton in 1911, on a farm of 300 acres. The present value of the Home is approximately \$200,000, and it cares for 57 adult guests at an operating expense of \$35,000. It apparently has a special endowment of \$363,000. This venerable jurisdiction has maintained many charities in its own way for many years. We find they have a General Charity Fund, which relieved 80 applicants to the extent of \$20,000 during the past year; a Rainy Day Fund; a War Relief Fund, and finances a Masonic Employment Bureau. The total funds grouped under the head of Masonic Home and Educational Trust comprise several distinct funds and aggregate \$1,389,000. It appears that \$0.50 per capita and \$5.00 from each initiate go to charitable purposes, in addition to such income as may be developed.

MICHIGAN established a Home and Hospital at Alma in 1911, now valued at some \$300,000, including hospital facilities of 30 beds. Its last report shows that it cared for 119 guests during the year, of whom 22 died and 8 withdrew. The average expense would seem to be about \$560.00 per annum. It is interesting to note that the average age of the guests is nearly 75 years. Michigan also disburses relief from a separate Charity Fund, and builds up a reserve Maintenance Fund and a Building Fund for its Home and Hospital. Fifty cents per member goes to these purposes annually.

MINNESOTA has had for several years a small Masonic Home managed by a separate corporate body and supported by individual subscriptions and appropriations from the Grand Lodge. The Grand Lodge has now taken steps to assume the practical control of the institution and greatly extend its usefulness by the construction, equipment and maintenance of an adequate Home and Hospital. A \$500,000 fund for this purpose is subscribed. Another \$100,000 is pledged for an endowment of this project. Minnesota has long had a Relief Fund from which disbursements have been made to all worthy beneficiaries according to their necessities. It has \$200,000 in that fund. Charitable revenue will now be derived from \$1.00 per capita on its membership of 54,000, and \$10.00 from each initiate.

MISSISSIPPI maintains a Home at Meridian valued at \$265,000, where it cares for 133 children and 35 widows, with all necessary equipment, including a well managed hospital. Its operating expenses are reported at \$46,000, and it seems to have \$135,000 in one endowment fund and \$102,000 in another. It has also acquired by donation a farm of 340 acres, where some 30 older boys of the Home are residing and receiving splendid vocational education and training as farmers. The charitable revenue is derived from \$1.00 per capita tax and \$10.00 from those taking the degrees.

MISSOURI has a beautiful Masonic Home at St. Louis, established in 1889, which houses both adults and children. A splendid Hospital was added to the plant in 1915; 176 adult guests and 128 children were cared for by the Missouri brethren at a cost of \$148,000 last year. The total valuation of the properties is approximately \$800,000 and they have an endowment fund of \$280,000. Charitable revenue is derived from a per capita tax of \$1.50 and a \$10.00 fee for the degrees.

MONTANA established a Home near Helena in 1909. It is now valued at \$100,000. An endowment fund of \$175,000 has been created and it fraternally cared for 21 adult guests at an operating expense of \$21,000. It proposes additional facilities at its Home and for that purpose lays a special building tax of \$1.00 on each of its members, in addition to the regular tax of \$1.00 per capita. They also have an additional Relief Fund of \$10,000 from which they disbursed \$1,100 to 8 worthy applicants.

NEBRASKA has two Homes for its dependents, one for adults where it cares for 38 guests, and another for orphans where it has 44 in charge. The valuation of its Homes is approximately \$200,000, and it has accumulated an endowment of \$112,500 in its Orphans Educational Fund. It also maintains a Relief Fund from a percentage of its Grand Lodge dues and fees, and distributed \$6,900 to its beneficiaries in residences of their own choosing. From a War Relief Fund of \$26,000 it further disbursed \$5,000 to 40 other worthy causes. Its charitable revenue is derived from \$1.75 per capita tax, initiation fees of \$15.00 and affiliation fees of \$10.00. The Grand Lodge appropriates \$50,000 for building an infirmary at the Home.

NEW HAMPSHIRE has a Home established at Manchester in 1903, valued at \$30,000, which cares for 14 adult guests. This is partially sustained from an endowment of \$50,000. They further have a War Relief Fund of \$12,000, and a General Relief Fund of \$12,000 from which they disbursed some \$1,500 to worthy applicants. Charitable revenue is derived from a per capita tax of \$0.75, initiation fee of \$10.00, and an affiliation fee of \$10.00. Additional room and hospital facilities are urgently needed.

NEW JERSEY maintains a Home and Orphanage near Burlington, on a large farm, the property being valued at \$300,000. It there provides for 81 adults and 46 youthful guests. It has adequate hos-

pital facilities for the sick and aged. The operating expense is given as \$67,500, and the Home has an endowment of \$70,000. Charitable revenue is derived from \$1.00 per capita and \$10.00 from each initiate.

NEW YORK has a splendid Home and Hospital at Utica. It there cares for 320 adults and 202 children, with every necessary provision for their comfort and education. A splendid Memorial Hospital, with a capacity of 225 beds, has recently been dedicated. The annual operating expense of this Home and Hospital amounted to \$300,000 according to the last report. The valuation of this property approximates \$1,750,000. The Grand Lodge has accumulated a substantial endowment for this institution. The total of its various special funds is over \$1,000,000. Its revenue available for charitable purposes from all sources approximates \$350,000 a year. The Grand Lodge of New York further distributed \$20,000 to 100 beneficiaries outside of the Home. Many of the lodges and districts provided for institutional care of their own members. The foundation fund for a Free Masonic Hospital in the metropolitan district has reached \$90,000. A Sanitarium for Tubercular Patients is proposed in the famous Saranac Lake region. A survey finds 300 Masons, or members of their families, victims of the White Plague. The Grand Chapter of Royal Arch Masons contributes \$30,000 for an Adirondack Tubercular Sanitarium, and the Grand Lodge takes charge of the project. The charitable revenue is derived from a per capita tax of \$0.75 to current expense and initiation fees of \$3.50. There appears to be \$0.75 per capita also for endowments for charitable institutions. The activities carried on in different cities and districts render it impossible to make an adequate review of the total of Masonic charity in this jurisdiction.

NORTH CAROLINA maintains a Home for orphan children on a farm

near Oxford, where about 400 orphan children are housed and cared for. While the institution was established and is conducted under the auspices of the Grand Lodge of North Carolina, its guests are not confined to the orphans or relatives of Masons. This Orphans Home has always had the hearty support of all the people of the State, owing to the reputation it has ever maintained for the generous care and liberal education of its guests. It receives appropriations from the State funds to the amount of \$30,000 per year. Its total expenses are \$132,000, the earnings of the Home and appropriations from Grand Lodge and other Masonic bodies covering all expenses. Its property is valued at \$120,000. North Carolina further has a Masonic and Eastern Star Home for old people, at Greensboro, where 42 adults are properly cared for in their declining years. This institution is valued at \$100,000, its operating expenses being \$32,750. Charitable revenue is derived from a \$1.00 per capita tax and \$10.00 initiation fee.

OHIO has a Masonic Home and Hospital on 150 acres near the city of Springfield. It cared for 147 adults and 80 children at an operating expense of \$133,000 according to last reports. It is under control of the Grand Lodge, but is also substantially supported by the other Masonic bodies of Ohio. The valuation of the institution approximates \$1,000,000, its splendid buildings and equipment largely financed from donations and bequests from brethren interested in Masonic benevolence. The Grand Lodge collects \$1.00 from each of its 180,000 members for charity, and proposes a \$10.00 fee from initiates and affiliates.

OKLAHOMA has recently erected a new group of buildings at Guthrie to accommodate all of its wards, and give the children better school facilities than were obtainable at Darlington. At last report they were caring for 23 adults and 105 children at an operating expense

of \$42,000. Valuable property acquired at an early date enabled them to expend \$500,000 on this project and establish a healthy reserve fund. Their charity revenue is derived from \$1.50 per capita and \$1.00 for each degree conferred. Other adult beneficiaries are provided for at their homes.

OREGON very recently opened their Masonic Home, \$200,000 having been raised for that purpose by special contributions from the Craft, including \$40,000 contributed by the Order of the Eastern Star. Fourteen guests are at present established in the Home, the total value of which is \$275,000. They have an endowment fund of \$220,000, including \$150,000 in an Educational Fund which assists in the education of 50 children. Charitable revenue accrues from \$1.00 dues and \$5.00 initiation and affiliation fees.

PENNSYLVANIA maintains several Homes and hospitals and is the Trustee for fifteen separate funds for charitable purposes. The Grand Lodge Home at Elizabethtown, established in 1913, will accommodate 700 when fully completed, and will be the largest Masonic Home in the world. At last report there were 300 adults and 50 children in this Home. The Broad Street Home and Elkins Orphanage for Girls are known as the Masonic Home of Pennsylvania and are under the same corporate management. The value of the property devoted to benevolent purposes by the Masons of Pennsylvania is well over \$2,000,000. The endowment and trust funds aggregate over \$2,500,000. Very substantial building improvements are being carried on at the Grand Lodge Home at Elizabethtown largely provided by special bequests. The Philadelphia Masons recently completed and turned over to Grand Lodge another unit of the Freemasons Memorial Hospital at Philadelphia, building and equipment being valued at \$320,000. The Grand Lodge further disbursed \$13,000 to 50 applicants outside

of these institutions. The charitable revenue is derived from \$20.00 initiation fees, \$20.00 affiliation fees, direct appropriations from the Grand Lodge, and investment income.

TENNESSEE established a Widows and Orphans Home at Nashville in 1892, and has also provided an Old Masons Home. Its properties are valued at \$300,000 with endowment funds of \$200,000. It cares for 75 adults and 215 children, with hospital attendance, at an operating expense of \$70,000. It also disbursed \$1,000 to beneficiaries outside of its Home. A special tax of \$1.00 per capita annually for the next five years has been recently adopted, to provide for adequate income and betterments. Dues for charity are \$1.00; fees for the degrees \$12.00, and affiliation fee \$2.50.

TEXAS has two Homes, one located at Fort Worth, which is a Home and School for Orphan Children, located on 200 acres of land, with a valuation of \$600,000, where it cares for 314 children and 35 widows. The Home for Aged Masons, established in 1911 at Arlington, is under the management and control of the Royal Arch Grand Chapter, and entertains over 100 guests, with hospital care for 20 of them. The Grand Lodge charitable revenue is derived from \$1.25 dues and a \$10.00 initiation fee. A special building assessment of \$5.00 per member, extending over several years, has just been levied.

VIRGINIA established a Masonic Orphanage near Richmond in 1890 on a tract of 65 acres. The plant is valued at \$250,000. It has an endowment fund of \$36,000 and it cared for 133 children, according to its last report, at an operating expense of \$44,600. Charitable revenue is derived from \$1.00 dues and a special tax of \$1.00.

WASHINGTON opened a Masonic and Eastern Star Home at Puyallup in 1914, with property valued at \$100,000, and it enjoys an endowment from bequests, of \$150,000. It cared for 46 adult

guests at a net operating expense of \$19,000, according to its last report. It further distributed \$7,500 to 25 applicants, and has permanent relief funds of \$25,000. Revenue for charity is derived from \$0.50 dues and \$10.00 initiation and affiliation fees.

WEST VIRGINIA has just built a new Home for Masons' Widows and Orphans at Parkersburg. The present investment is apparently \$220,000 and an endowment fund of \$200,000 has been accumulated. It has a permanent relief fund of \$28,000, and assisted 7 cases to the extent of \$1,000. Revenues are derived from \$0.50 per capita taxes, \$10.00 initiation fee, and a \$2.00 special building tax.

WISCONSIN has recently taken over the Masonic Home at Dousman, formerly in charge of the Wisconsin Consistory. This is a splendid tract of 319 acres, with practical farm buildings and has been used as a Home for a limited number of adults. The new Home now completed will represent an investment of more than \$250,000. The generosity of Brother W. A. Van Brunt provides the Home with an endowment fund of \$200,000. Ample resources for its future are assured. The Order of the Eastern Star has started a Hospital in connection with this Home. Grand Lodge dues for Home and Building Funds are \$1.50 per capita.

The thirty-three Grand Lodges that have sponsored and provided institutions for the widow and orphan, the aged and indigent, or the sick and helpless, are those of the older and larger jurisdictions, for the most part. They are the agents of approximately 2,350,000 Master Masons in their aims to extend practical benevolence to the worthy ones that are in need.

A summary of the official reports of these institutions shows that the estimated value of the lands and buildings dedicated to the shelter of their guests reaches the splendid sum of \$12,750,000; that they house and protect 2,500 adults

and over 3,500 orphan children; that they are partly sustained by more than \$10,150,000 of endowment funds; that they contain some 600 hospital beds, served by more than 100 trained nurses; that their operating expenses total over \$2,250,000 annually.

In addition to the Homes maintained in these thirty-three jurisdictions, twenty of them disburse cash payments to 670 other worthy beneficiaries, amounting to \$160,000 in the aggregate, or an average of nearly \$240.00 each.

These may seem like large amounts to us, but you will note that the average operating expense is *about \$1.00 per year for each Mason* in those states, and it averages less than \$1.00 per day for each of the guests that are cared for.

MASONRY AS A SILENT FORCE

"There is a silence, the child of love, which expresses everything and proclaims more loudly than tongue is able to do."

Masonry as a silent force has done as much to mould and fashion the progressive thought of the day as any other human agency. Its silent, unobstructive power and its quiet ministrations of charity and mercy have made possible the monument it has builded to its name.

The symbols and legends of Masonry are taken, to a large extent, from that wonderful building whose silent grandeur made men pause and contemplate the serious in life. The very environment under which Masonry came into existence was conducive to its eloquent silence. It was born in that place where there was no sound of axe or hammer. Its home was in the Temple of God—the world's wonder—towering in picturesque grandeur and surrounded by the most pleasing scenes. The gilded corridors, the cornices of richest carving, the

panels of inlaid pearl, the mosaic pave of richest alabaster, the palace chambers with light against light, the sculptured pilasters and jewelled drapery, the holy altars and holy worship all taught silent lessons of an unseen power and of a heavenly wisdom, and each bore mute evidence of the finer sensibilities of the soul.

So Masonry, born a silent power, has come down through the centuries, quietly performing its mission of charity, brotherly love and uplift of mankind. Revolutions sweep the earth; cities rise and vanish like bubbles upon throats and grapple in death struggles; but Masonry, gentle and kind, holds on its glorious course and pauses not to sit and muse, like other conquerors, upon the victories it has wrought; but, pressing on and on, knowing not the weight of sleep or weariness, it has encountered no power that could stay its silent course, and the years of centuries have found no chain to bind its glorious powers.

—JOHN W. BACHMAN,

in "*The New South Wales Freemason*".

Sometimes we receive articles for the Quarterly Bulletin which we would be glad to publish, if we knew to whom credit should be given, but if they are unsigned, and there is nothing to indicate where they came from, we cannot use them. Therefore, if any brother has sent in material for the Bulletin to which no attention has been paid, it is probably because it was unsigned.

The Masonic life is not only that which occurs in the lodge, for that is but the tracing board, but it is that which a Mason should do and be amid all circumstances and under the inspiration of the teachings of the fraternity.

C. F. WILLARD,

in "*The Masonic Chronicler*".

HOW IOWA GOT ITS RITUAL

By A. L. KRESS, Williamsport, Pa.

There is no more fascinating field of Masonic research, than that which seeks to delve into the history of our Ritual. From whence came it? Who have shaped it? What changes has it undergone? These and similar questions at once occur to us. We all are aware that the Ritual differs somewhat in each Jurisdiction in the United States, and while we may not freely discuss in print, such variations, we can portray the forces and personalities which have influenced these differences. In fact, such an inquiry must begin with the development within each Jurisdiction, gradually working our way back, until we lose ourselves in those years of unrecorded history of our Institution, which no man may hope to unveil.

Sixty years ago, during the decade from 1860 to 1870, the outstanding question upon the Tracing Boards of Grand Lodges in this country, was that of Uniformity of Ritual. Beyond doubt, the Ritual, especially in those Grand Lodges formed since 1825, was indeed in a deplorable state. This was partly due to the long period of inactivity during the Anti-Masonic excitement (1825-1840) and partly to the "confusion of tongues", resulting from bringing together brethren of many States, as emigration pushed further West. Still another complication was the inherent tendency of many professional Lecturers to leave their personal imprint upon the Ritual, by the introduction of some fanciful innovation.

Crises usually produce leaders. As there was raised up a Webb in 1797 to perform his great work, so now Rob Morris saw the situation confronting Masonry and realized that it faced a crucial problem. Next to Webb, we owe far more to Morris than any other American Mason, for our present day Ritual, far more than we realize. Morris visited hundreds of Lodges, he knew more about the vagaries of the rituals in use

than any man. With the advice of prominent Masons of his time, he launched a national *organized* movement, under the designation of "Conservators of Symbolic Masonry" to restore to use, the old Webb Lectures. Waiving any consideration of the means and methods he employed, his efforts resulted in the awakening of an interest in the Ritual, not experienced since the days of Webb. Grand Lodges at once set about piecing up their chains of title to their Rituals seeking to trace them back somehow, to Webb and even Preston. The controversy was waged in not a few jurisdictions with a bitterness and rancour, we of today find it hard to understand. The newer jurisdictions undertook to acquire the most authentic versions of the old Webb Lectures. For it is self-evident that Uniformity presupposes the existence of a definite, explicit standard to which to refer.

In no other jurisdiction, did this question receive more careful, thorough, intelligent study than in Iowa. And considering the thought and attention given it, there was a minimum of acrimonious debate. While the narration of this history will especially appeal to Iowa Masons, those of every other jurisdiction will find it of equal interest.

The first lodge in this state was formed under letters of dispensation issued by the Grand Lodge of Missouri, November 30, 1840. Three other lodges were later organized under the same authority and the four lodges organized a Grand Lodge for the Territory of Iowa, January 8, 1844. In December, 1846, Iowa was admitted to the Union as a State.

Pre-Grand Lodge Days

Prior to the formation of a Grand Lodge, we learn from minutes of the four lodges chartered by Missouri, that several schools of instruction were held (e. g. August 1, 1842, by Alex. T. Douglass, St. Louis, Grand Visitor) by the Grand Lodge of Missouri. Whether the Ritual used from 1844 to 1859 was in

any way shaped or influenced by the work adopted by the Grand Lodge of Missouri is not known.

Two points of interest might be mentioned. It was the practice to open on the first, second and third degrees in order to reach the third. A brother in one of the four old lodges was commissioned to design and paint a "Master's Carpet".

Early Grand Lodge Days

1844-1859

From 1844 to 1859, there is no specific evidence as to just what work was used, although, as we shall later show, uniformity of ritual received earnest consideration from the very first. During these fifteen years we should say that the work used probably reflected the early Masonic training of several individuals, prominent in the organization of the Grand Lodge. These men were Ansel Humphreys, T. S. Parvin and J. R. Hartsock, all of whom served as Grand Masters.

Humphreys was made a Mason in Village Lodge No. 29, Collinsville, Connecticut, and served as Master of several Connecticut lodges for a long term of years. Parvin was made a Mason in Nova Caesarea Harmony Lodge No. 2, Cincinnati, Ohio. Hartsock was the first person initiated in the first lodge formed in Iowa.

Humphreys was a pupil of Cross. We quote his own statement made about 1864.

"About 45 or 46 years ago, I received the Work and Lectures from Brother Jeremy L. Cross. A short time before I received them from him, he had got them from Webb in person. A short time after lecturing with Cross, I lectured and compared all the work with President Hector Humphreys of Yale College, who had also obtained his work directly from Webb, and assisted Cross in getting up his 'Masonic Chart'. I spent all college vacations with President Humphreys, during a period of four

or five years and sedulously and correctly obtained from him the work. I afterwards compared the Work I had obtained from Cross and Humphreys with that taught me by Brother Barney, in person, and found that it was word for word, the Work as taught me by Barney, and that they all three said that they had obtained their work directly from Webb, and they all taught precisely and literally the same Work.

"..... I afterwards compared Work with Brother John Snow and his Work was also exactly that taught by Cross, Humphreys and Barney. Snow was a pupil of Webb, and he and Snow came west together, and Webb, for a time, made Snow's house his home at Worthington, Ohio." (Official History Grand Lodge of Iowa Vol. I, P. 221-222.)

Parvin's contributions we believe were indirect in nature. So far as we can discover, he has left behind no evidence of his participation in the question, but it is highly improbable that a man of his character and ability would not, at least, have lent his counsel and advice in so important a matter.

Hartsock, although initiated in the Territory itself claimed to have received Light from several sources. In a controversy between these last two, Parvin, writing in the Western Freemason, in 1859, said:

"If Brother Hartsock obtained the *true* Webb work in 1842 or 1844 from Brother Nye of Vermont, as he says in statement seven, why did he lay aside that work and the many innovations connected with it, and in 1846 secure the services of Stephenson of Virginia, to obtain from him, another and a different work?"

Hartsock was extremely active from 1845 to 1859 in disseminating his version, which was apparently not the "Webb work" as will be seen later. In fact, his contemporaries termed it the "Hartsock work".

At the convention called to organize

the Grand Lodge Iowa in 1844, the following resolution was adopted:

"The Grand Master shall cause the work and lectures of the first three degrees of Masonry to be exhibited before the Grand Lodge at each Grand Communication."

The Grand Master accordingly appointed Hartsock to exemplify the first, B. S. Olds the second and Humphreys the third degree. No information is available as to what work was used. Hartsock was further commissioned to visit the lodges and exemplify the work. He reported in 1847 that he "found the work very erroneous in some of the lodges but I have endeavored to set them right according to the best of my judgment and the light that I had obtained from older brethren . . .".

On November 13, 1848, Grand Master Humphreys opened at Burlington the first school of instruction called by the new Grand Lodge, personally instructing the representatives of the ten out of sixteen lodges represented.

Morcombe, in writing the official "History of the Grand Lodge of Iowa 1844-1865" says: "It would appear that the work as taught by P. G. M. Humphreys, held place as standard for many years". Personally, we question this statement. Even though uniformity of work in those days presumably did not imply the strict verbal conformity it does today, we think under each Grand Master from 1844 to 1859 there was a wide latitude in the work, depending on whether they favored Humphreys' version, Hartsock's or some other. For example in 1853, Grand Master Humphreys said, "I found the work of the lodges as uniform as I could expect. Indeed I am not acquainted with a single state where there is anything like the uniformity that exists here. I am no great stickler for identity of expressions in every respect, believing it impossible to attain a sameness of word in our ritual either by individuals or by the same person at all

times. The work in substance as to manner and form I have sought to preserve".

At the session of the Grand Lodge in 1857, Grand Master Sanford exemplified the three degrees and the work as exemplified was adopted "as the authorized work of this jurisdiction" and it was resolved "that the work as now adopted in the three degrees shall be obligatory on the subordinate lodges throughout this jurisdiction". Nothing is known regarding the work thus adopted.

In 1858 and 1859, Grand Master Hartsock gave much attention to the subject. In the latter year he reported he had exemplified the work in 116 lodges. He further said: "I shall exemplify the work again at this session in all the degrees and if said work should be confirmed by you it will stand as the established work and not be subject to be changed, as the majority of lodges are in possession of and are willing to conform to it". This was of course the so-called "Hartsock work" he was seeking to have adopted and evidently was not the work referred to in the resolution of 1857. Uniformity of work existed in theory only and unanimity of approval as to just what the uniform work should be, was lacking.

First Steps Toward Securing an Authentic, Definite Standard

At the 1859 session of Grand Lodge, E. A. Guilbert, then Junior Grand Warden, who had been made a Mason in Illinois in 1851, offered a resolution as follows:

"Whereas, no attempts heretofore made . . . to disseminate a uniform system of work . . . have succeeded, and whereas frequent changes are by no means either meet or proper Resolved that it is the sense of this Grand Lodge that no time should be lost by the Grand Master in acquainting himself with the old Webb work for the purpose of communicating the same in schools of instruction to the various lodges over which he rules."

Since Hartsock at that time was Grand Master, it is evident that his version was not considered the accepted version of the old Webb work.

As a substitute, John Scott, then Senior Grand Warden, offered a resolution in part as follows:

"1. Resolved, as a general regulation, that a permanent committee of three be appointed whose first duty as such shall be to procure the ancient work.

"3. Resolved that said committee shall be the *custodians of the work*."

This last resolution was adopted and as a result, a committee of three, John Scott, E. A. Guilbert and W. B. Langridge, were elected as the first Custodians of the Work. They at once proceeded to procure the most authentic version of the ancient Webb work and in so doing, they engaged the services of Samuel Willson of Vermont, who had received the Webb Lectures from John Barney in 1818. Willson, who at that time was Grand Lecturer of Vermont, attended by invitation the session of Grand Lodge held at Burlington in 1860. On being welcomed to a seat in that body he said:

"I left the east and traveled to the west at the invitation of your Custodians of the work and have spent some two weeks with them in giving them the old Webb lectures as I received them from John Barney in 1818. I am now happy to say to you that I consider your Custodians competent to give you any information relative to these lectures and work and I respectfully refer you to them for any information you may desire upon the subject." (Volume II, Part II, p. 20—History of Grand Lodge of Iowa.)

In addition to thus communicating the Lectures and Work to the Board of Custodians, during the Grand Lodge session at Burlington (1860), the Board of Custodians, ably assisted by Rob Morris exemplified the Lectures and Work, before Willson and Grand Lodge, whereupon Willson endorsed the exemplifica-

tion. "He, Willson, reported further that he had recently had an opportunity of comparing his work and lectures with those of Brother Rob Morris and he found that the lectures were identical but that they differed in Work and he modestly says 'and the difference is this, that Brother Morris is a much better workman than I am and he who seeks true Masonic knowledge may deem himself extremely fortunate if he falls unto Brother Morris' hands'." (History Grand Lodge Iowa Vol. II, Part II, P. 20.)

As a result of all this, the Grand Lodge adopted the following resolution:

"Resolved, that the Grand Lodge now as heretofore declares its unalterable adherence to the ancient Webb work and having the fullest confidence in the evidence furnished that the work as exemplified by the Custodians and under their direction by Brother Morris and Willson (is the ancient Webb work) does hereby adopt the same as the work and the only work hereafter to be taught in this jurisdiction." (History Grand Lodge Iowa, Vol. II, Part II, P. 21.)

Notwithstanding that the Grand Lodge had at last adopted an authentic and explicit standard, the question was not yet settled. In 1865, at the session held at Marshalltown, the Board of Custodians presented majority and minority reports, which were of such nature as to be ordered omitted from the published proceedings. Included in the majority report were four resolutions, which were later adopted, the first two of which follow:

"1. Resolved, that this Grand Lodge reaffirms the decision of 1860 at the session at Burlington, adopting the 'ancient Webb work', as taught by Brother Samuel Willson, Grand Lecturer of the Grand Lodge of Vermont.

"2. Resolved, that the Grand Lodge and the brethren of this jurisdiction are required to conform their Work and Lectures to those of Brother Willson."

The Conservators—1860-1865

In order to intelligently understand the situation, reference must be made to the Conservators. We have already seen that Samuel Willson and Rob Morris jointly assisted at the exemplification of the Work and Lectures at Burlington, in 1860, and we have recorded Willson's statement regarding Morris' proficiency in the true Webb Lectures. Iowa was strongly represented in the Conservators' association. In 1862, there were 129 individuals within the jurisdiction affiliated with that movement. Only Illinois, Indiana, New York had greater enrollments. No less than 65 cities and towns of the state were represented. The three members of the Board of Custodians, Guilbert, Scott, and Langridge, were Conservators. For that matter, Samuel Willson was then himself a Conservator. Guilbert's association with Morris, undoubtedly impelled him to introduce the resolution he did in 1859, which we have quoted above.

Neither Webb nor Willson had ever prepared any standard floor work. The famous "Willson Notes" consist only of a series of questions and answers for each degree and each section of the degree. In conferring the degrees, the practice was to improvise, or permit each Officer to use his own language, so long as it conformed roughly to the Lectures. This practice prevailed in Iowa until 1882, as will be seen later. This is why Willson always differentiated so carefully between the "Lectures" and the "Work". Now Morris had incorporated in "Written Mnemonics"—the Conservators' textbook—a specific procedure and language for every part of the ceremonies. Much of it he perfected himself, some of it of course, he simply refined and wrote in a better phraseology.

Since Willson had so cordially approved, in 1860, Morris' part in exemplifying the Ritual at Burlington, there is no doubt but that the Board of Custodians, with utmost sincerity, from 1861

to 1864, imparted the Lectures and Work contained in "Written Mnemonics". As opposition against the Conservators increased, towards the end of this period, and grew more bitter, it became apparent to the Custodians that Morris' version of the Webb Lectures, as embodied in "Written Mnemonics", did not correspond *verbatim* with Willson's. These differences were, on the whole, negligible, such as substituting the word "Masonically" for "morally". Accordingly, E. A. Guilbert visited Willson at Vergennes, Vermont, in May, 1865, to correct through personal conference, such errors. On his return, he reported that "The changes were not then known to the Custodians (although recent comparison with the original Notes have made them manifest) The corrections are mainly verbal and quite unessential except in a very few instances".

In September, 1865, W. B. Langridge (who was Deputy Grand Secretary from 1857 to 1876) also made a trip to Vergennes and with the utmost care transcribed a copy of the "Willson Notes" which copy, duly certified, is now in the Iowa Masonic Library, as the standard of reference for all time, as to what Willson did teach.

1865-1882

From 1865 until 1882, the Ritual received little attention.

1882-1922

In 1882, at the annual communication, Grand Master Van Saun said: "It seems to me that the Grand Lodge has never adopted any floor work, but simply the lectures as given by Brother Samuel Willson of Vermont. If the Grand Lodge has at any time adopted any floor work what is it, where is it and who has it? The answer would naturally be, the Board of Custodians. The Custodians would probably say 'We have attempted to obtain, retain and disseminate so far as has been in our power, the work which would most nearly conform to the lec-

tures as communicated to and adopted by the Grand Lodge." The Grand Master further recommended that "the Board of Custodians be required to communicate to this Grand Lodge for its adoption a floorwork". (History Grand Lodge Iowa, Vol. II, Part II, P. 23.)

Accordingly the Board of Custodians, consisting then of Guilbert, Allen and Rothert, proceeded to comply with this request. They asked the Grand Master, who could give the task the time to "reduce the work and lectures to a form, having as its basis the lectures given by Brother Samuel Willson in 1860". No changes were made in the Lectures themselves. The original phraseology was scrupulously preserved. On September 2, 1882, the Board of Custodians completed their work and reported fully to Grand Lodge in 1883, at which time Grand Lodge ratified their acts, thus finally establishing a definite explicit standard for the Ritual.

A careful comparison made of the Iowa Ritual and "Written Mnemonics", discloses the hitherto unknown fact that the Work arranged by the Custodians in 1882 follows almost precisely that contained in "Written Mnemonics", as arranged by Rob Morris.

Since 1882, various minor changes have been made in the Ritual, to eliminate inaccuracies in the lectures or to improve their grammatical construction, such for example, as changing the height of the two columns from 35 cubits to 18.

Maintenance and Dissemination of Ritual

The Ritual is in charge of a Board of Custodians, responsible to Grand Lodge, who have the power to commission District Lecturers, after thorough examination as to their proficiency. These District Lecturers are charged with the responsibility of holding District Schools of Instruction. This plan was adopted about 1900, after constant experimentation, ranging from personal instruction by the Grand Master, in the early days,

down through Committees, Grand Lecturers, etc. In 1897, so unsatisfactory had all previous efforts been that consideration was even given to issuing an official cipher.

The present method is so successful that Uniformity of Ritual is a fact and not a theory.

Monitors

About 1847-1848, Grand Lodge adopted C. W. Moore's "Trestle Board". When Grand Lodge adopted the Webb Lectures in 1860, it recommended the Webb "Monitor" to subordinate lodges. At the 1922 communication, the Grand Custodians were authorized to prepare an official Iowa Monitor, which is now in the hands of the lodges. Ciphers are prohibited.

Conclusions .

It was not until after almost 40 years that Iowa actually adopted a definite standard for its ritualistic work, and it was nearly 20 years more (1900) before, by trial and error, a satisfactory method was arrived at for maintaining and disseminating this standard ritual.

Thus, we can say that Iowa today preserves and perpetuates as nearly the pure version of the ancient Webb Lectures, so far as it is humanly possible to determine what these were, as any other Jurisdiction in the United States. That it obtained these Lectures from Samuel Willson directly, and that it has adopted and utilized the Work as arranged and taught by Rob Morris. Iowa brethren visiting Connecticut and Vermont lodges will find their rituals almost identical with Iowa, since all three are derived from the same sources—the Willson Lectures and the Morris Work.

The Grand Lodge of Pennsylvania has recently been bequeathed, through the death of Brother Gustavus C. Seidel, \$50,000 for the erection of cottages for old couples at the Masonic Home, Elizabethtown, Pa.

PROFICIENCY — THEN AND NOW

Before they had the printed book,
When trestle-board and chalk
Was the craftsman's mode of learning,
When folks could only talk;
Before old Gutenberg did show
The world the printing art,
How did they post the brother,
With Masonry at heart?

There wasn't any ciphers then,
Few folks could write or spell,
And books were not invented yet—
Perhaps 'twas just as well;
There wasn't any publisher
Who sought with all his might,
To print the Mason's creed in full,
And all about the rite.

No Mason then could buy his creed,
They learned by word of mouth,
And officers, they say, could sit
In East, or West, or South
Or anywhere about the lodge—
'Twas all the same to them,
They knew their Masonry was right,
For they were zealous men.

The master taught the craftsmen,
And the craftsmen to a man,
Were familiar with the ritual,
As our Grand Master Hiram;
The apprentice learned his lectures
At some wise craftsman's knee—
There were no errors to unlearn,
To get proficiency.

But now, how things are different!
We initiate a man,
And ere the morning sun is up,
He's a cipher in his hand;
He learns his lectures from a book,
Quotes ritual by the page,
He compares himself unfavorably,
With men of a by-gone age.

For most of the errors we now find,
Are among those who essay.

To purchase these said ciphers,
And learn no other way;
They depend upon the printed form
To acquire what they know,
And as no cipher page is right,
Proficiency comes slow.

Of course we have proficient men,
Men willing—if they may,
To teach the craft our ritual,
The good old fashioned way;
They are ardent men, though modest,
They are zealous, every man,
And if the craft will consult them,
They'll adopt the wiser plan.

So let's all ditch the cipher,
And endeavor to attain
The secret work by other means—
We will get it quite the same;
And not only will we get it,
But we'll find our work is right,
And know that our endeavors,
Have meant to us, more light!

—S. D. A. GUERNSEY, D. L.

PROPER WAY TO RECEIVE GRAND MASTER

When you are entertaining the Grand Master, or any member of the Grand Lodge, or a distinguished visitor, you should do everything possible to look after his welfare. One serious error that we notice in so many places is this: The Grand Master is brought into the dining room first and then all of the guests come in. It takes them ten or fifteen minutes to get to their proper places. The proper way is to have every guest in the dining room at his place before the Grand Master is brought in and escorted to his place of honor. He is the last person to enter the room and as soon as he reaches his chair, the Chaplain invokes the divine blessing and everyone is seated. No waiting around. Just give a little attention to these things and you will be pleased with the success of your evening.

—American Tyler-Keystone.

SOME NEW VOLUMES RECEIVED AT THE LIBRARY

One thing very badly needed by Masonry in America was a publishing house of note that would issue Masonic books, as prepared, and look after their distribution. About a year ago the National Masonic Research Society and Masonic Service Association of the United States, both located in Cedar Rapids at the time, found such a publishing house in the firm of the G. H. Doran Co. of New York, who now, under the heading of the National Masonic Library, has commenced issuing a series of volumes for the Masonic Service Association that will prove of great value to the Craft.

These volumes are to be uniform in size and binding and are the result of Masonic research and study by members of the Craft in America and abroad. Several volumes have already been issued and more will be at an early date. They will cover every aspect of Freemasonry, its ritual, its symbolism and philosophy, its past history, present activities and developments.

Two of these volumes have lately come to our table, one entitled "Symbolical Masonry: An Interpretation of the Three Degrees", the other "The Great Teachings of Freemasonry", both by Brother H. L. Haywood, Editor of the Builder for the past few years. Brother Haywood needs no introduction to our readers. He is known as a Masonic writer of repute and has received commendation from some of the best posted Masons of America. His work along the line of the Study Club Movement has done more to interest Masons throughout the various jurisdictions in matters Masonic than that of any other one person. We have distributed from our Library many thousands of copies of his little "Vest Pocket History of Freemasonry" which has pleased the Craft everywhere and have been much sought after.

The work on "Symbolical Masonry" commences with an introduction to the history of symbolism, followed by an introduction to the first steps in Masonry, continuing through to the Master Mason's Degree, then taking up much valuable material of special interest to Master Masons. The volume is written in such a fascinating manner that one desires to finish the same before laying it aside, and yet it is of such interest that it can be read over and over again to good advantage. The appendix adds much to the value of the work, as therein is to be found answers to hundreds of important questions frequently propounded by those seeking light on various Masonic topics. The index to the volume is made full and gives additional value to the same. One who recently read the manuscript of the work said: "It is the most badly needed work in the whole field of Masonic literature".

The other volume, "The Great Teachings of Freemasonry", contains a clear, concise statement of the great fundamentals of Masonry. It is dedicated by the Author, with all respect and affection, to his Father, Newton Hutchinson Haywood. The contents of the book are such as will prove of interest to all readers, from the youngest Mason to the oldest, and no one can look it over without finding many valuable items which they will be pleased to be informed about. The appendix and index of this volume, like the other, adds much value to the same and likewise answers many questions. This work also gives a splendid bibliography of works consulted.

These two books should be found in the library of every lodge possessing even a few volumes and in the libraries of individual Masons. Other volumes of this series are as follows:

The Beginnings of Freemasonry in America by Melvin Johnson.

Speculative Masonry by A. S. MacBride.

The Builders by Joseph Fort Newton.

The Philosophy of Masonry by Roscoe Pound.

The Men's House by Joseph Fort Newton.

The Symbolism of the Three Degrees by Oliver Day Street.

There will be added from time to time other important works and all issued in uniform size and binding. The Doran Co. is surely to be congratulated upon the fine appearance of these works.

Lodges and Grand Lodges desiring to secure these should write either the Masonic Service Association, 815 Fifteenth St. N. W., Washington, D. C., or The Doran Co. of New York City. They are all sold at around \$2.00 each.

Another volume coming to our desk recently, bears this inscription: "Mr. William S. Hart takes pleasure in presenting to your Library a copy of his new book, 'A Lighter of Flames'." Many of our readers will be surprised to learn that Wm. S. Hart, who is so well known to all movie fans as "Big Bill Hart of Hollywood", is the author of a volume of historical value, as it deals with the stirring events leading up to the Revolutionary War, the action centering around the historic character of Patrick Henry. It is a story of romance, intermingled with stirring narratives of politics and war, and while the author has been a very busy man in his profession, yet he has found time to look into the early history of his country and of events connected therewith and has woven the facts into a very readable work.

One of the most beautiful souvenir brochures ever received at the Library comes to us from the hand of Thos. B. Throckmorton, Worshipful Master of Capital Lodge No. 110, A. F. & A. M. of Des Moines.

His foreword is very much to the point and gives splendid advice to the newly raised Mason. The Bible Lecture, the Lambskin Lecture, the Working Tools, the Master's Charge, and all that follow

for each of the three Degrees are very instructive and presented in such a manner as to make them of interest and value to every Mason.

The genial faces of Duncan Elder, Custodian and Instructor, Ben F. Stretton, who has been Secretary of Capital Lodge for so many years and known as one of the Model Secretaries of the State, and Thomas Bentley Throckmorton, Worshipful Master, adorn the volume, which bears this dedication:

"To the Members of the Class during the year 1924, this book is dedicated as an evidence of the love and affection of the officers and members of Capital Lodge No. 110, A. F. & A. M., Des Moines."

The volume is beautifully bound, after the Roycroft style, in soft leather, and is a fine addition to our Library.

CHARACTER

The great purpose of life is the cultivation of character, and anything that is calculated to advance that end we are bound to zealously encourage, and those things which hinder it must be thrust aside. The injection into the lodges' business proceedings of a spirit of unselfishness and devotion to the high principles of the Craft will not only save the communications from becoming a meaningless routine, deepen the interest of members, and insure the prosperity of the movement, but will do much to promote goodness and truth.

From meetings permeated with this spirit, brethren will go out into the world eager to help the needy, strong to resist evil, and devoted to a godly life. No effort is too costly that will make it possible for us all to move through the world unafraid and unashamed, and at last to be worthy to receive the white stone on which a new name is written which no man knoweth save he that receiveth it.

—New England Craftsman.

MASONIC ANNIVERSARIES IN APRIL

From Scottish Rite News Bureau

WASHINGTON, D. C.—The outstanding Masonic anniversary in the month of April is the death of Albert Pike which will be commemorated on April 2nd by Masonic lodges throughout the world.

Albert Pike was the greatest Masonic scholar of history and his writings constitute the most comprehensive and authoritative interpretation of Masonic symbolism and tradition. His *Morals and Dogma* is a monumental work, being a compendium of the religious philosophies of the ages.

From 1859 to 1891, the year of his death, he was the Sovereign Grand Commander of the Scottish Rite of the Southern Jurisdiction, during which time he entirely revised the rituals of the Scottish Rite degrees. During his life his marvelous erudition and splendid character were recognized universally by the Masonic bodies and he received more honors from the Masonic jurisdictions of the world than any other Mason in history.

He was probably the most voluminous Masonic writer that ever lived. In the library of the House of the Temple in Washington there are scores of volumes of manuscripts besides hundreds of pamphlets, all written with a quill pen. So perfectly did his mind function and so precise was his writing that there has not been found one blot, erasure, correction, or inter-lineation.

He was a marvelous linguist and at 65 took up the study of Sanskrit and after 70 years of age he translated hundreds of Vedic hymns.

Benjamin Franklin

The death of Benjamin Franklin, one-time Grand Master of Masons of Pennsylvania, will be commemorated on the 17th of April. His death occurred in 1790. Benjamin Franklin became a mem-

ber of St. Johns Masonic Lodge, Philadelphia, in the year 1730. In 1734 he was elected Grand Master of Masons of Pennsylvania; from 1735 to 1738 served as Secretary of St. Johns Lodge; in 1749 was Provincial Grand Master; in 1776 affiliated with Masonic lodges in France; in 1777 was elected a member of Loge des IX Soeurs (Nine Sisters or Muses) of Paris. He assisted at the initiation of Voltaire in the lodge of the Nine Sisters in 1778; in 1782 was elected Venerable Master of Loge des IX Soeurs; in 1782 became a member of Lodge De Saint Jean de Jerusalem, of which lodge he later was elected Venerable d'Honneur.

He was on the committee which drafted the Declaration of Independence and was one of the signers.

Mark Twain died on April 21, 1910. He was a member of Polar Star Masonic Lodge No. 79, St. Louis.

Masons of many states will remember the birth of General Lew Wallace, who was born on April 10, 1827. His exploits on the battlefields of the Civil War, his famous novel Ben Hur, and his record as Governor of New Mexico, won for him splendid laurels in the fields of military achievement, literature and statesmanship. He was an active member of Montgomery Masonic Lodge No. 50 of Crawfordsville, Indiana.

Depew and Markham

Two living Masons whose birthdays will be happily remembered are Chauncey M. Depew, whose 90th birthday, and Edwin Markham, whose 72nd birthday will be celebrated on April 23. As railway executive, party leader, and wit, Chauncey Depew will be long remembered, but his claim to undying fame will undoubtedly rest upon his reputation as an after-dinner speaker and reconter. His inimitable optimism and cheeriness have been called a national asset. Senator Depew was raised in Courtland Masonic Lodge No. 34, Peekskill, N. Y., on July 25, 1861.

Edwin Markham's poems "The Man with the Hoe", "Lincoln", and others, rank him among the greatest poets of the present time and his sunny personality has endeared him to hosts of friends throughout the nation. He was raised in Acacia Lodge No. 92, Coloma, California, in the early 80's.

Another Mason who has won fame in a different field of endeavor and whose birthday will be remembered by Masonic lodges is Reginald de Koven, who was born April 3, 1861. His operas, like "Robin Hood", although not among the greatest compositions of music, nevertheless set all America singing and made him deservedly popular.

Masonry's connection with the early events of the nation's history is again emphasized in the person of Roger Sherman, one of the signers of the Declaration of Independence, who was born April 19, 1721. He was made a Mason just prior to the breaking out of the Revolution and his attendance at Masonic lodges is frequently noted.

Father of the Navy

John Paul Jones, whose title "Father of the American Navy" has never been successfully challenged and whose achievements upon the high seas for the cause of liberty make popular hero stories for our American youth, occupies a place in April history in that his grave, long lost, was discovered in Paris on April 14, 1905, and on April 24, 1906, his remains were interred at Annapolis with appropriate ceremonies. Commodore Jones was a member of St. Bernard's Lodge No. 122, Kirkcudbright, Scotland, in which lodge he was raised November 27, 1770.

British Masonry celebrates two anniversaries of famous Masons in April.

The Duke of Wellington, who smashed the armies of Napoleon at Waterloo and threw the French Emperor's star into eclipse, was raised a Mason on December 17, 1790, in Masonic Lodge No. 494, in

Trim, in the county of Meath. The Iron Duke was born April 29, 1769.

Edward Gibbon whose epoch-making work "The Decline and Fall of the Roman Empire", representing 16 years of intensive study and research and which remains the standard history of Rome, was born April 27, 1737, and was a member of Lodge of Friendship No. 6, in which lodge he was raised in March, 1775.

On April 18, 1775, occurred the famous ride of Paul Revere. This will be the occasion of patriotic meetings in Masonic lodges. Paul Revere was an enthusiastic Mason and became Grand Master of Masons of Massachusetts in 1794.

Edmund Burke's sensational speech before Parliament denouncing the unjust taxes imposed upon the Colonies took place on April 19, 1774. His speech of conciliation proved him the friend of America and won for him the undying love of the American people. He was a member of Jerusalem Lodge No. 44, Clerkenwell, London.

Prominent Men Made Masons in April

Many Masonic lodges were formed in the Continental Army. They were known as Army lodges and followed their respective regiments throughout the war. In most instances the membership was limited to men in the service. Lafayette and many other famous men of Revolutionary times were raised in these lodges.

The lodges that flourished during the American Revolution received many heroes into membership during the month of April. Army Lodge No. 27, which was warranted April 27, 1780, by the Grand Lodge of Pennsylvania for the Masons of the Maryland Line, had for its first Worshipful Master General Mordecai Gist. General Gist became a Mason in Lodge No. 16 of Baltimore, Maryland, April 25, 1775. The First Senior Warden of Army Lodge was General Otho Holland Williams, who had served as Junior Deacon of American

Union Military Lodge at the camp in Roxbury, Mass.; the first Junior Warden being Major Archibald Anderson, who was probably made a Mason in American Union Military Lodge. This lodge, which had its inception in April, 1776, had on its rolls as original members such names as Colonel Joseph Hoyt, Major General Samuel Holden Parsons, and Captain William Hoyt. Captain Elias Stilwill, of the 3rd Connecticut battalion, was made a Mason in this lodge April 21, 1779. These men were from Connecticut. Colonel John Parke of Philadelphia was also an original member.

St. Andrews Lodge of Boston, received Dr. John Warren into membership on April 18, 1777.

Captain Joseph Davis who was killed at the battle of Wyoming on April 23, 1779, was later buried masonically by Military Lodge No. 19, of the Pennsylvania artillery.

General Benjamin Chew Howard of the American War of 1812 was raised a Mason in Cassia Lodge No. 45, Baltimore, Maryland, in April, 1813. He later became Grand Secretary of the Grand Lodge of Maryland, and then Grand Master, in which capacity he served from 1824 to 1841.

Brig. General Nicholas Herkimer, the hero of Oriskany, was raised in St. Patrick's Lodge No. 8, Johnstown, N. Y., on April 7, 1768.

Columbia Lodge No. 91 of Philadelphia had the celebrated portrait painter John Neagle as its Master in the years 1841 and 1843. He became a member of this lodge in 1839 on April 22.

Robert Newman, Sexton of Christ Church, the man who hung the signal lanterns in the steeple the night of Paul Revere's ride, was a member of St. Johns Lodge, Boston.

James Knox Polk, eleventh President of the United States, became a Royal Arch Mason April 14, 1825, in Lafayette

Chapter, No. 4, Columbia, Tennessee. He received Masonic burial.

Joseph Brant, the Mohawk Indian Chief Thayendanege, was made a Mason in London on April 26, 1776. His certificate was signed by James Haseltine, Grand Secretary of the Grand Lodge of England. Joseph Brant rescued John McKinstry from being burned at the stake, after McKinstry had given the Masonic sign.

The famous arctic explorer Elisha Kent Kane took the Masonic degrees in Franklin Lodge No. 134, Philadelphia, on April 13, 1853. His father, Dr. John K. Kane, had been Master of this lodge in 1825.

Rob Morris, American author and poet laureate of Freemasonry, became a member of Oxford Lodge No. 33, Oxford, Mississippi, in April, 1846, at the age of 27. He was a most zealous and distinguished circuit rider in the cause of Freemasonry in the south and west, covering thousands of miles on horseback to visit lodges, in the days before railways.

On Sundays he addressed the people in churches or schoolhouses upon "Freemasonry as Identified with Bible Truth". In each village he held one meeting at which the women were allowed to attend, which was the inception of The Eastern Star in America.

William J. Florence, celebrated American actor, was a member of Aurora Grata Lodge of Perfection, Brooklyn, New York. The records of Aurora Grata Consistory show that the Lodge of Perfection held a special meeting at the Metropolitan Hotel on Sunday, April 21, 1867, at two o'clock in the afternoon, to confer the Ineffable degrees upon Brother Florence, who was about to depart for Europe. When he returned from this trip Brother Florence brought back monitorial, historical and explanatory manuscripts which were used in founding the Ancient Arabic Order of the Nobles

of the Mystic Shrine in the United States.

April 28 has an interest for Masons in that on that day, in the year 1737, Frederick, Prince of Wales, was initiated a Mason by Dr. Dessaugliers, the famous Masonic scholar, at Castle Kew. This ceremony has an added interest for Americans because Lord Baltimore (Charles, Fifth Lord Baltimore), proprietary governor of Maryland from 1715 to 1751, inclusive, was present. Lord Baltimore was a Mason and was the first of the Protestant line of the family.

THE "BLUE" LODGE

Every once in a while somebody rises to criticise the use of the term "Blue" Lodge. There are lots of Masons who believe it is an arbitrary and meaningless term. This is because they have not taken sufficient interest in Masonic symbolism to ascertain the real significance of the term itself.

We are not particularly strong for "symbology" in the sense in which it is often used, to display the superior knowledge of the user.

But the term "Blue" Lodge is fortified by historic usages which go back to the very beginnings of the fraternity and beyond. Among the Jews blue was a significant color; one of the veils of the sacred tabernacle was of blue, denoting one of the fundamental principles of Masonry in later centuries. The Jews may or may not have borrowed the color from the Babylonians, who clothed one of their principal idols in blue, or they may have borrowed it from the later Hindus, who represented their great god Vishnu in blue.

Among the early Christians blue was a peculiar significant color. To the Druids blue was the symbol of truth; to the Chinese it means Deity in the sense of their peculiar religion; to the Hebrews it was a symbol of immortality.

There is nothing incongruous in the fact that the early Masons should have attached to blue a significance of their own. In the Entered Apprentice degree the candidate is pointed to the blue heavens, which he hopes to reach, by means of the theological ladder of Jacob. In the Fellowcraft degree he is pointed to the blue globes representing the material universe symbolized by the sky. In the Master's degree he is enjoined to observe all the established customs and ancient usages of the order.

To the Mason the foundation unit of the fraternity is represented and symbolized by the color which in various ages and in various countries has come to mean perfection, truth, immortality and friendship. What more appropriate color could possibly be adopted as the peculiar symbol of the craft? Why quarrel with a usage, if it is no more than that, which has such a consistent and ancient foundation?

There is nothing arbitrary in designating a lodge as a "Blue" Lodge, because the original decoration of the early lodges was blue, going back through the ages to the meanings we have indicated. Don't let any Masonic "symbolist" talk you out of believing that blue is the most appropriate designation the lodge could possibly have.

—"The Kansas City Freemason."

MASONS ARE BUILDERS

Builders we are and builders we must ever be. Builders not in stone that shelters life, but builders of life itself. This thought should give dignity and zest to all our doings. The ideal of our work will hallow our thought and strengthen our endeavors. It will cause us to bring our best to the smallest task and make the least service a labor of value and reward.

—Masonic Bulletin

National Masonic Research Society

The many friends of the Masonic Research Society in Iowa will be pleased to learn of its steady and continued growth since its reorganization last October. In addition to many new members who have within the past few months affiliated with the society there are about eight thousand recent accessions, through the incorporation of the National Trestle Board with The Builder. The following announcements are therefore of interest.

"To the Readers of THE NATIONAL TRESTLE BOARD: With this issue THE NATIONAL TRESTLE BOARD is incorporated with THE BUILDER. This may come as somewhat of a surprise to readers of THE NATIONAL TRESTLE BOARD, but it has been effected only after long and careful thought on the part of the publishers of both periodicals.

"It is our belief that the interests of the Craft can be best served and Masonic enthusiasm more definitely unified by one large National Masonic publication than by several.

"THE BUILDER has abundantly proved its quality, its right to serve the Craft in a national way. During years of service it has earned the admiration of earnest Masons throughout the world.

"THE NATIONAL TRESTLE BOARD merges with THE BUILDER, assured that its subscribers will be benefitted. The editor of THE NATIONAL TRESTLE BOARD will continue, through the columns of THE BUILDER, his relations with his readers.

"Signed: CHAS. M. BURROWS,
"General Manager.

"JOSEPH E. MORCOMBE, Editor-in-Chief."

"To Readers of THE BUILDER:

"The incorporation of THE NATIONAL TRESTLE BOARD with THE BUILDER, effective with this, the April number, not only extends the distribution of THE BUILDER into new fields, but also brings into the National Masonic Research Society many thousands of new members now entitled to its rights and privileges.

"The union of these forces in the cause of Masonic development means much to the Craft and enables distinct advancement in the study of our Institution and its principles, as well as its present day problems.

"We believe the readers of THE NATIONAL TRESTLE BOARD will find the National Masonic Research Society a happy family within which to dwell, Masonically, and we earnestly assure them welcome into an organization which has proved the firmness of its foundations, as well as its ability and its willingness to serve the Craft.

"F. H. LITTLEFIELD,
"Executive Secretary.

"H. L. HAYWOOD, Editor-in-Chief."

S. A. Masons Not Ordered to Resign

From Scottish Rite News Bureau

NEW YORK.—At the headquarters of the Salvation Army, direct denial is made of the report that General Bramwell Booth had ordered all Salvation Army officers to resign from secret societies.

According to a cable from London, "General Booth has issued no orders calling upon officers associated with secret societies to resign from them nor has he prohibited members of the Army from joining such societies in the future".

Many of the most prominent officers of the Salvation Army are ardent Masons

Grand Lodge Communication, 1924

Grand Lodge convenes this year in the city of Des Moines, commencing Tuesday, June 10th and continuing the 11th and 12th. The meetings will be held in the Iowa Theater, on Eighth Street,, where we met two years ago, not far from Hotel Fort Des Moines, which will be Headquarters of Grand Lodge.

The School of Instruction, bear in mind; will be held in the Masonic Temple, a block from the Hotel.

The announcement circular, giving quite full information, will be mailed the Lodges about April 25th.

In order that the Brethren may be well posted, we copy from the announcement the following:

Officers of Lodges—Take Notice

It is true this is a circular, but it contains some very important information and each Master is therefore requested to have it read at the first regular communication after its receipt. There should be at least one representative, or as many as possible, from every Lodge in the state in attendance upon this communication and he should have the information herein given. The Master and Wardens represent the Lodge and each delegate and visitor should inform himself of the procedure before leaving home for the communication. There is no excuse for any Lodge in the state not being represented when mileage and per diem for one representative is paid by the Grand Lodge. If an officer cannot go, surely some other member can be found who will represent the Lodge.

School of Instruction

The Grand Lodge School of Instruction will be held in the Masonic Temple, corner of Tenth and Locust Streets, on June 6th, 7th and 9th. This School will be in charge of the Board of Custodians, consisting of P. G. M. Charles C. Clark, Chairman; David R. Tripp and

John T. Ames, assisted by the District Lecturers. Each evening there will be work upon actual candidates. Every Master Mason is invited to attend this School, and the Lodge officers are especially urged to attend as many sessions as possible.

Any Brother desiring to be examined for a commission as District Lecturer, or for a Certificate of Proficiency, will be given an opportunity to do so.

Anyone wishing further information regarding the School, should write to John T. Ames, Secretary of the Board of Custodians, Traer, Iowa.

Representation

Every chartered Lodge in the state is entitled to three representatives, consisting of the Master and Wardens. An officer may appoint some other member of his Lodge as a proxy to attend Grand Lodge in his place and act for him. Each Grand and Past Elective Grand Officer is also a member of the Grand Lodge by virtue of his office or rank as a Past or present Elective Grand Officer. Every Master Mason in good standing may attend the sessions of the Grand Lodge, but he has no vote therein unless he is a Master or Warden, or holds the proxy of a Master or Warden.

Headquarters

The headquarters of the officers and committees of the Grand Lodge will be at the Hotel Fort Des Moines. The Grand Master and Grand Secretary will have offices on the mezzanine floor. All sessions of the Grand Lodge will be held at the Iowa Theater, on Eighth Street, between Mulberry and Walnut.

The Committee on Credentials will have a desk on the mezzanine floor of the Hotel, near the Grand Secretary's office, and all parties entitled to representation in Grand Lodge should report to this Committee early after their ar-

rival and secure their cards of admission for the sessions.

The Committee on Visitors will also have a desk on the mezzanine floor and will issue cards of admission to visitors. At this desk all badges will be given out.

Committeemen should also report at the Grand Secretary's office and receive their expense cards, but they should also, if not officers of their lodges, or Past Elective Grand Officers, secure proxy card from one of the three principal officers, thereby making themselves members of the Grand Lodge.

Proxy Cards have been mailed to the Worshipful Master of each Lodge for representatives to Grand Lodge. If the Lodge is to be represented by its regular officers, one card is sufficient for all three delegates, but each proxy member must fill out a separate card, which will be handed to the Committee on Credentials at the time of registration.

All Mail Matter sent in care of the Grand Secretary will be delivered from the office and from the stage of the Theater daily.

Papers for Presentation to Grand Lodge should be placed in the hands of either the Grand Master or Grand Secretary early in the session in order that they may be referred to the proper committees and receive due examination and consideration.

Appeals and Grievances. All papers thus far received for this Committee have been placed in their hands. Parties interested in cases coming before the Grand Lodge should see the Committee early in the session. If any Lodge has had a case of expulsion or appeal from suspension since the annual returns were made on January 1st, kindly see that papers in the case are forwarded to this office not later than June 4th, that same may be placed in the hands of the Committee on Appeals and Grievances prior to the session.

Masonic Veterans

The Masonic Veterans will hold their annual meeting at the Masonic Temple on Wednesday evening, June 11th, when the usual banquet will be served the members. All who have been members of the Fraternity for a period of twenty-one years are eligible to membership and can become such upon the payment of \$1.00. John W. Wells of Marshalltown is Secretary and Treasurer, and we would suggest that anyone desiring further information regarding this Association, get in touch with him.

Arrangements by Local Committee

Information Bureau. The Local Committee will have a desk on the mezzanine floor of the Hotel Fort Des Moines and at the Masonic Temple during School of Instruction and will gladly give information relative to places in and about the city, rooms, hotel rates, etc.

Hotel Rates. In the circular of the Local Committee will be found a list of hotels and boarding houses, together with rates.

Wear Your Jewels. A large number of representatives have been presented with Past Masters' Jewels by their Lodges. These should be worn upon Grand Lodge occasions. It is hoped that the Brethren having such will bring and wear them during session of Grand Lodge. If a Lodge appreciates a Brother's services enough to present him with a jewel, he should appreciate the honor enough to wear it upon special Masonic occasions.

The Circular of the Local Committee will give instructions regarding plans for entertainment of members while in the city.

Badges for Grand Lodge. The Local Committee badges will be given out by the Committee on Visitors to the members and delegates at the time of registration and upon presentation of membership cards.

LOCAL COMMITTEES**Executive**

D. C. Shafer	Chairman
C. A. Robinson	Secretary
C. D. Royal	T. B. Throckmorton
Fred Alber	L. B. Van Housen
Thos. W. Mathews	Dick M. Vawter
Roy Sheets	Evan B. Lilly
Cliff Rist	Joe Slate

Press and Publicity

Harry T. Watts	Chairman
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Finance

Joe Slate	Chairman
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Badges

Paul M. Payne	Chairman
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Entertainment

Geo. E. Hamilton	Chairman
------------------------	----------

Reception

Evan B. Lilly	Chairman
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Hotels

A. L. Cook	Chairman
------------------	----------

Decorations

J. A. McChesney	Chairman
-----------------------	----------

Printing

Dick M. Vawter	Chairman
----------------------	----------

Automobiles

L. B. Van Housen	Chairman
------------------------	----------

Visiting Ladies

T. B. Throckmorton	Chairman
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Masonic Veterans

Sam Baker	Chairman
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Emergency

Jno. Eckenbaum	Chairman
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PROGRAM

As near as can be outlined at this time, the program will be as follows:

Friday, Saturday and Monday

Sessions of School of Instruction in Masonic Temple.

Sunday

Saturday evening and Sunday morning papers will contain notices of places of worship. Local Brethren will be at the hotel to escort any who may desire to attend church. Appropriate services will be held in several churches.

Monday, June 9th, and Tuesday, June 10th

Cards of admission to Grand Lodge for both delegates and visitors will be issued to all who are properly registered and the issuing will be continued during the next few days. Notice of the hours that the Committee will be at their desk will be given on cards displayed on their desk.

The Grand Lodge will convene promptly at nine o'clock Tuesday morning, June 10th, when after brief exercises, the Grand Lodge will be opened in ample form by the Grand Master, Milo J. Gabriel, with the assistance of his Grand Officers, and will at once proceed with the business of the Grand Lodge.

10:00 A. M. Reading of the address of the Grand Master and distributing of same. Presentation of papers for reference and reading of Standing and Special Committees.

Dinner Hour

2:00 P. M. Reports of Grand Treasurer, Grand Secretary, Grand Librarian, Trustees Grand Lodge and Grand Charity Fund.

The Grand Master will adjourn the Grand Lodge at 3:00 P. M., that the members may be entertained at the Coliseum by the Knights Templar of Des Moines, who on that day are celebrating the 60th Anniversary of the organization of their Order.

Tuesday Evening

Announcement of entertainment by the local committee will be made from the stage during the day.

Wednesday, June 11th

9:00 A. M. Regular communication of Grand Lodge. Presentation of reports of various committees.

Dinner Hour

2:00 P. M. Election of Grand Officers in accordance with the Code.

It is expected that the Grand Master will arrange for some speaker of prom-

inence to give us a brief talk along some line of special interest during the session. The name of the speaker and the subject of his address cannot be given at this time.

Wednesday Evening

Announcement of program will be made from the stage and by the local committee circular.

Annual meeting of Masonic Veterans' Association.

Thursday, June 12th

9:00 A. M. Regular communication of Grand Lodge. Reports of Officers, Committees and regular business, including installation of Officers and closing of Grand Lodge.

CHANGES IN OFFICE AND LIBRARY

The past few months have brought about a number of changes in the personnel of the office and library staff. On October 10, 1923, Miss Charlotte Myers, who had been Stenographer in the office for the past three years, left us to be married. Her place has only recently been filled in the person of Miss Edna Andre, who comes to us highly recommended and who we are most pleased to have join our working staff.

A short time later, Mrs. Naomi Hagerty, who had been an assistant in the Library for some time past, left us to join her husband in Salt Lake City, where he had secured a fine position.

In December, Miss Franke Needham, who had been acting Librarian, left us to finish her college course at Lincoln, Nebraska, after which she expects to take further training at some good library school.

As this number goes to press, Miss Grace Boston, who has been for the past year circulation manager of "The Builder", the official organ of the National Masonic Research Society, comes to join the Library staff. Miss Boston wrote a very splendid article descriptive of the

Library for one of our local papers last summer, since which time she has been especially interested in the work of this Institution. She is to act as Curator of the Museum, have charge of the autograph collection, do special reference work and have a general supervision over the traveling libraries, keeping them circulating among the Craft and doing other work for which her experience fits her.

While we have not as yet filled the position of Librarian, we have several first-class librarians in view and hope soon to be able to report that a competent person has been secured for this place.

Miss Viola Strouf, who had been an Assistant in the Cpe College Library for the past year, came to us in January, since which time she has been doing excellent work in our Library.

We now have a splendid working force and we hope thereby to be able to give the best of service, both in the office and Library, to the Craft and general public at large.

Many of our readers will remember reading in one of the issues of the Bulletin some years ago an account of the famous silver trowel sent out by Justice Lodge of New York, which trowel was received in Cedar Rapids by Crescent Lodge No. 25 and also by the Grand Lodge at the Library Building. A delegation from Cedar Rapids took this trowel to Sioux Falls, South Dakota. After eighteen years of travel, the trowel was returned to Justice Lodge, it having also been received at the last resting places of Theodore Roosevelt, Abraham Lincoln and George Washington. It is now being started on a journey to every Masonic Lodge in the United States, Canada and Mexico and it will doubtless be many years before it is again returned to the original Lodge from which it started.

MASONIC MISSION TO AMERICA

Brother Sir Alfred Robbins' Programme

Brother Sir Alfred Robbins, President of the Board of General Purposes of the Grand Lodge of England, is now in this country visiting several of the Grand Lodges and bearing fraternal greetings from his Grand Lodge to the Masons of the United States. Brother Robbins is also Master of Ars Quatuor Coronati Lodge of Masonic Research and one of the most prominent Masons in England. He is the Grand Representative of the Grand Lodge of Iowa near the Grand Lodge of England and has accepted an invitation of Grand Master Milo J. Gabriel to spend two days in Iowa, as a guest of the Grand Lodge, where he comes to visit the Iowa Masonic Library. The London Freemason of February 22nd has this to say regarding his visit to America:

"Brother Sir Alfred Robbins, P. G. W., President of the Board of General Purposes, with Lady Robbins, will leave Southampton next Wednesday, 27th inst., by the Cunard Steamship 'Berengaria' for New York on the Masonic Mission he is paying to the United States, bearing with him a personal expression of good wishes for its success from the M. W. Grand Master. His Royal Highness expresses the hope that the visit will be a successful one, and that it will assist still further to strengthen the bond of friendship and good will which so happily exists between the two nations.

"He will be welcomed on his arrival in New York by some of the leading Brethren of that State, and his first engagement of importance is to visit Boston during the week beginning March 10th, he having promised to address the Grand Lodge of Massachusetts on the 12th. While he is in Boston he will be entertained at a dinner to meet the Grand Masters of the North-Eastern American Jurisdictions.

"On his return from that State, he will have various Masonic engagements in New York, and will proceed to Washington during the last week in March or the first week in April, in order to be entertained by the Masonic Service Association of the United States. He is the bearer of important letters of introduction to some of the leading American statesmen resident there, from the President onwards, and has had a personal invitation to call upon our new Ambassador to America, Sir Esme Howard, at the British Embassy.

"His next Grand Lodge fixture is at Trenton, New Jersey, on April 16th and 17th, and, on the following Saturday afternoon, he leaves New York for St. Louis, Missouri—a twenty-four hours journey—in which State he will address early in the next week an Especial Grand Lodge of Missouri, which has been summoned to welcome him. On Wednesday, April 23rd, he goes to Columbia, Missouri, where he has promised to address the students of Columbia University, and to attend the Convocation of the Grand Chapter of Missouri. The next day he goes to Kansas City, Missouri, where he is to be greeted in a Private Lodge which contains some thousands of members. The ensuing week will be the heaviest of the whole tour, as he journeys direct from Kansas City to Cedar Rapids, Iowa, on Monday, April 28th, proceeds on the Wednesday to Chicago, Illinois, and on the Friday to some central point in Ohio, addressing in each place representatives of the Grand Lodges of the several Jurisdictions. On his return to New York, and as the last fixture he has made, he will be present at the Communication of the Grand Lodge of New York on Tuesday, May 6th, returning to London in time to be present at the Quarterly Communication of the United Grand Lodge of England on Wednesday, June 4th.

"Because of the great pressure on his time and strength, he has had to decline.

though with decided regret, pressing invitations to visit California, Utah, Nebraska, Connecticut, and even as far away in another direction as North Dakota, for the last-named of which Jurisdictions, as well as for Iowa, he is the Representative, with the approval of the Grand Master, at the United Grand Lodge of England."

GEORGE WASHINGTON MEMORIAL BUILDING

Iowa has not yet secured her quota of the sum designated for this state to pay as its contribution to the George Washington Memorial Building at Alexandria, Virginia. It is to be hoped that the lodges that have only made a partial payment will at an early date remit the balance due to Brother W. A. Westfall of Mason City, who is in charge of this work. We trust that lodges that have not yet subscribed for this purpose will do so at an early date and send their subscriptions of \$1.00 per member. Several Grand Jurisdictions have doubled their subscriptions, making same \$2.00 per member. Let our Iowa Masons therefore show to the world that they are behind this proposition to erect a Memorial Building to the memory of Brother George Washington and cheerfully give their subscriptions in order that the good work may be brought to a completion as early as possible.

THE BUILDERS: A STORY AND STUDY OF MASONRY

The Geo. H. Doran Co. of New York, publishers of the Masonic Service Association's "National Masonic Library", has just issued a new edition of Brother Joseph Fort Newton's book "The Builders", which volume now becomes a part of that Library. Elsewhere in this number of our Bulletin, we have given titles of Masonic books already published and others soon to follow by this well known publishing house. "The Builders" has been the most popular Masonic book

ever issued and has been printed in several different languages. The Editor, in his foreword, tells us that an edition is soon to appear in the Syrian language in Damascus, the oldest city in the world, and further, that this volume has passed through forty editions.

"The Builders", as many of our readers know, is the volume Brother Newton was commissioned by the Grand Lodge of Iowa to write. For several years the Grand Lodge presented copies of the work to every Master Mason upon the night of his raising. No other volume in our Library has attracted the attention of readers of Masonic literature as has this one, which seems to please all. It is divided into three parts—prophecy, history and interpretation, there being from three to five chapters under each of these headings. The reader is lead on from one view point to another until he feels satisfied that he has at last found a volume that gives him Masonic information as well as pleasure in the reading of it.

This is the first edition to have the Questions on The Builders, compiled by the Cincinnati Masonic Club of that City, printed therein, thereby adding much to the interest and value of the work. These questions number over 450 and are answered by referring the reader to the page on which the subject is fully discussed. We know of no other volume on Masonry more valuable to the Mason than this one. It is sold at the reasonable price of \$2.00 per copy and may be ordered through the Publisher, or through the Masonic Service Association of Washington, D. C.

A PECULIAR RECORD

Every city officer in the town of Wiggins, Mississippi, is a member of the Masonic Fraternity and all of them are serving the City without pay. We know of no other city in America where all of the officers of a city are members of the Masonic Fraternity.

WITH THE CRAFT IN IOWA

At this writing, April 7, plans are under way for Grand Master Milo J. Gabriel to confer the third degree of Masonry on his son, Dwight, now a student at Yale College. One of the oldest lodges in New Haven, Connecticut, conferred the first two degrees, as an act of courtesy, to Lyons Lodge of Clinton, and when Dwight comes home for the Easter vacation arrangements have been made for his father, as Grand Master, to confer the third degree upon him. The event is to take place April 15 in the Consistory Building in Clinton.

Brother D. S. Chamberlain, for many years past a member of Pioneer Lodge No. 22, Des Moines, was raised February 22, 1869, in Vienna Lodge No. 142 of Center Point, Linn County, Iowa. On the fifty-fifth anniversary, of his being made a Mason, he presented Vienna Lodge with a fine gavel made from an old oak fence rail from a fence built by his father in 1849, on Otter Creek, Linn County. With it he sent a letter reciting its history and his own close association with and friendship for the lodge, and especially some of the older brothers who have long since passed away. Attached to the gavel was the following:

"Touch me gently, friend of mine,
I'm all that's left of '49.
Many a long forgotten face has seen
Me on the good old place;
Many a heart once true and warm
Hath seen me through both sun and
storm;
A moral on my form is cast which
All must truly learn at last,
Men's hopes and fears all must bewail,
Like me, a relic, an old fence rail".

On December 28, Evening Star Lodge No. 43 of Winterset held a special communication in honor of their oldest living member, William Hartsook, who on that occasion had attained the age of 95 years and had been a member of the

Lodge for 54 years. Brother Leo C. Percival, on behalf of the Lodge, presented Brother Hartsook with a gold Masonic emblem and Brother S. A. Hoys read a biographical sketch of the guest of honor. In this sketch among other things, Brother Hoys said that Brother Hartsook is still living on the land which he bought from the government in the '50's at \$1.25 per acre, and that the land is still worth the money.

Benjamin F. Stretton of Des Moines, is this year serving his twenty-sixth consecutive year as Secretary of Capitol Lodge No. 110. For the past few years also he has served as Secretary of Des Moines Commandery No. 4 K. T., Corinthian Chapter No. 14 R. A. M., and Alfa Council No. 1 R. & S. M., of Des Moines, Iowa.

On March 17th Brother Horace Patterson, former custodian of the Masonic Temple at Burlington, was presented by his Masonic friends with a beautiful watch, fashioned in the form of a Masonic Triangle. Attached to the watch was a Masonic watch charm and a gold chain. About 350 Masons were present and reported having a very fine time.

The Murad Mirror, a Masonic paper published at Burlington, Iowa, under the auspices of the Grotto of that city, has changed its name to the Flint Hills Craftsman with the purpose of representing the interest of all Masonic bodies in Burlington. Brother E. W. Arnold is editor of the publication and has proved his ability to do good work in making a very interesting Masonic paper.

In Arcadia Lodge No. 249 of Ames, after installing the new officers, the retiring Master, Brother M. D. Griffith, was presented with a Past Master's jewel. This in itself was not unusual, but on this occasion Brother U. S. Griffith, father of the retiring Master made the

presentation on behalf of the Lodge, as the culmination of a series of events in which the father and son had participated. The father was himself a Past Master of the Lodge and had presided at the initiation, passing and raising of his son and also had installed him into office as Worshipful Master. The jewel was enriched by a brilliant diamond placed there by his father as his contribution to the gift of the Lodge.

The Library is in receipt of a fine collection of Philippine Island curios presented by Colonel H. A. Allen, U. S. A. Colonel Allen is an enthusiastic collector of curios and had previously given the Library a number of trophies of the Spanish-American and the World War. In the Philippine Island collection are long spears of the Moro, one of which is very barbarous looking, with six points. Then there are all sorts and degrees of hand-made work, and there are some hats of different colors, sizes, and shapes.

Other interesting bits in the display are a Filipino brass cannon, of one and a half inch bore, a curious antique; a turban worn by a Moro soldier in the United States army, to comply with the Mohammedan religion whereby a devotee must be able to bow his forehead clear to the ground; grass mats of striking hue; a huge bow thought to be made of cocoanut wood, with an array of savage steel-pointed arrows; a Moro "agong", a "tin-pan" musical instrument, the only kind used by that tribe, according to Colonel Allen, a "chow cover" which looks for all the world like one of the hats; "spirit" sticks, which the Igorotes carry at night, slapping them on their shoulders to keep off "Demons"; a palm-leaf "rain coat"; a rice stove of pottery; and others which fall under the well-known class "too numerous to mention".

Temperance Lodge No. 411, A. F. & A. M., located at Minburn, held a most

unique and all together pleasing ceremony at its regular communication in January. After the installation of the new officers, all resident Past Masters of the lodge, eight in all, were summoned to the East, and each was presented with a Past Master's jewel as a token of appreciation for the loyal service he had rendered the lodge. The jewels were engraved with the year when each had served as Master and became entitled to the honors of a Past Master, and according to seniority were presented as follows:

C. E. Basart, 1903.
A. H. Nelson, 1914.
Geo. Shirley, 1916.
Geo. E. Voas, 1918.
N. P. Black, 1920.
S. D. A. Guernsey, 1921.
J. B. Anderson, 1922.
C. D. Luellen, 1923.

Another feature of the evening was the presentation to the lodge of a chart which Brother Guernsey had prepared from the records of the lodge. This chart is of considerable historical value in as much as it gives a complete list of all officers of the lodge from the date of its dispensation in 1881, down to the present, together with the number of initiations, passings and raisings; affiliations and demits; deaths and suspensions; and the net membership on December 31st, of each year. The lodge has fittingly ordered this chart framed and given a place on its lodge room walls.

It was our good fortune to attend the Eighth Annual Homecoming of Excelsior Lodge No. 259 of Council Bluffs, Monday evening, December 17th. Between five and six hundred sat down to a splendid banquet, prepared by the wives and daughters of the members of the Lodge. The banquet was all that could be desired and beautifully served by the ladies.

Samuel H. M. McIntyre, Past Master of the Lodge, acted as Toastmaster, call-

ing upon the Master, Brother James H. Whaley, for the address of welcome. We had learned of the splendid success he was having as Master and he surely has had the Brethren back of him in all he has attempted to do for he is a doer of things.

Dr. J. F. Poucher of Omaha was the speaker of the evening and gave a splendid address, filled with much valuable Masonic information and interspersed with anecdotes and stories that made a hit with the brethren. The address was one of the best we have heard during the year.

The Committee on Arrangements, consisting of Brothers Arthur P. Ford, Leo W. Skinner and Stymest Stevenson, all Past Masters of the Lodge, carried out their work to perfection, making everybody feel at home. A splendid orchestra furnished the music for the evening and proved that they could render musical numbers without the usual jazz that we hear so much of these days.

Letters of regret, at their inability to be present, were received from members all over the country.

The evening was a most delightful one, giving as it did the pleasure of renewal of old acquaintances and the forming of new. It would be well if more of our lodges could adopt this plan of having an annual homecoming for their members.

SERVICE COMMITTEE ACTIVITIES

A goodly number of Service Meetings, with illustrated addresses by various members of the Speakers Bureau, have been held in the several quarters of the State, though it is to be regretted that the snows of February and the extremely bad roads of that month and March interfered seriously with quite a number of projected County or District meetings. The monthly talks in a number of the cities have gone on with sustained interest, and some unusually interesting

meetings have been held in several of the larger cities.

With the present promise of more favorable conditions the Committee is striving to make up for any lost time and opportunities, and will do its best to serve every lodge or community that has not yet been reached.

Through the courtesy of Masonic brethren connected with Radiophone Station WOC, Palmer School of Chiropractic, Davenport, our Chairman, Brother Ottesen, succeeded in arranging for a series of Radiophone addresses on "Masonic Ideals" at bi-weekly intervals during the winter months under the auspices of our Service Committee.

Post card notices announcing the dates and subjects were sent to each lodge in the state, and acknowledgments received at this office and at WOC would indicate that many brethren found these talks interesting and instructive. These talks have also reached a great many listeners who were not of the Craft, and impressed them favorably as to the ethics and purposes of our institution. Reports and inquiries from many distant States show the wide range this service extends to beyond that of our own members and their families.

The season's program from WOC has been:

January 14, "Outline of Masonic Ideals", Reaff Ottesen, Davenport.

January 28, "The Hourglass and Scythe", Rev. E. G. Williams, Colfax.

February 11, "Masonic Charity", Frank S. Moses, P. G. M., Cedar Rapids.

February 23, "Geo. Washington", Prof. J. W. Gannaway, Grinnell College.

March 10, "Immortality of the Soul", Rev. Dan. Hogan, Grand Chaplain.

March 24, "Masonry and American Institutions", Rev. J. H. Krenmyre.

April 7, "Building Character", Dr. Harry M. Gage, President Coe College.

April 21, "Masonry and Business Ethics", Henry S. Nollen, President Equitable Life Insurance Co., Des Moines.

Lodges desiring addresses or any other service prior to the next meeting of the Grand Lodge are requested to communicate with the Secretary of the Masonic Service Committee, Masonic Library, Cedar Rapids, as promptly as possible.

We are again favored by Brother Frank W. Chandler, of Everett, Washington, with a gift of a number of interesting old papers. Some of them are legal documents on parchment, issued shortly after the formation of the United States government. Among them is a document of later date which is especially interesting to a Mason. It reads as follows:

"THIS INDENTURE WITNESSETH, That James Leadbeater, son of Joseph Leadbeater, with the consent of his said Father, Joseph Leadbeater, of the City and County of Bristol, doth put himself Apprentice to Archibald Douglas Brown, of the City and County of Bristol, Cabinet Maker, to learn his art and with him, after the manner of an Apprentice, to serve from the fifth day of July, One thousand, eight hundred and sixty-two, unto the full end and term of seven years from thence next following, to be fully complete and ended. During which term, the said Apprentice his Master faithfully shall serve, his secrets keep, his lawful commands everywhere gladly do. He shall do no damage to his said Master, nor see to be done of others, but to his power shall tell or forthwith give warning to his said Master of the same. He shall not waste the goods of his said Master, nor lend them unlawfully to any. He shall not commit fornication, nor contract matrimony within the said term; shall not play at Cards or Dice Tables, or any other unlawful games whereby his said Master may have any loss with his own goods or others, during the said term, without license of his said Master. He shall neither buy nor sell; he shall not haunt Taverns or Playhouses, nor ab-

sent himself from his said Master's service day or night unlawfully. But in all things as a faithful Apprentice, he shall behave himself towards his said Master and all his, during the said term. And the said Archibald Douglas Brown doth agree to pay the said James Leadbeater the following rate of wages during his Apprenticeship: the first year from and above date, two shillings and sixpence per week; second year, three shillings and sixpence per week; third year, four shillings and sixpence per week; fourth year, five shillings and sixpence per week; fifth year, six shillings and sixpence per week; sixth year, seven shillings and sixpence per week; seventh year, nine shillings per week; his said Apprentice in the art of an Upholsterer, which he useth by the best means that he can, shall teach and instruct, or cause to be taught and instructed."

BURNS BIRTHDAY HONORED

From Scottish Rite News Bureau

LONDON, ENGLAND.—The Scots Lodge No. 2319, celebrated the 165th anniversary of the birthday of Robert Burns at the famous Holborn Restaurant. Sir John A. Cockburn, K.C.M.G., M.D., P.G.D., P.P.G.M. Grand Lodge of South Australia made the address of the evening, giving a resume of the life and work of Robert Burns with special allusion to his Masonic poetry. Robert Burns was the first poet laureate of Freemasonry.

We give considerable space in this number to the article prepared by Brother Moses, headed "Masonic Homes and Hospitals". We do this for we feel that the Brethren should be fully posted along the lines laid down in this article, as the matter of a Sanitarium is one of the most important subjects to be discussed at the coming communication of Grand Lodge.

DEATHS

"Go, thou, deceased, to this earth which is a mother, and spacious and kind. May her touch be soft like that of wool, or a young woman, and may she protect thee from the depths of destruction. Rise above him, O Earth, do not press painfully on him, give him good things, give him consolation, as a mother covers her child with her cloth, cover thou him."

Vedic Funeral Rite.

Grand Lodge has lost two of its Past Elective Grand Officers by death recently.

H. C. McNeil, Jr., Grand Warden in 1877, was found dead in his room at Excelsior Springs, Missouri, on Wednesday, March 26. High blood pressure was given as the cause.

Brother McNeil had been engaged in business in Sioux City for more than fifty years. He was 86 years of age at the time of his death and had been an active Mason for nearly 60 years. He was Grand High Priest of the Royal Arch Masons in 1888 and 1889.

Dan D. Carlton, Past Grand Treasurer, died at the sanitarium at Hinsdale, Illinois, Thursday, March 27, of heart failure. Brother Carlton was taken ill early in the year but refused to give up until a short time ago when he went to the sanitarium in the hopes that he would there regain his health. For a time he seemed to improve and was planning a trip to California hoping that the warmer climate would benefit him. His last attack came suddenly while he was cheerfully visiting with his son. His body was taken to Early, where his Masonic brethren tenderly laid him to rest.

Other brethren who have passed away since our last bulletin are:

Herbert L. Jones of Crest City Lodge No. 522 at Creston, March 6. He died from injuries received in an automobile accident.

George H. Batcheler of Home Lodge, Des Moines, March 21, heart failure.

Milton S. Crandall of Landmark Lodge No. 103, Sioux City, January 7.

John H. Cole of Eagle Lodge, Keokuk.

John Arthur, Trustee of Coe College and former Rector of Grace Episcopal Church of Cedar Rapids, at Glenn Ellyn, Illinois, March 19.

Brother Arthur was well known to many of our Iowa brethren and his sudden death was a shock to those of us who had expected to meet him next June.

George A. Dewell of Sioux City, member of Morningside Lodge, on March 27.

George Clark of Newton Lodge No. 59, on March 3.

Oscar O. Rock of Chrysolite Lodge No. 420, Logan, died last January at the Mayo Hospital in Rochester, Minnesota.

S. H. Riley, member of Marshall Lodge and former Mayor of Marshalltown, on February 22, of bronchial pneumonia.

W. P. Daniel, a Mason for more than fifty years, at Sioux City, February 12.

L. C. Eastman of Emulation Lodge No. 255, Clinton, at Pasadena, California, February 28.

E. P. Weston, World War Veteran and member of Crescent Lodge, Cedar Rapids, at the government hospital, St. Louis, Missouri, February 23.

CLIPPING BUREAU

Attention has been called from time to time to the growth of the clipping bureau in the Iowa Masonic Library. Since the first of the year we have had someone constantly at work collecting, filing, and indexing clippings and we now have about twenty thousand topics on file ready to be sent out to any brother who desires information on some particular Masonic subject. We have received many letters of appreciation from brothers who have made use of the service which we offer in this respect and we trust that brethren will not fail to write us for any material that they may desire. We would like to print a complete list of the subjects in this clipping bureau but this

is impossible. As an illustration, however, we give the following on the subject of Acacia taken from the index:

Acacia	51—St 45
Acacia Symbolism	51—Ac 12
Acacia in the Army	37—Ac 125a
Acacia—Emblem of Immortality	51—Ac 12
Acacia Brotherhood	37—Ac 1b
Acacia Fraternity	37—Ac 1
Acacia Fraternity (Cleveland)	37—Ac 1c
Acacia Fraternity and Education	50 Ed 83
Acacia Fraternity, Columbia Univ.	37—Ac 125c
Acacia Fraternity, Harvard Univ.	37—Ac 125h
Acacia Fraternity, Illinois Univ.	37—Ac 125i
Acacia Fraternity, Masonic Research	37—Ac 12
Acacia Fraternity, Oregon Univ.	37—Ac 125o
Acacia Fraternity, Wisconsin Univ.	37—Ac 125w
Acacia Fraternity, Yale University	37—Ac 125y
Acacia Life Association	37—Ac 12
Acacia Spirit	37—Ac 12
Acacia Sprig of	51—Ac 12
Acacia Tree	25—W72
Acacia Tree	51—Ac 12

We are in receipt of a fine pamphlet entitled "Notes on the Ritual" by Silas H. Shepherd of the Research Committee of the Grand Lodge of Wisconsin, which we will be glad to loan to any brother desiring further information on the history of the Ritual. Brother Shepherd's pamphlet is being republished in several of the Masonic magazines of the country and is a valuable addition to the literature on the subject.

The following volumes are for sale at the Iowa Masonic Library, Cedar Rapids, Iowa—a limited number only: Memorial Volume or the Life and Labors of the Late Theodore S.

Parvin, Grand Secretary 1844—1902, 8 vo., cloth	\$1.50
Diamond Jubilee Celebration of the Grand Lodge of Iowa, with portraits of Past Grand Masters and views in Iowa Masonic Library, 8 vo., cloth75
History of the Grand Lodge of Iowa, A. F. & A. M., by Joseph E. Morcombe and W. F. Cleveland, 8 vo., cloth, 3 vols., each	1.50
Iowa Monitor, leather75
Webb Monitor, leather	1.50
Simons Monitor, leather	1.50
Code, Grand Lodge of Iowa, cloth ..	.75
Imitation leather binding	1.50
Full Morocco binding	2.50
The Builders, by Joseph Fort Newton, cloth	2.00

MEETING OF THE IMPERIAL COUNCIL

We have received the following announcement of the Fiftieth Annual Session of the Imperial Council N. M. S.

"Seeing the parades and pageants and the vista of extraordinary decorations at Kansas City, June 3, 4 and 5, will be an event of a life time.

There will be two great parades of the uniformed bodies of the Shrine—one by day and one by night—and the Civic Night Pageant of electrically driven and lighted floats.

Each one of many floats will equal the staging of a first class theatrical extravaganza. Hundreds of girls and youths will pose in costume.

This will be a professionally directed and created show, done by artists of experience and success. And the scenes will fit into a scheme of decorations which include the grandstands.

Those who plan to attend the Golden Jubilee should write at once to Frank C. Howard, Shrine Convention Headquarters, Suite 120, Hotel Baltimore, and receive by return mail the literature telling all about the seating arrangements."

The Iowa Masonic Library

By JACOB HUGO TATSCH, *Librarian,*
Masonic Service Association of the United States

(A paraphrase of "I Am the Library", by Pearl Gertrude Carlson, Class of 1923, Library School of the St. Louis Public Library.)

I am the Library
Of the Grand Lodge of Iowa.
I give instruction unto him who delves
For what I hold.
I teach the 'Prentice,
In his first gropings for Masonic light,
Legend, symbolism and history,
And all that he would know
Of how this gentle Craft was born
Amid the toil and struggle of ancient times;
I teach the 'Prentice.

I teach the Fellowcraft
Who works in quarries of stone,
Seeking for more light in Masonry
To aid him in life's journey.
I give him knowledge whereby he applies
The Royal Art in duties to his God, his neighbor
And himself. I teach him mysteries
Of arts and sciences. I inspire him
To seek anew for light, more light.

I teach the Master Mason
As he seeks for further light in our Art.
I give him vision so he may see
The deathless beauty of Freemasonry.
I show him secret meanings of our symbols
And instruct him in philosophy,
Helping him, as years go on apace,
To drink deep from springs of living waters.

I teach all—'Prentice, Fellowcraft and Master,
True brothers each—wheresoe'er dispersed.
Masters, Wardens and Deacons—
Yes, all these I teach;
I give them my instruction.
I am the teacher of the Craft,
I am the Library.

JUL 25 1924

Grand Lodge Iowa A.F. and A.M.

Quarterly

Bulletin



Iowa Masonic Library



Masonic Membership of the United States

Total membership of the Masonic Fraternity in the United States (2,971,662), from data furnished by the Grand Secretaries, June, 1924.

1—Alabama	50,126	26—Nebraska	39,585
2—Arizona	5,444	27—Nevada	2,629
3—Arkansas	33,112	28—New Hampshire ..	14,773
4—California	100,583	29—New Jersey	78,469
5—Colorado	29,201	30—New Mexico	6,163
6—Connecticut	41,206	31—New York	299,034
7—Delaware	5,715	32—North Carolina ..	39,372
8—District of Col- umbia	21,132	33—North Dakota ...	15,033
9—Florida	24,228	34—Ohio	179,788
10—Georgia	67,431	35—Oklahoma	62,793
11—Idaho	9,135	36—Oregon	26,825
12—Illinois	259,573	37—Pennsylvania	193,650
13—Indiana	120,973	38—Rhode Island	17,032
14—Iowa	83,871	39—South Carolina ...	28,717
15—Kansas	75,265	40—South Dakota	18,965
16—Kentucky	70,526	41—Tennessee	45,344
17—Louisiana	33,214	42—Texas	122,879
18—Maine	42,556	43—Utah	4,502
19—Maryland	30,993	44—Vermont	18,456
20—Massachusetts ...	115,585	45—Virginia	43,630
21—Michigan	138,974	46—Washington	42,548
22—Minnesota	55,910	47—West Virginia	31,018
23—Mississippi	33,308	48—Wisconsin	52,364
24—Missouri	107,041	49—Wyoming	6,873
25—Montana	19,433	50—Philippine Islands..	6,685

Total2,971,662

—Compiled by C. C. Hunt.

July 1, 1924.

QUARTERLY BULLETIN

IOWA MASONIC LIBRARY

VOLUME XXV

CEDAR RAPIDS, JULY, 1924

NUMBER 3

QUARTERLY BULLETIN IOWA MASONIC LIBRARY

CEDAR RAPIDS, IOWA

NEWTON R. PARVIN - - - Editor
C. C. HUNT - - - Associate Editor

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

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Communication of the Grand Lodge of Iowa

The eighty-first annual Communication of the Grand Lodge of Iowa was a record breaker in point of attendance, with the most perfect harmony and enthusiasm prevailing during all of the sessions.

The usual School of Instruction in charge of the Board of Custodians was held in the Masonic Temple, Corner of Tenth and Locust Streets, Friday, Saturday, and Monday, June 6th, 7th, and 9th. All sessions of the School were well attended and an unusually large number of brethren presented themselves for examination for Certificates of Proficiency or Commissions as District Lecturer.

The Grand Lodge sessions were held in the Iowa Theatre on Tuesday, Wednesday and Thursday, June 10th, 11th, and 12th, beginning with the public exercises at nine o'clock, Tuesday morning. Following a long established custom, Brother James D. Gamble, oldest Past Grand Master in point of service, presented the Most Worshipful Grand Master, Milo J. Gabriel, who was received with the public Grand Honors. The Grand Master responded briefly in appreciation of the reception given him and then turned the gavel over to Brother Denver C. Shafer, who presided during the public exercises. These exercises were opened with prayer by Rev. Brother A. B. Leamer, following which the Shrine Quartet sang three excellent selections. The Brethren of the Grand Lodge were then welcomed to Des Moines by Brother Ben Gibson, Attorney General of the State of Iowa. Brother Gibson said he considered it a distinct privilege to welcome us not only on behalf of the citizens of Des Moines but of the State of Iowa, since we were representative citizens of this great state, the flower of this commonwealth; and he added:

"As I sat here and watched the introduction of our distinguished Past Grand Master, the thought came over me that in this time of 1924, when it seems that the whole world has something wrong with it, when in Iowa—great old state of Iowa—we hear criticisms on all sides, when throughout the land we hear everyone calling upon everyone else and saying not the best but the worst things of them; it seems to me that somehow or other we could well remember that Masonic teaching which tells us to remember the traditions and landmarks of the fathers. This distinguished Past Grand Master and you gentlemen of age who have sat in this Grand Lodge for more than half a century, many of you have been in this great commonwealth of Iowa, and you have seen the times when the struggles which you went through were almost enough to break down the very manhood within you, and yet, you have struggled on, and we, of this younger day, if we could just go back on the wings of time and stand and see the things which you have seen, if we could struggle as you have struggled in this year of 1924, when all the privileges of life are ours; when old glory is in the sky; when Masonry is at its highest point in this year of 1924, methinks we should say: 'God, what happiness is ours' and instead of being pessimists and critics, we should be applauding. I want to say to you that these venerable Masons, these men who through the past have carried the banner of Masonry, these men have given us a monument here in Iowa; that monument is the grand old Masonry of Iowa, the Grand Jurisdiction of Iowa. Its glory and its beauty are ours. I want to say that when we go along to the future days, if we can look back and see just as great a Grand Lodge as our Past Grand Master sees today in Iowa, I may

say we will have done our part in this great struggle which we call the struggle of civilization. Oh, my friends, let our faith be the faith of our fathers. In the days of the past, did George Washington ever for a moment waver? No, his faith was steady and he gave to us a great fundamental something, the fundamentals of this government. My friends, let our faith then be steady and let our hope be glorious. Let us hope that when we become gray, the Grand Lodge of Iowa will be still greater than it is today, and if we have that hope we will certainly succeed.

"My friends, Masonry is on the level. For more than eighty years in this community Masonry has stood above the rabble and the mob.

"If, in addition to what I have already said, I could give you the feeling that the Masons of this city have in their hearts; that they would welcome this Grand Lodge in no formal way but put their hands on your shoulders and make you feel that while you are here you are not only here to visit and attend this Grand Lodge but you are in your own family and you are at home. Over in Hawaii they have that something which they call Aloha, which means something more than the mere form of welcome. It means the welcome you feel when you go home and you walk in the gate and your loved ones meet you. There is a love you can't understand. If we can only make you feel that Masonry in Des Moines so welcomes you today; if we can make you feel this, as the representatives of a distinguished body of men, we shall be happy. Most Worshipful Grand Master and Brethren, I once more welcome you in behalf of the Masons of Des Moines, for the people of the state of Iowa, and trust you will, during your stay in this city, enjoy yourselves to the fullest extent."

To this Address of Welcome, Past Grand Master Charles C. Clark responded as follows:

"It is a great pleasure to stand before this fine concourse of women and tolerable looking men to respond to the real address of welcome which Brother Gibson has given us.

"The great Fraternity of Freemasons of Iowa acknowledges very gratefully the address of welcome on behalf of the citizens of Des Moines and the members of the Fraternity within her borders and we are more than pleased to know that their right hand will be on our shoulder and not in our pocket. We have heard of the wonderful hospitality of Des Moines. We have experienced it on more than one occasion, and are always glad to come back to this city, not only for the real welcome we receive here, not only to feel the hearty hand-clasp of the brethren here but because it is the finest capital of the finest state in the finest country in this whole world.

"Freemasonry is the science of Brotherhood. Wherever you go in this broad world you will always find a Mason sticking around somewhere. Brotherhood in itself means a tremendous thing if it is realized in all its purity, and all that it stands for. We are told in the teachings of our great Fraternity that every human being has a claim upon our kind offices. I wonder if a whole lot of what we are going through in these tremendous days of turmoil and lack of appreciation of what the real trouble is, when at Washington, D. C., we suffer because of so many gas attacks, when it seems there is no help anywhere, I wonder if we got back to the fundamental principles of Freemasonry, to a realization of what genuine Brotherhood means—I wonder if we would not have a cure for all these ills? Freemasonry recognizes Brotherhood not only among its own individual members but extends it throughout the whole world. Freemasonry is the science of making everybody feel good, of realizing that every human being has a claim upon our kind offices and when a real genuine 100

per cent American Citizen and Mason (words which mean exactly the same thing) comes to the seat of government, he represents no particular clan, union, bloc, sect or creed, but every citizen of this whole country; he recognizes the brotherhood of mankind. The big part of our trouble in these days is due to the fact that we do not practice the science of Freemasonry, universal Brotherhood. A large number of our brethren are farmers. I farm a little myself on the side. Our farmers are a sober, upright, God-fearing lot of men and in these days they are essentially sober!

"All of us have plenty of cause for standing around looking blue in these times, but the antedote is Freemasonry realized; then we would have a cure for all our human ills. Here in Iowa, the finest of all states, we have a splendid chance for a real little heaven upon earth. Will we take advantage of our marvelous opportunity?

"I have been coming to the Iowa Grand Lodge since 1890 and the friendships made, the associations formed, the manifold opportunities for real constructive work have made life truly worth while. In all that is noblest, highest and best, Masonry in Iowa leads and I am intensely proud of this Grand Lodge, my brethren, of our cities, towns and farms, of the fine way they exemplify the principles of the Ancient Craft, that with the poet I am led to exclaim:

"When the burdens of life I am called
to lay down,
I hope I may be in Iowa.
I never can ask a more glorious crown
Than one of the sod of Iowa.

"And when the last trump wakes the
land and the sea,
And the tombs of the earth set their
prisoners free,
You may all go aloft if you choose,
but for me,
I think I'll just stay in Iowa."

After introducing the Masters of all the Des Moines lodges, Brother Shafer returned the gavel to Grand Master Gabriel, who presented the following distinguished visitors, each of whom responded with a few words of greeting: E. Myrtle Wiley, Worthy Grand Matron Order of the Eastern Star of Iowa; Geo E. Masters, Grand High Priest Grand Chapter Royal Arch Masons of Iowa; Ace Webster, Grand Commander Grand Commandery Knights Templar of Iowa. As a surprise to the Grand Master, Deputy Grand Master Harry Belt presented to those assembled Mrs. Milo J. Gabriel and Miss Alice Gabriel.

After those who were not members of the Order had retired, the Grand Master opened the Grand Lodge in ample form. The Committee on Credentials reported: "We find the whole number of Lodges enrolled, 647; number of Lodges extinct, 95; number of Working Lodges, 552; number of Lodges not entitled to representation, 0; number of Lodges chartered at this Communication, 3; number of Lodges represented at this Communication, 498; number of Masters and Wardens present, 471; number of proxies for Masters and Wardens, 238; (of which 132 are present by Proxies alone); number of Grand Officers present, 14; number of Permanent Members present, 37; number of District Lecturers present, 129; total attendance upon Grand Lodge, 889".

The Grand Master referred with sorrow to the death of five of our Past Grand Officers during the past year, namely: Thomas Lambert, P. G. M.; D. D. Carlton, P. G. T.; Henry Clay McNeil, P. S. G. W.; J. M. Graham, P. S. G. W.; and J. Francis Martin, P. J. G. W. He also feelingly paid tribute to the memory of the Brethren, numbering more than one thousand, who had passed to the other shore during the year.

He reported that he had issued dispensations for four new lodges and that either he himself or a deputy had consti-

tuted three new lodges, dedicated six Masonic Temples, laid the corner stones of nine school houses, one federal building, two court houses and two Masonic Temples.

In speaking of courtesy work, he stated that it had given him pleasure to extend courtesies for degree work to Lodges in other Jurisdictions and called attention to the fact that while we had conferred one hundred and forty Degrees for other Jurisdictions such Jurisdictions had, during the same period, conferred one hundred and forty-five Degrees for Iowa Lodges.

Under the heading of "Masonic Benevolences" he mentioned the fact that he had forwarded one thousand dollars from his Emergency Fund to relieve suffering caused by the great calamity which had assailed the Japanese people, and from the same fund had contributed five hundred dollars to the great work which the Masons of New Mexico are doing for the afflicted Masons in the government hospital at Fort Bayard. At Christmas time also he had sent ten dollars to each of the two Iowa Masons who were in that hospital.

He also spoke at length of the George Washington Memorial, the Masonic Service Association of the United States, the Speakers' Bureau of our own Service Committee, the great work done by his special representatives, the Grand Lodge Schools, the Masonic Sanitarium, his official visitations, the meeting of his Advisory Council and of the visit of Sir Alfred Robbins of England. He gave an illustration of the increasing work in the Grand Master's office by mentioning the fact that he had received an average of fourteen letters daily and that he had travelled over ten thousand miles.

It gave him great pleasure to report the incorporation of the Masonic Charitable Educational Fund and the gift to this fund of \$100,000.00 by Mrs. Lucille L. Blair, as a memorial to her father. Mention of this fund will be made more

fully in another part of this issue of the Bulletin.

The Custodians' Report showed that great progress has been made in the ritualistic instruction during the past year. The Grand Lodge Schools, District Schools, Representative Schools, and Private Schools all show greatly increased interest in this part of the work. At the Grand Lodge Schools the average attendance was one hundred and fourteen and the average number of lodges represented twenty-seven.

Several amendments to the Code were adopted, which will be found printed in full in another part of this issue of the Bulletin, as will also the names of the new Grand Lodge Officers and Committees.

The next Communication of the Grand Lodge will be held at Davenport.

Place Your Order NOW For a Traveling Library to be Shipped in September

Since the Grand Lodge meeting in Des Moines, *eighty* calls have been received from Worshipful Masters for Masonic books to be distributed among their membership for summer reading, which means that with the exception of a few hundred copies, practically all duplicate books in your Grand Lodge Library are busy at work. The Grand Secretary considers this a most encouraging sign of the times and suggests that officers of lodges let us know as early as possible, in case they desire to have a shipment of books sent them, when their lodge opens in the fall. There are a limited supply of books for this purpose, and it is only fair that orders be filled in the order of their receipt. Better give the matter attention at an early date, rather than run the risk of a disappointment later on!

Gebal Council No. 5 at Ames conferred the Super-Excellent Master's Degree on twenty-two candidates May 19th.

Masonic Sanitarium

After several years inquiry in regard to actual conditions within this jurisdiction and the experiences of sister jurisdictions, full reports twice submitted to Grand Lodge, and much data published in the Quarterly Bulletin, the Grand Lodge at its last communication enacted legislation providing for a standing committee with power to forward the establishment and operation of a Masonic Sanitarium, as appears in Sec. 25, 453—455, on page 105 of this issue of the Quarterly Bulletin.

The Grand Master has appointed on this Committee the following well known brethren: Chas. W. Walton (49), P. G. M.—Term expires 1925; W. A. Westfall (145), P. G. M.—Term expires 1926; Paul N. Clark (263)—Term expires 1927; Frank S. Moses (255), P. G. M.—Term expires 1928; Jesse A. West (110), P. G. M.—Term expires 1929. This seems to be a very practical selection, associating a member of the Board of Trustees of the Grand Charity Fund, a member of the Board of Trustees of the Grand Lodge, an experienced realtor and constructor, a member of the Service Committee and Past Grand Master West, who has been intensely earnest in advocating this project since its inception.

The Committee will meet and organize July 17, at which time a chairman, secretary and treasurer will be selected.

In view of the fact that the purchase of any real estate is subject to the approval of Grand Lodge, and that the revenue of one dollar per capita contemplated in Sec. 202 of the Code as amended in 1923 cannot possibly become available before the next Grand Lodge or several months thereafter, it is evident that the activities of this committee for the coming year will be confined to preliminary investigation and planning. Under the conditions as they exist it really appears doubtful if the institution proposed can be ready for use in less than two years. It is fortunate that we

have a well established system of benevolence and financial aid that can be disbursed through our Grand Charity Fund and the local trustees of the several lodges to care for some of our aged and infirm brethren or their widows until such time as the proposed Sanitarium can be put in operation. Grand Lodges are noted for the cautious and conservative manner in which they commit themselves on any proposition, or make the necessary arrangements or appropriations to finance it, and this is certainly proving no exception to the rule. Perhaps it may be all for the best ultimately, but there seems to be a present and increasing need for an institution under the direct control of the Masons of Iowa.

As it stands, it seems that only promptly available gifts of property, securities or cash for a Sanitarium will speed up the project during the coming year. These have often been forthcoming in other Grand Jurisdictions,—why should they not be contributed by some of the well-to-do and charitably inclined brethren of Iowa? It is a great opportunity for any one who himself approaching the sunset of life desires to share his estate with other of the elder ones who have been buffeted and crushed by life's vicissitudes. Who will be the first benefactor for Iowa's Masonic Sanitarium?

Charles Linderman Memorial Fund

The address of Grand Master Gabriel announced to the craft the establishment of a trust under control of the Grand Lodge of Iowa, for the purpose of providing that public school educational facilities may be extended to worthy children who might otherwise be deprived of them.

This altruistic project originated with Mrs. Lucille Blair of Ormond, Florida, who after consideration of various Trusteeship through the suggestion and influence of Brother M. R. Ansbach, P. G. T., of Clarinda, Iowa (an old and trusted

friend of the family), submitted the following proposition under date of October 12, 1923.

To the Officers and Members of the Grand Lodge of Masons of the State of Iowa:

Wishing to honor the memory of my father, Charles Linderman, of Clarinda, Iowa, in some manner befitting his worth, and likewise as would conform to his own ideals, I have decided that the establishment of an Endowment Fund, in his memory, with the Grand Lodge of Iowa, is the most satisfactory method available.

My father was one of the pioneer Masons of Iowa, having been a member of various Bodies in the state for fifty years prior to his death, and was always deeply interested in educational work.

It seems that this Fund should be established while there are still Masons active in Iowa who knew him. In order to accomplish this, it is my wish to establish such a Fund as soon as possible.

We have examined various forms of such Funds. The form most nearly meeting our ideas seems to be a Trust Fund, with a Trust Company. We have taken the matter up with two of the largest Companies in Chicago, and after some weeks of consideration, it would seem advisable to establish the Fund in the hands of the Grand Lodge of Iowa (at its foundation) for several reasons:—first of which is our own protection, knowing that the committees of the Grand Lodge are equally competent with any Trust Company to handle such funds with safety; and it would be our wish that the usual fee of one per cent for handling such Funds, should be retained by the Grand Lodge and used as soon as available to begin the work of the Fund.

It is my wish to establish this as a distinct Endowment Fund of \$100,000.00 to be known as the Charles Linderman Memorial Fund, the income from which shall be used in the Education of orphan

and needy children, both boys and girls, particularly those of Master Masons in the state of Iowa. I would prefer that this money be used more especially in the Grammar and High School grades.

I would deliver to the Trustees of this Fund the first unit of \$25,000.00, invested in long time interest-bearing securities, within six months or by May 1st, 1924, and expect to complete the Fund, all similarly invested, by May, 1925.

The Grand Lodge is to be responsible for the safety of these Securities; the re-investing of any maturing funds, during the life-time of either my husband or myself, shall be done by the Trustees of this Fund, with our approval; they shall collect all interest from these securities, and remit the income, less the one per cent mentioned above, semi-annually:

1st—To my mother, Mrs. S. E. Linderman, of Ormond, Florida, during her life-time.

2nd—To my husband, Frank L. Blair, and myself, share and share alike, so long as we both live.

3rd—To the surviving one, as long as he or she may live.

At the death of the last surviving one of the three, the entire income from the Fund shall be used by the Grand Lodge of Iowa as hereinbefore provided.

This fund is established with the full consent and approval of my mother, Mrs. S. E. Linderman, although financed with funds that came to me directly from my father. Making my mother the first beneficiary to the income, is to doubly protect her in her old age, should anything happen to me.

I am submitting this proposition through Past Grand Master Moses, who is acting as the Special Representative of the Grand Lodge of Iowa.

Respectfully submitted,

LUCILLE L. BLAIR.

The Grand Master thankfully acknowledged and accepted this proffer, and in due time the necessary legal steps were taken to effectively and safely carry

out the wishes of the donor, as reported in appendices to his address. We may add that the donor has already delivered securities amounting to \$70,000.00 to the credit of this trust.

The gratitude of the Masons of Iowa to the donors of this handsome gift was expressed in a beautiful resolution offered by P. G. M. Clark, and an engrossed copy of the same prepared and forwarded to Mrs. Blair.

The brethren of Iowa should distinctly understand that this Trust and Fund are subject to "life interests" that we hope will not be extinguished for many years, and therefore full income and disbursement will not be available until some time in the future. These provisions do not lessen our appreciation of the establishment of the Fund in our care, or our ambition to perpetuate the memory of a true Mason, and the filial love and sympathy for the orphan and needy that are manifest in this matter.

We confidently believe that the future will develop that beneficiaries of the "Charles Linderman Memorial Fund" are among the best of the men and women of Iowa; demonstrating that equality of opportunity through a sound education is the foundation of good American citizenship.

Resolution of Appreciation

By CHAS. C. CLARK, P. G. M.

Freemasonry when considered merely as a system of general philosophy has been most appealing to the wisest and best men of all ages and we learn from the ritual that they have ever been encouragers and promoters of the art. It is the outgrowth of a profound knowledge of human nature and an intense appreciation of the higher morality. Its foundation is an unqualified belief in God and His dominance over every department of life. Its superstructure is the wonderful fabric of brotherly love, noble and dignified in its outlines, artistically harmonious in its every detail.

restful and satisfying to every sense, a shelter for the destitute, the widow and the orphan, an institution devoted to education in all its branches, the sworn foe of ignorance which it regards as the inevitable cause of misery, destitution and crime.

It is therefore very fitting that Masonry should foster and encourage the training of our young people generally and the children of Masons particularly. The public schools of our land have ever had the most enthusiastic support from the fraternity and to their perpetuity, support, and improvement, and to their use as the chief, if not the only place wherein our youth shall be fitted for American citizenship, we are bound by the every consideration of expediency and duty. These schools, when functioning in accordance with the purposes of their creators, will produce American citizens, pledged to free speech, free conscience, and freedom to worship God according to the dictates of that conscience. But we are a careless people and the enemy is exceedingly alert; let us urge it upon our members everywhere to protect and safeguard this magnificent agency for good that neither directors be selected nor teachers employed unless they are unequivocally committed to these basic principles.

Such a man and Mason was our late Brother Charles Linderman, a member of Nodaway Lodge No. 140 at Clarinda, Iowa. He made no great noise in the world; his life moved along quietly and peacefully, in the community where he lived highly respected and died universally lamented; he was not a great ritualist and we do not know that he ever conferred a degree. He held some minor offices but coveted neither official notoriety nor lodge preferment. Over fifty years ago he became a Mason and from the very beginning was wonderfully attracted by the philosophy of the Order. The words of the Master that first night fell upon fruitful soil and Masonry took

firm root in his soul and during a long life bore fruit fit for the table of the King. Materially, he prospered wonderfully and who shall say this was not the direct outcome of a square life built from the designs upon Masonry's Trestleboard.

As was inevitable he was a strong supporter of our public schools and insistent upon the maintainance of the ideals which prompted their creation.

His family consisted of himself, his wife, S. E. Linderman, and a daughter Lucille married to Frank L. Blair, a member of Nodaway Lodge No. 140, and as proved by subsequent events well grounded in the principles of Masonry.

It was inevitable Brother Linderman's devotion to the Order should be reflected in his household. His wife, a woman of fine character and essentially a home keeper, was in entire accord with his sentiments.

Raised in a Masonic household, Lucille Linderman grew to gracious womanhood, a comfort in the family, a joy to her friends, and a benediction to the community. We have never had the privilege of knowing this lady but those who have are a unit in testifying to her lovely, refined, womanly character, to the keenness of her mind, and to her sincere desire to do some constructive work in the uplift of humanity along Masonic lines.

This desire found expression in the magnificent gift she has made to this Fraternity,—a gift to be used for education in our public schools,—as set out in the address of the Grand Master. In this gracious action she has had the full approval of her mother, S. E. Linderman and her husband, Frank L. Blair.

It is most fitting that this Grand Lodge express its warm appreciation of her splendid generosity, her wonderful choice of an avenue of usefulness and her filial testimony to the Masonic life and character of her father, Charles Linderman.

THEREFORE, Be it Resolved by the Masons of Iowa in Grand Lodge assembled, That: The sincere hearty thanks of this Grand Lodge be and they are hereby tendered to Mrs. Lucille L. Blair for her gift and the fine sentiment accompanying the same.

RESOLVED Further: That we pledge our heartiest efforts to so use this gift that the wishes of the donor may be fully carried out and the greatest good accomplished.

RESOLVED Further: That an engrossed copy hereof be sent Mrs. Blair.

Century Mark Reached by Mason at Ohio Masonic Home

COLUMBUS, OHIO.—The Masonic Home recently held a birthday party which will be long remembered by the happy guests. William W. Bean, a member of the Home, was very much in the limelight on this festive occasion, when the anniversary of his 100th birthday was celebrated. An immense birthday cake, pyramidal in form, of five layers, measuring 30 inches at the base, and 18 inches high, was frosted and was decorated with 100 pink candles. Rain prevented the flying exhibition planned by Lt. McReady of McCook field but after supper Brother Bean was escorted to the auditorium of the Rickly building and given the seat of honor during the presentation of an elaborately costumed pageant portraying various characters in the early development of our country. Clinton Lodge of Massillon and a committee of Masons from the Mansfield Sheet and Tin Works each presented a purse of money, while other Masonic lodges sent flowers and delegations to bear their congratulations.

A May pole dance was given by about 60 of the young people after which the Queen of the May cut the birthday cake, using the Knight Templar sword of Brother Bean. A letter of congratulations was also received from President Coolidge.—Scottish Rite News Bureau.



Grand Commander Webster's Gift to the Knights Templars of Iowa

On Wednesday, June 25th, the Knights Templars assembled at the Asylum at 3:00 P. M. and marched to the new gateway at the entrance to the grounds of Templar Park, which had recently been erected by Ace Webster, Grand Commander for the year 1923—1924. This gateway was designed by H. S. Sprague, Architect from Ames, while the landscaping of the ground and approach to the gateway was planned by Sir Knight A. T. Irwin of Ames.

The gateway is of Spanish design, built of concrete covered with stucco, red tiled roof and red brick trimmings, harmonizing with the main building of the Park. Between the pillars are two magnificent gates opening both ways. On either side of the heavy pillars supporting the roof are two beautiful lanterns and in the center of the archway, just under the roof, appear the words "Templar Park", the letters being gilded with gold leaf. In under this hangs the Templar Emblem, the Maltese cross and crown, which is beautifully illuminated at night. On either side of the gateway, there is an extension of about twenty feet, made by running the concrete down about

seven feet below the surface, as a support for the heavy posts. A bronze tablet on one of the side posts bears the following inscription: "Presented to the Grand Commandery, Knights Templars, of Iowa, by Ace Webster, Grand Commander 1923—1924. A. T. Irwin, Landscape Artist; H. G. Sprague, Architect; Gilbert Schultz, Contractor".

A new driveway leading up to the apartment building has been laid out and graveled in splendid shape, giving a much finer approach to the building than we ever had and presenting a magnificent view as one drives through the gateway to the Park.

The old ice house, which was a sort of eye-sore to many, was moved several blocks up the Lake and is now more convenient for filling than formerly.

The ceremony for the presentation of the gate was a very interesting one and was presided over by Senator Carl W. Reed of Cresco. After invocation by Rev. C. F. Hinton, the Grand Prelate of Mason City, the presentation in behalf of Brother Webster was made by Past Grand Commander Chas. C. Clark. He referred to the love and affection the boys had for Sir Knight Webster, holding him up as the ideal Templar who considered it his highest duty to serve the Sir Knights to the best of his ability.

Brother A. R. Molyneux, Past Grand Commander, of Cherokee, received the gate in behalf of the Grand Commandery, telling Sir Webster that by the presentation of this magnificent gateway he did not bring himself into any closer connection with the Templars than though he had never presented it—that the Sir Knights had already learned to love and revere him for his many good deeds in Templary, and in behalf of the Grand Commandery, he took great pleasure in receiving this magnificent gift, which would stand as a monument to the giver for ages to come.

The following Grand Officers were elected at the recent Conclave of the Grand Commandery of Knights Templars: Sir Knight George Sinclair, Sioux City, Right Eminent Grand Commander; Sir Knight August Ernest Othmer, Muscatine, Very Eminent Deputy Grand Commander; Sir Knight Frederic Barker Parker, Rock Rapids, Eminent Grand Generalissimo; Sir Knight Carl Webster Reed, Cresco, Eminent Grand Captain General; Sir Knight Charles Edward Narey, Spirit Lake, Eminent Grand Senior Warden; Sir Knight August F. Becker, Davenport, Eminent Grand Junior Warden; Sir Knight and Rev. Wm. S. D. Lamont, Keokuk, Eminent Grand Prelate; Sir Knight William Simonds Walker, Iowa Falls, Eminent Grand Treasurer; Sir Knight David Millar Brownlee, Sioux City, Eminent Grand Recorder; Sir Knight Frederick Fischer, Shenandoah, Eminent Grand Standard Bearer; Sir Knight Leonard Harold Morrill, Cherokee, Eminent Grand Sword Bearer; Sir Knight Frank B. Hird, Dubuque, Eminent Grand Warder; Sir Knight Amos Norris Alberson, Washington, Eminent Grand Captain of the Guard.

On April 22nd, the Order of Malta was conferred in full form on seven candidates at Fort Dodge, Iowa.

Sir Alfred Robbins on His Mission to America

(From The Freemason's Chronicle,
London, June 14th, 1924)

"I think I can fairly say something in anticipation of my official report, because the matters with which I shall here deal will scarcely come within the range of that document, or, at least, not in the way I am now presenting them. I would start with the remark that my visit taught me one great lesson—not to depend on hearsay or hasty impression for information regarding American Freemasonry. One of our own Brethren, for example, will visit a Lodge, or, it may be two or three Lodges, during a trip to America; and, because he sees much therein that is strange, is apt to imagine it is wrong, and comes back and says so. In point of fact, if he were better acquainted with the history and development of English Freemasonry, he would know that he has been witnessing much of what was the old working in one or other of the rival Jurisdictions—the so-called Ancients and Moderns—before the Union of the Grand Lodges in 1813. If he had not been so prompt in jumping to conclusions on imperfect information, he might have learned much which would have proved of lasting value to him. Differences observable between English and American Lodges, such as I have seen, whether they be in matters of ritual or of regalia, though very manifest, are explicable on historic grounds; and the attempts which have sometimes been made to prejudice American Masons against England or English Masons against America, because of these differences ought to be dropped in face of the fact that, on the fundamentals—which in truth are all that really matter—American and British Freemasonry are agreed.

"Perhaps the difference that most strikes a competent and expert observer between the Lodges in the two great

countries is the enormous size of a very great number of American Lodges compared with our own. A Lodge of 500 or 600 in a fair-sized city is not considered in the United States to be abnormally large; and I attended one in Kansas City, Missouri, for the purpose of seeing raised the four thousandth Master Mason actually at that moment a subscribing member on the Lodge Books, and I am presenting to the Grand Lodge Library and Museum a 'button' given to me to wear in honour of the occasion. This, I will admit, is the vastest of all the American Lodges of which I have heard; but I believe, from conversations with various Grand Masters, that the unwieldy size of their Lodges is giving serious concern to the Rulers of the Craft in the United States, and that it is growingly felt that the time has arrived to call a halt. They are never likely to come down to the average of the English Jurisdiction which, as far as I can ascertain, roughly speaking is 81.66 in London, 92.16 in the Provinces, and 73 Abroad; but the leading Masons with whom I conversed showed themselves impressed with the considerations I suggested in favour of the smaller Lodge as against the great one, the first being that in the former there was a more perfect fraternal knowledge and touch, as well as a greater encouragement to the young Mason to perfect his work, and advance himself in Masonic knowledge, when he had some reasonable chance of looking forward to the day when he should sit in the Chair of his Mother Lodge.

"One phase of American Freemasonry particularly interested me as Chairman of the Special Committee of Grand Lodge on the Masonic Peace Memorial Scheme, and that was the immense sums that are now being spent all over the United States on the building of Masonic Temples. The generosity of the individual members of the Craft in this regard is nothing short of astounding. This is not only exemplified in the handsome do-

nations, often amounting to many thousands of dollars, given towards the erection of Temples in individual cities and towns, or for a large Masonic Hall with the necessary offices in the particular city of a Jurisdiction where the Grand Lodge organization has its home, but in such great central work as the George Washington National Masonic Memorial. This enormous building, which when complete will cost a million pounds of our money, is situated, not in the capital of the country as will be our new Masonic Temple in the capital of our Empire, but several miles from Washington, across the Potomac, and near the Virginian village of Alexandria, where the first of American patriots and Presidents occupied the Chair of the local Lodge, still in existence, as its Master. The theory of the American Mason is that no building is too good to house Freemasonry and he realizes that it is only by individual effort that the type of edifice he requires can be secured. I do not know whether any attempt has been made to draw up a list of Masonic buildings at this moment in course of construction in the various Jurisdictions of the United States; but, if it could be, and their cost was added up, the grand total would amount to so many millions of dollars as almost to stagger the imagination.

"And it will not do for the English Mason, who tries to find reasons for not supporting similar building movements here, to argue, as some mistakenly do, that the American Mason can afford to do this because he gives little or nothing for the purpose of Masonic Benevolence. This assumption, which is rather common in England, springs from a curious ignorance of the position of affairs in this regard in America. It is hastily assumed by casual Masonic visitors there, that, because there does not exist in that country—as it is impossible in so vast a space covering forty-nine Jurisdictions that there can exist—three Central

Institutions like our own, supported by voluntary contributions raised at Annual Festivals held in the Capital, no great system of housing the aged and educating the young exists in the United States. Those who think this know nothing of the vast amount of work undertaken in this direction by a large number of American Jurisdictions. I can speak from personal inspection of three great American Masonic homes, those of Pennsylvania, Missouri, and Ohio; and I was prevented only from seeing the fourth, that of New York, by imperative conditions of time and distance. At Elizabethtown, Pennsylvania, the most extensive of the three I was given the opportunity to inspect, which is erected on an estate of over 600 acres, the old people of both sexes, the boys and the girls have their separate homes, and are splendidly looked after, the education of the children being conducted at the public schools, a splendid series of American Institutions of which every Freemason I met on the other side of the water was thoroughly and rightly proud. I shall hope to have another opportunity for giving a detailed account of this very wonderful piece of Masonic effort, controlled by Grand Lodge, largely supported by a charge per head upon every subscribing member of the Jurisdiction, but aided to a most generous extent in the erection or extension of a very fine series of handsome houses by individual Brethren. At St. Louis, in Missouri, the Masonic Home, though on a smaller scale, was similarly conducted, and equally admirable; and I can emphatically say the same of that at Springfield, Ohio, where the happiness of the children and the health of the old people were alike delightful to witness. As regards the Masonic Home for the Jurisdiction of New York, which is situated at Utica, and has been in active operation for many years, the Grand Lodge, as recently as last month, voted with enthusiasm the expenditure of a very large sum of

money to bring the buildings up-to-date, and to fit them for the reception of many more beneficiaries. As yet, the American Grand Lodges which have these Homes have not extended their operations in the direction which, twenty years since, both our own Girls and Boys Institutions did to make adequate grants for out-education, and the Old Peoples Institution in the shape of giving a dozen times as many pensions outside the Home at Corydon as there are pensioners within it. But I am sure that one result of the various conversations I had with active and alert Brethren in America will be to induce them to consider an extension of their benefits in the same external way.

"The net result of my mission has been, indeed, to impress me with the wonderful earnestness and capacity of American Craft Freemasonry—Blue or Symbolic Masonry as the Brethren there like to term it—and the high ideals entertained, and the good results secured by the leading American Brethren. I am limiting my consideration at this point only to the Masonry which we, of the United Grand Lodge of England, recognize and completely approve; and, as regards that portion of the Fraternity, I shall always feel grateful for having been furnished the opportunity for seeing at close hand so splendid a body of men, securing so fine a body of result."

We are very much indebted to the L. C. Smith & Bros. Typewriting Co. for the free use of two of their machines in the Grand Secretary's office during the recent Grand Lodge Communication at Des Moines. We take this means of publicly acknowledging our thanks for this courtesy extended. We have a number of their machines in our Library and they have always given very general satisfaction.

What Sir Alfred Robbins Accomplished by His Trip to America

By G. BOSTON.

If it were possible to pool the individual opinions of the thousands of Masons who composed the vast audiences which greeted Sir Alfred Robbins, President of the Board of General Purposes of the United Grand Lodge of England, on his recent trip to America, I think the consensus would be that it was his *sincerity*, even more than his brilliance and his profound knowledge of things Masonic, which won for him the abiding love of American Masonry in every state he visited.

An arrangement tending to bring about a more frequent exchange of such ambassadors of good-will would do more than any other one thing to make for a clear understanding and a strengthening of the ties which have always existed between British and American Freemasonry. Sir Alfred as a direct envoy of the Duke of Connaught, English Grand Master, came to this country with a great message and he delivered it in a masterly fashion. American Masonic periodicals of which there are more than a hundred, are enthusiastically agreed that his visit was a most opportune one and that the impression he left behind will result in much lasting good for the Fraternity on both sides of the Atlantic. He emphasized again and again that while there are minor differences in the manner of putting on the work—differences in detail in ritual and regalia—fundamentally the United Grand Lodge of England and the forty-nine Grand Jurisdictions in the United States are agreed in *ideals* and *purposes*. One of his first utterances on landing in America was "There is no salvation in sky scrapers. There is salvation only in a friendly understanding between peoples and the reason I have come to

this country of yours is that I may assist in the development of that spirit which ought to forever exist between the two great English-speaking peoples. We must use our power for the benefit of the whole world".

As he traveled over the country, he was astounded at the number and magnificence of the temples, and at the size of some of the lodges in America as compared with those of England, which rarely number more than 100, and are often much smaller. For some thirty years he has been active in journalistic work in London, and this training and insight enabled him to rapidly make note of such information as would be of great interest to English Masons. Reports which have appeared in many leading London newspapers since his return home in June, commenting on American Masonry, indicate that he was highly pleased with his pilgrimage, that he found America warm, hospitable, vast, and the Fraternity a steady and serious organization. He was good enough to say that the defects of the Craft in this country are "on the surface; the excellences are dyed in the wool." Elsewhere in this issue we are pleased to quote a clipping from a London paper which we believe will interest all those who had the pleasure of meeting Sir Alfred, as well as those who did not. His only official stop in Iowa was at Cedar Rapids, on April 28th and 29th, although between trains he spent four hours in Marshalltown where he was received by the officers of Marshall Lodge. During his two days stay in Cedar Rapids he addressed the Rotary Club at their noon-day luncheon, spent much time in the Iowa Grand Lodge Library browsing among its rare volumes, was a guest, with Lady Robbins at the Iowa Grand Lodge banquet at the Montrose Hotel on the evening of the 28th, later attended a meeting of Crescent Lodge, and on the following evening was formally presented to Grand

Master Milo J. Gabriel, following which he delivered a splendid address to the large number of Masons present. Many Grand Lodge Officers from over the state were in attendance to pay their respects to our distinguished guest.

Since his return to London, the many cordial letters addressed to the office of the Grand Secretary, containing information of interest and value to the Craft, are a real indication that Iowa Masonry will ever have a warm spot in the heart of this distinguished visitor whom we sincerely hope will come again and often.

A PRAYER

Give me sleep by night and work by day. In young manhood let young children grow about my knee, and in age let their children come to bless. Give peace and content and health to those we love. Give the wisdom to know the truth and the courage to do it. Give prosperity that will make us independent of the temptation to traffic for sustenance, but not an affluence that will breed arrogance. Let us realize the Brotherhood of all, the fellowship that each owes to each so that as we try to travel toward Heaven we will neglect no duty to our neighbor and our country. As others have planted flowers for me, give me the spirit to plant flowers for others. Tolerant let us believe in others as we would have them believe in us. Keep us physically clean, our minds sane, so we may see only Gods, not spectres, and be spiritually true to immortal hope and salvation. Forgive us and save us. Keep us firm in faith in Democracy. Forgive us our sins, and in spite of them, save us. We do not ask to be great or rich, but ask that none be poor and all be free. "Send no more giants, God, but make the people great."

—ALVA ADAMS.

This beautiful prayer was found among the papers on his desk and written in pencil on a bit of hotel stationery.

Deaths Reported Since Our Last Issue

"'Tis immortality—'tis that alone,
Amid life's pains, abasements, emptiness,
The soul can comfort, elevate and fill;
That only, and that amply, this performs."

B. B. Conner, January 5, 1924. Chariton Lodge No. 63, Chariton.

H. S. Allen, April 12, 1924. Chariton Lodge No. 63, Chariton.

W. W. Murphy, P. M., April 28, 1924. Chariton Lodge No. 63, Chariton.

Emanuel Faust, May 15, 1924. Model Lodge No. 315, St. Charles.

Joshua Scott, W. M., February 29, 1924. Mt. Olive Lodge No. 79, Boone.

W. H. Childs, P. M., May 21, 1924. Lyons Lodge No. 93, Lyons.

Judge F. C. Platt, April 28, 1924. Waterloo Lodge No. 105, Waterloo.

Frederick Knowlton Busby, May 30, 1924. Trojan Lodge No. 548, Marion.

John M. Graham, P. S. G. W., May 30, 1924. Pioneer Lodge No. 22, Des Moines.

George Goudie, April 25, 1924. Tyrian Lodge No. 508, Sioux City.

Dr. Maurice M. Scheuer, April 5, 1924. Gnemeth Lodge No. 577, Valley Junction.

Dr. C. A. Bent, June 15, 1924. Faith Lodge No. 179, Mt. Ayr.

Dr. R. T. Warner, P. G. H. P., April 25, 1924. Anchor Lodge No. 191, Hampton.

A. L. Herrig, April 27, 1924. Radiant Lodge No. 366, Alden.

H. C. Harmon, June 1, 1924. Black Hawk Lodge No. 65, Cedar Falls.

James Seater, June 10, 1924. Northern Light Lodge No. 266, Northwood.

E. H. Bickford, June 8, 1924. Crusade Lodge No. 386, Greenfield.

Wm. Campbell, April 6, 1924. Parian Lodge No. 321, Harlan.

A Tribute to Brother J. M. Graham

In the passing of Brother J. M. Graham of Des Moines, Iowa has lost one of her best beloved members, and the Craft one of its ablest Masons. He was one of the earliest of the district lecturers in this state, and has been a regular attendant at all Grand Lodge Annual Communications, particularly at the schools of instruction for the last twenty-five years. As an indication of the esteem in which he was held, the following resolution was adopted by the Custodians and District Lecturers of the Grand Lodge of Iowa at Des Moines, June 8, 1924:

"Brethren, the joy with which we greet each other in this annual reunion at the Grand Lodge School of Instruction, is tinged with a deep sorrow as we involuntarily look for our beloved Brother J. M. Graham and fail to find him. The sad thought is then forced upon us that he will meet with us no more. We miss his genial smile, his cheery word of greeting, his fraternal hand clasp. He has been called home.

He had expected to be present with us this morning and we had looked forward to meeting him, but it was not to be. He who has so often referred to the Angel of Death as a kind messenger sent to translate us from this imperfect to that all perfect, glorious and celestial Lodge, has himself received the message and has answered the call.

The loss is ours, not his. He has gone to the land that is eternal. Lost did I say—No, though we have consigned his mortal body to the tomb, his spirit still speaks to us and the gentle touch of his kindly ministration dwells continually in our memory.

'Our loved and lost. Why do we call him lost?

Because we miss him from our onward road?

God's unseen angel o'er our pathway crossed,

Looked on us all, and loving him the most

Straightway relieved him from life's weary load,

Death hath made no breach,
In love and sympathy, in hope and trust,

No outward sign or sound our ears can reach;

But there's an inward spiritual speech
That greets us still, tho' mortal tongue be dust:

It bids us do the work that he laid down,

Take up the song where he broke off the strain,

So journeying till we reach the heavenly town,

Where are laid up our treasure and our crown,

And our loved one will be found again.'

'There is no fading past for such a man;
God blessed, and self-respecting, all His gifts

He treasured, and fulfilled the noble plan

That far above the earth the soul uplifts.

'His voice will still return in pleasant cheer;

Though no sound waves will break the silence deep;

His grand example lingers, bright and clear,

To cheer the spirit, though the eyes may weep.'

Brother Graham's record was as follows:

Born at Perth Center, N. Y., March 14, 1852. Died May 30, 1924. Initiated in Pioneer Lodge No. 22, June 17, 1893. Passed July 15, 1893, raised July 21, 1893. Demitted from Pioneer Lodge, June 12, 1909, to Warren Lodge No. 53, located at Indianola. Demitted from

Warren Lodge back to Pioneer, September 1, 1915. Passed his examination for District Lecturer, January 20, 1902, holding certificate No. 6. Was Worshipful Master, 1897—1898. Served as Senior Grand Warden, 1922—1923.

Masonic Record of Raymond Theodore Warner

*Past Grand High Priest of the Grand
Chapter of Royal Arch Masons of
Iowa*

Died Hampton, Iowa, April 25, 1924

Companion Warner began his Masonic career at Hampton in Anchor Lodge, No. 191, where he was initiated September 16th, passed October 28th, and raised November 11, 1904. That he at once took an active part in the work of the lodge is evidenced by the fact that he was immediately appointed Senior Deacon, which position he filled for one year. He was then elected Senior Warden and served for two years, and in 1908 served as Master.

In Capitular Masonry he received the Mark Master's degree September 4th; the Past Master's, September 18th; the Most Excellent Master's, September 25th, and the Royal Arch, October 20, 1907, in Anchor Chapter, No. 69, of Hampton. Here he also went to work immediately.

In 1908 he served as Master of the Third Vail and the next year as Principal Sojourner. The following year he was elected King, and for the five succeeding years, was elected and served as High Priest of his Chapter. He received the Commandery degrees in St. Elmo Commandery, No. 48, of Iowa Falls, in 1911, and the Council degrees the same year, in Medina Council at Eagle Grove. It was also in 1911 that he received the Shrine degree in Za-Ga-Zig Temple at Des Moines. Companion Warner was also active in the Order of the Eastern Star, having served his Chapter at Hampton as Patron in 1918, 1919 and

1920. In 1920 he received the Consistory degrees at Des Moines. In 1921, Anchor Council, Royal and Select Masters was instituted in Hampton, and Companion Warner was appointed its first Illustrious Master, to which position he was twice re-elected.

This is but a brief outline of his Masonic activities in his own community, but it serves to show how intense was his interest and how well he was beloved by the brethren and companions of his own lodge, Chapter and Council.

Companion Warner first appeared in Grand Chapter in 1911, when, as High Priest, he represented his local Chapter. The next year he was appointed Grand Master of the Third Vail by Grand High Priest, Cromwell Bowen. The following year he was appointed Deputy Custodian in which position he served three years, and so well did he serve, that his Companions promoted him to the office of Grand Custodian. In that position he served until he was appointed Grand Captain of the Host by Grand High Priest, Eugene Schaffter. From this position he advanced step by step until he was elected to the highest position which the Companions of his own state could give to him, and from this position he retired last October.

Iowa Masonic Veteran Buried on July 4th.

LeBeaum N. Wilson, one of Iowa's oldest Masons, was buried at Shenandoah on the 4th of July, and with him the flag that floated over the U. S. S. San Jacinto on which he was an officer during the Civil War. He had an interesting checkered career, which had he been spared three months more, would have extended over a period of ninety-five years. He was born in a log cabin at Wilson, N. Y., and became a Mason in Ontario Lodge No. 275 May 16, 1855. Later he affiliated with Warsaw Lodge No. 549 and still later he affiliated with Niagara Lodge No. 375 at Lockport,

N. Y. From Lockport he came to Tri-Centum Lodge No. 300, Shenandoah, where he has since retained his membership. The disappearance of William Morgan from Batavia, N. Y., left a deep impression on the mind of the youthful Wilson, and he often referred to it in his conversations in later life.

Reminiscent

Dedicated to Louis Block, Past Grand Master, now Fraternal Correspondent Iowa A. F. & A. M., Davenport, Iowa.

Please don't make too much fuss
When I pass out. Don't discuss
My faults and failings—words are paltry things—
I shall not fly away on wings,
But linger, unperceived, where old friends stray,
And sort of listen what they have to say,
So please be careful how you act—
Use tact.
Of course 'twill be all right
If you look solemn, quite,
But I've a hunch
Some of the bunch
Will maybe let a little grin
Come stealing in.
When in a reminiscent mood,
Don't brood.
When I am on the other shore,
I'll still be optimistic, as of yore,
And try to make St. Peter leave me here,
Right on this sphere.
I must not be contrary-like,
But it will suit me best to hike
Just where I please—
Not have to tease
St. Peter to let me go or stay,
But be at liberty to play
With old scouts here,
Most of the year.
And when you give a third,
Just take my word,
I'll be there,
On the square!
I'll hear the chimes,

As in other times,
The tumult of the hall,
When you the Master call—
Yes, I'll be there
(Just leave a vacant chair)
I may be entertained quite unawares,
When you ascend the stairs,
And watch you when you vote
Or ride the goat.
I'll be watching every step you take,
(Don't make a break)
When the Star has a meal,
Don't steal
Away in pairs,
Down the stairs
Or to one corner of the hall,
And, if you do, don't call
Too loudly. Talk gently to your dears,
(For walls have ears)
And when I shuffle off,
Question not, nor scoff,
Just think of me
Put out to sea.
The voyage may be rough—
I may meet with rebuff;
The old sea-captain may gruffly say,
"Sir, you cannot sail today!"
He may look my passage o'er,
And leave me stranded on the shore,
So if you hear my voice when wild
winds moan,
Just give a thought to me, wandering
alone.
Don't hang black crepe above the Master's chair—
(I care)
I like the white much better—
Or none at all—Around the letter
G—a band of white,
Left there, say, one lodge night,
Would suit me best;
And in the West,
Above the column broken,
Hang something as a token—
A simple wreath Acacia sprigs will do,
And mingled with the green, a rose or two.
We do not stop to think that when we die,
The undiscovered country may not lie

So far away.

Say!

I sometimes think it may be here.

'Tis queer!

We often have an inkling

Of the Great Beyond; the tinkling

Of a bell

Will sometimes tell;

The God of day

Will drive away

The fog and damp and dark,

Then we hear the first notes of the lark,

As the light of the morning rushes on,

The night is gone

And drives from my enchanted heart

The mists away. We loathe to part

With friends,

But nature sends

An echo from the great Beyond—

A glimpse, a hope so fond,

A note so clear

That we sometimes hear

Whisperings from the Great White

Throne,

When we're alone!

From Random Rhymes and Poems for
Home Folks.

—Patriot Peterson, May 22, 1924.

One Hundred Traveling Libraries for Pennsylvania Lodges

The Committee on Lectures of the Right Worshipful Grand Lodge F. and A. M. of Pennsylvania has recently established one hundred traveling libraries for its constituent lodges, using the following volumes:

The Builders, Newton.

Symbolism of the Three Degrees, Street.

Symbolical Masonry, Haywood.

The Great Teachings of Masonry, Haywood.

Speculative Masonry, MacBride.

The Story of the Craft, Vibert.

Freemasonry Before the Existence of Grand Lodges, Vibert.

Concise History of Freemasonry, Gould.

With the Craft in Iowa

Perfection Lodge U. D. Ancient Free and Accepted Masons of Webb was instituted April 15th by H. C. Hesser of Sac City, Senior Grand Warden of the Grand Lodge of Iowa. Nearly fifty Masons were present, visitors coming from the lodges at Spencer, Milford, Royal and Sioux Rapids.

Evening Star Lodge No. 43 of Winterset, Iowa, celebrated the seventieth anniversary of the chartering of their Lodge on July 1st with an excellent program. A splendid time was enjoyed by all.

The big Masonic meeting at Monona April 24th was one of the largest and best Masonic gatherings ever assembled in northeastern Iowa, and was attended by visiting brethren from McGregor, Elkader, Farmersburg and Postville.

The occasion of the meeting was the conferring of the Third Degree on the five Cairns brothers, who for several seasons past have made Monona their winter home. The several lodges represented each conferred a Degree on one of the brothers. The occasion was further made notable by the presence of Grand Master Milo J. Gabriel and Grand Chaplain Daniel Hogan.

Eli Oppenheimer of Chariton Lodge No. 63, Chariton, is serving his twenty-fourth consecutive year as secretary. R. M. J. Coleman has served as secretary of Home Lodge No. 370 of Des Moines since 1887, a period of thirty-seven years. We wonder if any other secretary in Iowa has a longer record of service than this?

A ninety-year old Past Master conferring the Third Degree on the youngest Fellow Craft of the Fraternity in Ottumwa on May 26th called forth a lengthy comment in the local press—and well it might. Youth and

Age, the former approaching the last span of life and the latter entering blindly upon its rugged path, were the two participants of the drama. Brother A. M. Lafferty, who conferred the Degree, has been a Mason for thirty-two years. He served twice as Master of Eddyville Lodge No. 74, later demitting to Ottumwa Lodge No. 16. Howard J. Moore, aged twenty-two, was the candidate Brother.

S. P. Barr of Des Moines was presented with a Past Master's Jewel and a fifty year certificate of membership at the meeting of Bower Lodge, No. 464, Eagle Grove, April 10th. Mr. Barr completed fifty years' membership in the Masonic Order in April, 1923, but his certificate was withheld until he could be present at a meeting of Bower Lodge where he still retains his membership. This Brother was also the first High Priest in the Royal Arch Chapter of Eagle Grove, under the charter which was granted in 1895.

Two hundred friends of Mr. and Mrs. Ace Webster of Spencer, Iowa, gathered around the festive board at the Masonic Temple on the evening of their Golden Wedding Anniversary, May 19th. The Golden Wedding Ceremony was performed by Rev. Hinton, rector of St. John's Episcopal Church of Mason City, Grand Prelate of the Knights Templar of Iowa. At the close of the ceremony, the evening was given over to dancing. The occasion being also to celebrate Brother Webster's birthday, he was presented by his grandson with a large birthday cake bearing seventy-one lighted candles. Many beautiful and useful gifts were received. Both Mr. and Mrs. Webster were as light-hearted and jolly as on the eve of their marriage half a century ago; their faculty for helping others to see the bright side and get the most out of life sets an example hard to equal.

We wonder if any Iowa Mason has been a lodge member for a longer period than seventy-one years? Henry R. Kendig of Oskaloosa has been a Mason that long, and an Iowa Mason for the full period. He has filled practically all of the offices in lodge and even at his advanced age is able to creditably fill any of the positions with which he has long been familiar.

The seven Masonic lodges at Edgewood, Farmersburg, Garnavillo, Guttenberg, Monona, Strawberry Point and Elkader, have under consideration the formation of a County Masonic Association. A meeting of the committee was held on June 11th to perfect the plans.

Likewise the Masonic Lodges of Lee County have entered into an association for the purpose of extending the influence and knowledge of the Mystic Art, for giving a better knowledge of what Masonry is and for promulgating a larger acquaintance among the members.

A letter from Jacob Johnson, Secretary, Denison, Iowa, under date of April 28th, says: "I wish to let you know that our District Meeting held on the 23rd day of April was very successful. Brother Ottesen delivered a splendid illustrated lecture to a large audience. The lecture and picture were appreciated by all. There were representatives here from Manilla, Vail, Dow City, Defiance, Charter Oak, Kiron, Schleswig and other places. After the lecture Sylvan Lodge No. 507 served refreshments to all present.

Raising of Son by Grand Master

No one of the six hundred Masons who witnessed the raising of Dwight S. Gabriel, student at Yale, by his father, Grand Master of Iowa, on the evening of April 15th, at Lyons, Iowa, will ever forget the occasion. Among the many distinguished Masons present were Brothers

R. C. Clark of Chicago, Grand Lecturer of the Grand Lodge of Illinois; Dr. T. B. Throckmorton, Worshipful Master of Capitol Lodge No. 110 of Des Moines; and the following Present and Past Grand Lodge Officers of Iowa: W. W. Cook, Past Grand Treasurer; John F. Grote, Past Senior Grand Deacon; Louis Yaggy, Past Grand Treasurer; Harry M. Belt, Deputy Grand Master; N. R. Parvin, Grand Secretary; C. C. Hunt, Deputy Grand Secretary; Rev. Daniel Hogan, Grand Chaplain; W. S. Gardner, Past Grand Master; Louis Block, Past Grand Master; Wm. G. Newsome, Past Grand Treasurer.

Past Master Earl F. Mayer referred to the fact that three past masters of Lyons lodge had had the privilege of raising their own sons to the third degree, Frank C. Brayton, A. J. Meyer and Grand Master Gabriel, the latter being the only one to have the honor as Grand Master. Rev. Daniel Hogan delivered an inspiring address. R. C. Clark, Grand Lecturer from Illinois, in a brief talk paid a compliment to Iowa Masonry and was followed by W. W. Cook of Clinton, past Grand Treasurer, who expressed appreciation of the significance of the evening.

When the Grand Master was introduced by the toastmaster, he said, in part: "Dwight, I now address you as a son and a brother and I hope the lessons you received in old Hiram No. 1 at New Haven, Conn., and here this evening have made a deep and lasting impression on your mind. I was proud of you as a boy. I am still prouder of you as a man and I am glad you have started out thus early in life to follow my footsteps. There is no grander institution on earth than Masonry."

St. John's Day Observances

The Masonic lodges of Moravia, Unionville and Blakesburg observed St. John's day at Blakesburg on June 29th.

The Masonic Lodge and the Eastern Star Chapter of Marathon held their St. John's Memorial services on Sunday morning June 22nd. A. H. Avery of Spencer was the speaker.

Lafayette Lodge No. 52 at Montezuma held a St. John's day meeting on June 24th, at which C. C. Hunt, Deputy Grand Secretary, gave a talk on the subject of "The Holy Sts. John and Masonry".

In spite of the rain the following associations held their annual picnics:

Northwest Iowa Masonic Picnic Association at Terrace Park, West Okoboji, June 18th, Rev. Wm. A. Dibble, orator.

Fayette County Masonic Association, at West Union, June 20th, W. J. Ainsworth, orator.

Humboldt County Masonic Association, at Livermore, June 24th, Rev. Wm. Dibble, orator.

Bethany Lodge No. 320 and Blockton Chapter No. 447, at Blockton, June 5th.

Laying of Corner Stones by the Grand Lodge of Iowa

May 8th the cornerstone of the new post office building at Carroll was laid, Milo J. Gabriel, Grand Master, and other officers of the Grand Lodge taking charge of the ceremonies.

The laying of the cornerstone on May 27th of the new Masonic Temple to be erected in De Witt, was a most impressive one. Milo J. Gabriel, made use of the trowel which was presented to him at Alexandria, Va., and stated that after his administration it was to be left at the Grand Lodge Library at Cedar Rapids. Rev. Daniel Hogan spoke of many interesting things, one of which was that the year 1924 would be a sacred memory to the people of DeWitt because of the progress they have made

this year in building both the Masonic Temple and the new school.

Dedication of New Temples

One of the most elaborate Masonic structures in Iowa for the size of the place is the new temple at Mt. Pleasant, opened May 19th.

The Masonic bodies occupy the entire second floor and its arrangement and furnishing has attracted the attention of people for miles around. At the east end of the building is the lodge room proper, and it is a gem. Spacious, beautiful, fully proportioned, artistically decorated, finely lighted and expensively furnished, it makes an ideal lodge room. To the west are the entrances, the lounging rooms, all wonderfully attractive. The entire west end of the floor is given over to the dining room which is roomy, thoroughly lighted, naturally and artificially, great electric fans for summer and steam heat for winter and a seating capacity of 200. The kitchen equipment is modern in all respects and here the ladies of the Eastern Star will reign supreme. The total cost of the building will be between \$60,000 and \$70,000.

The dedicatory and attendant ceremonies occupied six full days, each day being given over to initiatory ceremonies, receptions, etc., by a different branch of the Fraternity. The official opening was on Sunday afternoon, when the new temple was thrown open for public inspection. On Monday, May 19th, the Lodge rooms were dedicated by the Grand Lodge, Amos N. Alberson, P. G. M., acting as Grand Master.

On May 9th the new Masonic hall of Jerusalem lodge No. 253 at Hamburg was dedicated by Grand Master Milo Gabriel, and Deputy Grand Secretary C. C. Hunt, assisted by the officers of

the lodge. Some splendid talks were given by Rev. Bandy of Nebraska City, Rev. Freedline of Hamburg, J. F. Porterfield and the Grand Officers.

F. G. Hansen of Clinton, Deputy Grand Master, acting as Grand Master, and Frank S. Moses of Cedar Rapids, Past Grand Master, acting in the capacity of Grand Secretary, went to Corydon on June 24th to take part in the dedication of the new \$19,534 Masonic temple there. Among the talks which followed the ceremony was one by Barton Harper, pioneer, whose liberal donation of \$6,500 made the building of the temple possible. On account of the downpour, the picnic supper was served in the lower room of the temple, which was beautifully decorated for the occasion.

The new temple is of brick and hollow tile, the front being tapestry brick in chocolate colored mortar. It is eighty feet long with a thirty-eight foot frontage. Visitors who were present paid many high compliments to Corydon Lodge for the excellent judgment used in the selection of plans and materials for the structure.

New Temples

The Masons at Eagle Grove have recently purchased the three story building adjoining their present quarters. It has a fifty foot frontage, which added to that of the property already owned in their present quarters, gives them a total frontage of 75 feet. The price paid was \$11,000.

For the past several years the Masons of Indianola have been accumulating a building fund, and April 4th saw a realization of their dream in the purchasing of a building site. The plans

for the new temple have not yet taken form.

Plans for the erection of a new Masonic temple, to take the place of the one that burned last New Year's day, are now under way at Laurens. The building will be 90x40, practically two stories high, of brick construction.

*Des Moines Knights Templar Observe
60th Anniversary*

Approximately three thousand uniformed out-of-town Knights Templar helped Temple Commandery No. 4 of Des Moines observe their 60th Anniversary on June 10th. The parade formed at 2:15 P. M. for the march of Templars to the Iowa Theater where the Grand Lodge was in session. From the theater the Grand Lodge members were escorted to the Coliseum where an entertainment for all Master Masons was given, a fine address being delivered by Col. Julius Reynolds Kline of Chicago. In the evening a grand ball and entertainment at the Coliseum was open to all Master Masons.

One of the features of the occasion took place at 10:00 A. M. when the Order of Malta was conferred in full form under the direction of Eminent Sir Arthur B. Schuetz. At 1:00 P. M. the Order of the Temple was conferred under the direction of Eminent Commander Arthur G. Kenworthy.

Purse Found

One of the brethren in Mason City recently found a purse containing articles of considerable value. The only means of identification was a pocket piece marked "Iowa Consistory No. 2, Cedar Rapids, Iowa". If the brother to whom this belongs will get in touch with Remly J. Glass, Mason City, Iowa, the purse will gladly be returned.

News of Masonic Interest
Masonic Club Hotel

The first hotel to be opened in America under the auspices of a Masonic Club has been established in Philadelphia. It is known as the Girard Craftsmans' Hotel. Masonic clubs in several other cities have had the establishment of hotels under contemplation but Philadelphia is the first to realize the plan.

Lodges failing to be represented at Grand Lodge Communications in Wisconsin are subject to a fine of \$10.00.

"The Victorian Craftsman" has the following to say in its May issue: "The Iowa Masonic Library was instituted in 1844 and is considered to be the finest one in the world."

It is estimated that there are no less than 50,000 ministers of the gospel who are members of the Craft in the United States.

Newton's "The Builders" is appearing in serial form in the "Kansas City Freemason."

A bill has been introduced in Congress granting a national charter to organize the Sigma Mu Sigma fraternity. According to the bill "the object of this organization shall be to initiate Master Masons who are students in American colleges, into subordinate chapters of Sigma Mu Sigma, to promote among Master Masons the true spirit of Masonry as applied to their student life, and for the promotion of sincerity, morality, and scholarship."

The Most Excellent Master's Degree was conferred on one hundred and sixty-nine candidates at Fort Dodge on May 26th. The occasion was an elaborate affair in which more than six hundred out-of-town visitors participated.

Masonic Picnic at Terrace Park, Okoboji

The Northwestern Iowa Masonic Picnic Association, which is composed of sixteen Masonic Lodges in seven counties of Northwest Iowa, held this year's Masonic Picnic at Terrace Park, Okoboji, Wednesday, June 18th. Brother Turner and his associate officers had planned everything for the convenience of those attending. Special tables were arranged for the dinner hour and the large casino was used for the meeting of the Association.

Rev. Brother William A. Dibble of Mason City, a member of the Speakers' Bureau of the Masonic Service Committee of Iowa, was the principal speaker of the day and gave the Brethren a most inspiring talk. Grand Commander Ace Webster and Grand Secretary N. R. Parvin were also called upon and gave a few words of greeting to the nearly two thousand people in attendance.

Music was furnished by the Northwest Iowa Masonic Band of thirty pieces, directed by Dave Flint of Lake Park, a member of the Sioux City Shrine Band, and Guy Wilder, leader of the Estherville Band. Some of their members travel over one hundred miles for practice and their music is exceptionally fine.

One of the interesting features of the afternoon was a base ball game between the Chapters of DeMolay of Spirit Lake and Spencer, the score being 11 to 7 in favor of the Spirit Lake Boys, who received a silver loving cup for their work. A number of water sports were also indulged in during the afternoon, much to the pleasure of the large crowd present.

The old officers were re-elected to serve for the coming year, showing that the Brethren fully appreciated the good work they had accomplished the past year.

The Grand Secretary and Mrs. Parvin were the guests of Brother Ray B. Nicol of Milford and were very well taken care of. Everybody pronounced this

year's picnic a grand success and all look forward to an equally successful one the coming year.

The Immortal Documents

(*Charters of Liberty*)

By PROFESSOR GILBERT P. BROWN,
Litt.D., LL.D.

(Life Member King Solomon's Lodge, Somerville, Mass.)

That which gives a charm to biography is usually congenial to the popular trend of Society. It is older than the creeds of men. The American nation is truly a new order of things. The fathers of our idea were far-seeing patriots. They detested the creed-monger or the race-despot. The political expert, too, was far removed from their code of ethics. Those makers of the Republic of these United States of America were devout Masons—Washington, Jefferson, Franklin, Thornton, Wooster, Hamilton, Rush, Gerry, Warren, Hancock, Hewes, Hooper, Penn, Paine, Morris, Wither- spoon, Whipple, Stockton, Gist, Sherman, Otis, Schuyler, Putnam, Heath, Greene, Knox, Montgomery, Dayton, Sullivan, Rush, Harrison, Nelson, Rodney, Trumbull, Wolcott, Mercer, Glover, Poor, Wayne, Morgan, Decatur, Jones, Dale, Preble and scores of other worthy Masons took their lives in their hands from 1775 to 1783, that posterity might be the better for their never-tiring efforts toward liberty.

The Declaration of Independence and the Constitution of the Republic are the Nation's two charters. They were to quite an extent outcomes of "The Compact" of 1620:—written in the cabin of the world's most famous emigrant ship, the immortal Mayflower, as she swung at her anchor on that cold morning of November 11, in Provincetown harbor. "The Compact" has not been much of a wanderer, nor has the Constitution. When the Declaration of Independence was written, a Mason, John Hancock of Boston, presided over the

greatest delegation of Masons in human history—the Continental Congress of 1776, and when the Constitution of these United States was adopted in 1789, the presiding officer was also a Mason—General George Washington, LL.D., of Mount Vernon, Va. Nearly all of the signers of the Declaration, also most of the delegates to the Constitutional Convention, were Masons.

On February 28th last, at the Library of Congress, City of Washington, District of Columbia, the Shrine for the Declaration of Independence and the Constitution of these United States of America was officially dedicated by the President,—our splendid American—Mr. Coolidge, and many other men of State. The Shrine is in the upper gallery of this most beautiful Library in the world. It is immediately over the front door.

One year ago last spring Congress appropriated \$12,000 for preservation and exhibition of the Declaration. Under the direction of the Librarian, Herbert Putnam, a fitting home has been designed.

Between two pillars in the west wall of the second floor gallery a niche has been cut about six feet high by four wide. That opening is filled in with a frame of marble and holds the document. Over its face is a glass which has been chemically treated so as to exclude all injurious light. A colored light hangs before the frame so that its contents can be seen.

Mr. Herbert Putnam, the Librarian of this great Library, is a worthy production of New England life. He comes of that splendid and old American family that gave the Revolutionary Army those brilliant Generals and Masons, Israel and Rufus Putnam.

The Declaration of Independence has led a wandering life for many years. According to J. C. Fitzpatrick, assistant chief of the division of manuscripts in the Library, it has moved about in five different States and ten different towns

and cities. From its birthplace in Philadelphia it went to Baltimore, when the British menaced the City of Brotherly Love and obliged Washington to cross the Delaware, but early in the spring of 1777 it returned to Philadelphia, when it was hurried off to York, Pa., at the time the enemy again threatened the town. In July, 1778, it was brought home and remained there until 1783, when the mutinous conduct of the Pennsylvania line troops caused an adjournment to Princeton, N. J., to which place the document was removed. After a few more years of wandering, it was brought to Washington in 1800, and it remained undisturbed in a building used as the war office building, until the War of 1812, when the advance of the British caused it to be hurried off to Leesburg, Va. When the safety of the Capital was assured, it was returned to the Capital, and after being stored in several places, it was placed in the Patent Office until its removal for exhibition at the Centennial.

It was ordered back to Washington by Secretary of State, James Monroe (later President), who at the time the British burned a part of the City, had been a Mason thirty-seven years—good for James. When sent back from Philadelphia, it was placed in the State Department, where it has rested until brought from there in 1921 to its permanent home—the Congressional Library.

The preservation of the Nation's charters is a step in precautionary patriotism worthy of more than passing notice. How those far-seeing Masons of the dear old long ago—James Otis, Richard Gridley, Paul Revere, Oliver Holden, Caleb Swan, Josiah Bartlett, Joseph Warren, John Groaton, James Monroe, John Brooks, George Clymer, Nathan Hale, Noah Webster, Jeremiah O'Brien, John Sullivan and Henry Dearborn, with hundreds of others equally as patriotic, would cheer this event were they in our midst today.

My fraternal readers: Hats off at the very names of the Masonic Fathers of the Republic. Their deeds of valor and their names are enshrined in the hearts of millions and their virtues written on the immortal tablets of destiny.

To the right and left of the Manuscript Exhibit in the Congressional Library are rare portraits of the signers of the Declaration and of the Constitution, with brief and fitting biographies. There, where rest the Nation's charters, are also preserved the following historic and sacred documents:

1. The Columbus Codex: a copy, on parchment, of all the commissions, honors, privileges, and grants bestowed on Christopher Columbus by King Ferdinand and Queen Isabella. Apparently one of the four copies made under his personal supervision in 1502.
2. The Virginia Court Book, 1622—1626: one of our earliest colonial records.
3. An original Vote of the Provincial Court of Massachusetts, May 23, 1698.
4. A volume of the original manuscript Laws of South Carolina, 1704—1729.
5. The original Articles of Association of the First Continental Congress, 1774.
6. Letter from the Massachusetts Committee of Correspondence to the Virginia Legislature reporting the passage of the Boston Port Bill.
7. The instructions by Virginia and Pennsylvania to their delegates in Congress to vote for independence.
8. A certificate signed by John Hancock, authorizing the Secret Committee of Congress to purchase arms.
9. The Resolves of South Carolina, April, 1776, against the landing of any peace commissioners from Great Britain.
10. The "Agreement of Secrecy" (as to their proceedings) signed by members of the Continental Congress. (This includes 50 out of 56 signers of the Declaration and about 30 others.)

11. Richard Henry Lee's "Resolution of Independence", introduced June 7, 1776.

12. Jefferson's own draft of the Declaration, with changes suggested by Franklin and by Adams, in their own handwriting.

13. Original journal of the proceedings of the Constitutional Convention.

14. Record of yea and nay votes in the Convention.

15. A tentative draft, containing changes in the handwriting of Washington.

16. A record of the debates, by William Paterson, of New Jersey.

17. The ratification by Virginia.

18. The Articles of Confederation: the original roll—a parchment 14 feet in length, signed by the delegates from the thirteen original States.

19. One of the original deeds of cession of western lands, 1787.

20. Lincoln's Gettysburg Address.

21. Lincoln's Second Inaugural.

While the tides of the deep ebb and flow twice in each twenty-four hours and the flag of the Republic floats upon the waters, these historic State papers will serve to cheer many a weary pilgrim along the rough road to eternity.

In the pamphlet recently issued from the Library, containing two lectures by Brother Wilbur D. Nesbit, the statement was made that these lectures were delivered before Oriental Consistory. This was an error, as these lectures were both delivered before Van Rensselaer Lodge of Perfection, of Chicago.

June 30th, a big Masonic meeting was held in Quincy, Illinois. While it centered around a joint meeting of the three Masonic lodges, No. 1 of Iowa, No. 1 of Illinois and No. 1 of Missouri, located at Burlington, Quincy and St. Louis respectively, all members of the Order were invited to attend.

The Vail Collection at M. I. T.

By RUTH MCGLASHAN LANE

Vail Librarian, M. I. T.

In the middle of the nineteenth century, when Theodore Newton Vail was dealing with those first problems of life—reading, 'riting 'n' 'rithmetic—at a little wooden schoolhouse in Morristown, N. J., an Englishman—George Edward Dering by name—was carrying on electrical experiments at his estate in Welwyn, Hertz, some 25 miles north of London, where he had his private forge and workmen to manufacture his apparatus. As he worked he looked ahead to the days when he would not be able to do so much active research and for those days he planned a library stocked with technical books. He gave orders to a London bookseller to send him all the books on electricity he could collect from all over the world. Box after box was sent down—but they were never opened. A sudden change had come over Mr. Dering's life. He closed his forge, dismissed his workmen, and left his home, spending only a few days there each year. The touch of tragedy in this abrupt ending of such intense effort and interest is compensated by the thought that the hours Mr. Dering once planned to spend himself among his books are being spent in multiple measure by students from all over the world who are following the same path of scientific endeavor.

One day early in 1912, the American boy, who sixty years before had been struggling with his first problems in the Morristown schoolhouse, sat in his office at 15 Dey St., New York City in consultation with a librarian from a large engineering library in the City. Theodore N. Vail, President of the American Telephone and Telegraph Company, had just heard that a large collection of books on electricity—the Dering Library—was on sale in the London book market. Within an hour a cable consummating the pur-

chase was on its way to England, and with almost equal dispatch a letter was on its way to the Massachusetts Institute of Technology presenting the Library to the Institute in the name of the American Telephone and Telegraph Company.

Realization of the unique value of the Dering Library came with the accomplishment of its classification and cataloging, and a rechristening seemed appropriate. Upon incorporation with the other library resources at M. I. T. the Dering Library therefore became the *Vail Collection*, named in honor of the man whose keen insight had so quickly appreciated its importance, and the A. T. & T. Co. pledged an annual appropriation for its care and expansion in charge of a special librarian. The Collection is shelved as an integral part of the Institute Library, but its volumes are distinguished by a special binding mark and a special book-plate.

The Vail Collection with its 35,000 volumes and its exceptional facilities plays an important role in the training of the electrical engineering students at Tech. Its uses—if they can be limited—classify under four comprehensive headings: 1. Special information on research problems; 2. General technical information; 3. Professional knowledge; and 4. Inspirational recreation. Uses 1 and 2 are the natural emanations of a specialized technical collection, wide in scope and properly administered, and wisely developed. The Vail Librarian gives both class and individual instruction in methods of attacking reference problems, in using technical indexes, abstracts, and bibliographies, and in making original bibliographies. With the aid of students and Department staff a union bibliography on cards is being made of all "classic" references, and all current references which intimate a tendency to become "classic", in the various fields of electrical engineering.

According to a Library regulation Seniors and Graduate students may browse

in the stack alcoves and gain a personal appreciation of the values of the Vail Collection—a visual knowledge at least of the vast amount of literature outside of the few textbooks handled in the immediate preparation of class work. They learn the names of authors and publishers prominent in electrical literature—names in many languages from many parts of the world, for the Collection is rich in foreign literature. Volta, Ampere, Valvani, and many others are here in their native tongue as well as in translation. In addition to the material of the original Collection, new material—books, pamphlets, and periodicals—is being added constantly and Mr. Dering's desire that the Collection should be universal is still being fulfilled. Current literature of importance to the electrical world as a whole, or to any remote part of it, is sought and obtained whenever possible.

Between 150 and 200 periodicals are received currently all of which are reviewed by the Vail Librarian. Notations are made for the union bibliography, and references to articles of immediate current importance are brought to the notice of the Department staff. The universality of the Collection is again emphasized in these periodical sets. For example, Australia, Japan, Argentina, Denmark, are represented in the subscription list, as well as England, France, Germany, Italy, Spain, and Belgium. The radio section is being specially developed at the present time to include periodicals from all countries interested in this new phase of electrical communication.

Books, periodicals, pamphlets—references, bibliographies—all these are vital elements of library mechanism, but an element more vital than any of these in the motive force of the Vail Collection is the power of humanity. Just as the prime mover of electric power plant generates horse-power, so does the Vail Collection strive to generate human power

in teaching the student to build a human substructure for his profession—strengthening his technical knowledge with practical information. Thru the Vail Collection the student gains a knowledge of other men in the profession; he becomes familiar with authorities and their specialties—Dr. Millikan and the electron, Dr. Langmuir and the Vacuum tube, to mention only two names; and he learns what new projects are on foot—in some of which he may participate—and what are the live topics up for discussion in that professional world which he is about to enter. The literature of the electrical societies—monthly journals or bulletins and yearly transactions—; the current periodicals; that large class of present day literature known variously as "House organs," "Trade Journals," "Company magazines"—all hold a place of importance, subordinate only to the textbooks, in the young engineer's training.

This third use of the Vail Collection—"professional information" has perhaps the most vitalizing influence, but the use which must have been uppermost in Mr. Dering's mind while the collection was cumulating was that numbered 4—"Inspiration recreation". The imprint dates of the 35,000 volumes range from 1508 thru the four centuries to 1924, and every item in the Collection has some bearing on electricity. The mere contemplation of such a wealth of literary material is in itself an inspiration. The development of every phase of modern electrical engineering can be traced in original sources. Then there are the "rare books." A rare book is not always rated by its pecuniary value in the book dealer's realm. A collector who has set his heart on a Shakespeare folio will scorn a first edition of Gilbert's "De magnete"—but not so the scientist and student of electricity. After eighteen years of investigation and experiment William Gilbert wrote this remarkable work in the history of scientific discov-

ery—"De magnete, magneticisque corporibus, et de magno magnete tellure..."—and Petrus Short published it in London in 1600. Its 240—28 centimeter pages are bound in vellum, and there are 95 illustrations with several plates. As the title indicates the volume is devoted mainly to magnetic theory, but Book 2 contains Gilbert's electrical work. A number of imprints precede the Gilbert folio, the earliest being an enticing old volume, bound in thick wooden boards with show traces of metal clasps, dated 1508 and titled "*Margarita philosophica toti philosophie ratioalis, naturalis et moralis principia dialogice duodecim libris doctissime coplectens...*". 1546 is the date of an early treatise on the compass—"De ventis et navigatione...."—written by Blondus and published in Venice. A copy of the first printed edition of the earliest work on the magnet—written originally in the form of a letter in 1269—has on its title page "*De magnete, seu rota perpetui motus libellus. Petrus Peregrinus. Augsburg in Suevis 1558.*" An Italian imprint—"Ferrarie apud Franciscum Succium superiorum permissu, 1629"—is found on the title page of another rarity—"Philosophia magnetica in qua magnetis natura penitus explicatur....", by Nicolao Cabeus. This first edition of the work of the famous Italian Jesuit is a folio of 412 pages, illustrated, and bound in French morocco. It discusses Gilbert's discoveries and often attacks his theories on terrestrial magnetism. Cabeus maps out the magnetic field with iron filings; he gives diagrams of the magnetic telegraph; and is the first to recognize electric repulsion.

These are only a few of the Collection's treasures, and on thru the 17th and 18th centuries the interesting tomes are numbered in the hundreds. The Collection includes books on every imaginary phase of electricity and magnetism—animal magnetism, mesmerism, electrotherapeutics—as well as direct electric and magnetic theory. Its value can-

not be measured in words. George Edward Dering expected to browse among its volumes when he became wearied of experiment and invention. Instead, hundreds of young men at the beginning of their professional career are gaining from it a realization of the vastness of electrical literature, the value of the printed word in intimate connection with the research experiment, and a new love of books—a love very close to reverence.

Masons of New York Purchase \$1,000,000 Hospital Property

Negotiations have been concluded by which the Masonic fraternity of New York secures a \$1,000,000 hospital property, assuming the maintenance and support of the Broad Street hospital, one of the most important of the general hospitals in the city.

The consummation of the deal marks the culmination of the ambition of the Masonic fraternity of New York to have a hospital in the down-town district, which shall be devoted to the care of the sick, regardless of color, race, or creed and sufficiently equipped to meet the heavy demand for hospital treatment which hitherto has been only partially met.—Fellowship Forum.

The Ottumwa Public Library is now receiving quarterly payments from the J. T. Hackworth Endowment Fund. The first three quarterly payments, amounting to \$16,700.97, have been paid. We congratulate the Library and the people of Ottumwa on their good fortune.

During the Easter Service attended by Knights Templar in Waterloo in April, Dr. Allen B. Curran, a Sir Knight, said: "Philosophers of all ages talked of immortality. So did they of radio, of flying, speculating on these possibilities long before reality was achieved. Christ came, died and rose again from the dead, and speculation on immortality becomes a reality to those who believe".

Official Circular No. 1 Grand Secretary's Office

Cedar Rapids, Iowa, June 25, 1924.

*To the Worshipful Masters, Wardens
and Brethren of the Several Con-
stituent Lodges of Iowa—Greeting:*

At the Eighty-first Annual Communi-
cation of the Grand Lodge of Iowa, held
at Des Moines, June 10—12, 1924, the
following Grand Officers were elected, ap-
pointed and installed:

ELECTED

M. W. Grand Master

Ernest Robert Moore (Mt. Hermon
263), Cedar Rapids.

R. W. Senior Grand Warden

Charles Almon Dewey (Washington
26), Washington.

R. W. Junior Grand Warden

Realf Ottesen (Trinity 208), Daven-
port.

R. W. Grand Treasurer

Frederic B. Parker (Border 406), Rock
Rapids.

R. W. Grand Secretary

Newton Ray Parvin (Iowa City 4),
Cedar Rapids.

APPOINTED

R. W. Deputy Grand Master

Fred G. Hansen (Western Star 100),
Clinton.

R. W. Deputy Grand Secretary

Charles Clyde Hunt (Lafayette 52),
Cedar Rapids.

R. W. Grand Chaplain

Harry Morehouse Gage (Clinton 15),
Cedar Rapids.

W. Senior Grand Deacon

Denver C. Shafer (Adelphic 509), Des
Moines.

W. Junior Grand Deacon

O. B. McDonald (Morningside 615),
Sioux City.

W. Senior Grand Steward

Fred H. Nolte (Token 304), Stuart.

W. Junior Grand Steward

Tim Erickson (Tarkio 645), Villisca.

W. Grand Marshal

George Sparks (Cobia 631), Council
Bluffs.

W. Grand Tyler

Ralph Bunce (Washington 26), Bur-
lington.

Custodians of the Work

Chas. C. Clark (Patriot 650), P. G. M.
—Term expires 1925, Burlington.

John T. Ames (Hesperia 340)—Term
expires 1927, Traer.

David R. Tripp (Riverside 389)—
Term expires 1929, Colfax.

Trustees Grand Charity Fund

C. W. Walton (Metropolitan 49), P.
G. M.—Term expires 1926, Dubuque.

J. D. Gamble (Oriental 61), P. G. M.
—Term expires 1928, Knoxville.

F. W. Craig (Capital 110), P. G. M.
—Term expires 1930, Des Moines.

Trustees Grand Lodge

Louis Block (Trinity 208), P. G. M.—
Term expires 1925, Davenport.

W. A. Westfall (Benevolence 145), P.
G. M.—Term expires 1927, Mason City.

W. S. Gardner (Western Star 100),
P. G. M.—Term expires 1929, Clinton.

Trustees Masonic Charitable Educa- tional Corporation

Martin R. Ansbach (140), Clarinda.
Frank S. Moses (255), P. G. M., Cedar
Rapids.

Chris. Huttenlocher (110), Des Moines.

STANDING COMMITTEES

Credentials

Henry H. Dean (58), Glenwood.

Almon S. Reed (25), Cedar Rapids.

Theo. W. Hawkinson (500), Walker.

Lodges Under Dispensation

Thomas J. Reeves (456), Orange City.

J. E. Brooks (386), Greenfield.

C. S. Percival (73), Bonaparte.

Chartered Lodges

Curtis B. Clovis (271), Atlantic.
Roy Hale (111), Fort Dodge.
H. C. Fletcher (269), Ottumwa.

Grand Master's Address

Thomas W. Wellington (13), Fort Madison.
Burton H. Saxton (508), Sioux City.
Harry A. Palmer (263), Cedar Rapids.

Appeals and Grievances

Amor H. Sargent (25), Cedar Rapids.
Earl Peters (140), Clarinda.
C. D. Jory (376), Sheldon.

Masonic Jurisprudence

William Hutchinson (537), P. G. M., Alton.

And all Past Grand Masters of this Grand Lodge who personally reside within its jurisdiction and are in good standing.

Finance

J. W. Cook (371), Shelby.
Ray Nyemaster (626), Davenport.
G. C. Taylor (329), Spirit Lake.

Mileage and Per Diem

Wm. L. Ehlers (474), Sioux City.
E. C. Fee (312), Spencer.
Guy N. See (105), Waterloo.

Grand Lodge Library

Rev. Daniel Hogan (49), Lyons.

Fraternal Correspondence

Louis Block (208), P. G. M., Davenport.

Fraternal Dead

W. L. Dibble (145), Mason City.

Masonic Service

Realff Ottesen (208)—Term expires 1927, Davenport.

Henry S. Nollen (633)—Term expires 1925, Des Moines.

Frank S. Moses (255), P. G. M.—Term expires 1926, Cedar Rapids.

E. G. Williams (389)—Term expires 1928, Colfax.

John W. Gannaway (273)—Term expires 1929, Grinnell.

Grand Lodge Recognition

Thomas Arthur (420), P. G. M., Logan.

James M. Bach (103), Sioux City.
W. H. Antes (69), West Union.

Masonic Sanitarium

Chas. W. Walton (49), P. G. M.—Term expires 1925, Dubuque.

W. A. Westfall (145), P. G. M.—Term expires 1926, Mason City.

Paul N. Clark (263)—Term expires 1927, Cedar Rapids.

Frank S. Moses (255), P. G. M.—Term expires 1928, Cedar Rapids.

Jesse A. West (110), P. G. M.—Term expires 1929, Sioux City.

SPECIAL COMMITTEES

Transportation

H. A. Benjamin (105), Des Moines.
S. E. Palmer (559), Walnut.
M. H. Curtis (263), Stanwood.

George Washington Memorial Association

Wm. A. Westfall (145), P. G. M., Mason City.

Amendments to Code

Adopted by Grand Lodge, June, 1924

Sec. 25. Sanitarium.—(As Amended 1924.)—A Committee on Sanitarium, which shall consist of five members, who shall have charge of the establishment, erection, equipping, operating and maintaining of a Masonic Sanitarium for the care of Masons and their dependents.

Educational.—A Board of Three Trustees of the corporation known as the Masonic Charitable Educational Corporation and who are to perform any and all duties prescribed for them by the articles of incorporation of said corporation.

Sec. 125. Fees For.—No lodge shall confer the three degrees for a less sum than forty dollars, but more may be charged at the discretion of the lodge. As the election is for the three

degrees, the entire sum must accompany the petition: provided that Ministers of the Gospel in actual service may be admitted gratuitously by unanimous consent of the Lodge. Should the applicant be rejected, the fee advanced shall be returned to him.

Sec. 440. Board of Trustees.—There shall be a Board of Trustees consisting of three members called Trustees of the Grand Charity Fund, who shall be appointed by the Grand Master and shall hold their office six years. One member of said Board shall be appointed at the present session; one member shall be appointed in 1926; and one member shall be appointed in 1928; and one member shall be appointed every two years thereafter. The Trustees so appointed shall elect from their number a Chairman, a Secretary and a Treasurer, who shall hold such offices during the term of their office as Trustees respectively. The Treasurer shall give to the Board of Trustees of the Grand Lodge a bond in an amount to be fixed by said Trustees, conditioned for the faithful performance of his duties during his term of office, with sureties to be approved by said Board. The bond shall be made by a surety company and the premium paid from the Grand Lodge Fund on the order of the Trustees of the Grand Lodge. Such Treasurer shall select a bank or banks within this jurisdiction, subject to the approval of the Trustees of the Grand Charity Fund, as a depository for the Grand Charity Fund so held by him as such Treasurer, which bank or banks are to pay the rate of interest on daily cash balances agreed on, the same to be the best rate of interest consistent with good banking, said interest to become a part of such Grand Charity Fund and

deposited to the credit of said Treasurer.

Sec. 439. Grand Charity Fund.—Payment To.—There shall be annually turned over by the Grand Lodge to the Trustees of the Grand Charity Fund a sum equal to twenty-five per cent of the annual income of the Grand Lodge from fees and dues, after first deducting from such annual income any funds that are set apart by Section 202 of the Code for a Masonic Sanitarium and the Ten (\$10.00) Dollars provided for in said Section; the sum so turned over to the Treasurer of said Trustees to become a part of the Grand Charity Fund as heretofore created and established.

CHAPTER XXXIX Masonic Sanitarium

Sec. 453. Masonic Sanitarium.—Establishment.—The Grand Lodge of Masons of Iowa, A. F. & A. M., shall purchase real estate, erect, construct, equip and maintain a building or buildings to be known as a Masonic Sanitarium for the care of those Masons and their dependents who by reason of their necessities and infirmities, cannot be properly cared for by the Trustees of the Grand Charity Fund.

Sec. 454. Committee on Sanitarium.—There shall be a Committee of five members, called the Committee on Sanitarium, who shall be appointed by the Grand Master and who shall hold their office for a term of five years, except as hereinafter provided. At the present session of Grand Lodge (1924) the incoming Grand Master shall appoint the members of this Committee, one for one year, one for two years, one for three years, one for four years, and one for five years, and all future appointments shall be for a full term of five years.

The Committee as appointed shall annually elect from their number a

Chairman, a Secretary and a Treasurer. The Treasurer shall give to the Board of Trustees of the Grand Lodge a bond in such sum as the said Board shall fix conditioned for the faithful performance of his duties during his term of office, which said bond and sureties shall be approved by the Trustees of Grand Lodge.

Sec. 455. Powers of Committee on Sanitarium.—The Committee on Sanitarium shall have power to purchase real estate for a Masonic Sanitarium, subject to the approval of Grand Lodge; to erect, construct, equip, maintain and operate a building or buildings for the care of Masons and their dependents; to make any and all necessary rules and regulations for the care, operation and maintenance of said Sanitarium.

Historic Masonic Apron Found in Ireland Dates Back 1740

Robert I. Clegg, 33d degree, the well known Masonic writer of Chicago, is visiting England in the interest of Masonic research. Recently he obtained some very interesting aprons of ancient lodges. One apron comes from a lodge in the north of Ireland that dates from 1826 but it is believed that the lodge had a foothold in the 18th century, as a lodge of the same number existed in 1740.

The apron is emblematic of three systems of degrees and evidently was intended to be worn by a brother who had received all of them. The blue of the lodge, the red of the chapter and the black of the Knight Templar, all appear in the apron. A Royal Arch collar went with it.

These valuable relics, including a bag of black and white pebbles which were used in the lodge for balloting, are being forwarded to the House of the Temple at Washington, where they will be placed in the library.

—Review, Denison, May 2, 1924

The Gavel

By C. C. HUNT

"The gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builders' use." To speculative Masons this is but the symbol of the severe and painful means which must often be used to divest our minds and consciences of the vices and superfluities of life, in order that we may become fitted as "living stones for that spiritual building, that house not made with hands, eternal in the heavens". It is one of the oldest working tools used by man, one of the first given to the speculative Mason, and is the emblem of authority in the hands of the Master. It is sometimes called a Hiram, after Hiram Abiff, who had charge of the construction of the Temple at Jerusalem, because, like him, it governs the Craft and preserves order among the brethren. Its name, as does also the word "gable" as applied to the end of a house, comes from the German word "gipfel" which means summit, top, peak.

Joseph F. Ford, in his "Early History and Antiquities of Freemasonry" says: "Perhaps no lodge appliance or symbol is possessed of such deep and absorbing interest to the craft as the Master's mallet or gavel. Nothing in the entire range of Masonic paraphernalia and formulary can boast of an antiquity so unequivocally remote. At the installation of a Master, he is informed, upon being tendered this implement, that it constitutes the essential element of his authority over the assembled brethren, without which his efforts to preserve order and subordination must be ineffectual. He is further instructed that the gavel is an emblem of power, and the governing instrument of his office. It is also fairly interpreted to be the symbol that inducts or establishes him into the possession of a lodge of Masons.

"As an emblem of extraordinary power, the mallet has preserved its typical char-

acter during successive ages, and as such has come down to our day.

"So early as the year 1462, it was clearly recognized to be a Masonic symbol, whose use regulated and defined territory surrounding a lodge. The ordinance of that date expressly declared that lewd women should remain as far from the sacred enclosure as a hammer could be hurled. This implement was a religious symbol in the Middle Ages, and made use of to establish proprietary rights over land and water. It was accomplished by throwing the mallet at full swing, and all ground traversed was acknowledged as immediately reduced to the person's possession casting the same.

"In the fifteenth century, therefore, this custom was practiced by the Masonic fraternity, and symbolized proprietorship.

"In modern Freemasonry, it still survives as an emblematic pledge of a Master's ownership over his lodge. It is true, the gavel now is no longer hurled in order to limit the outlying territory contiguous to the hallowed precincts, but the use of that implement perpetuates the mediaeval idea of possession.

"The hammer was, in very early ages, used as a signal by which Gothic courts were convened. In districts where judges ordered tribunals to assemble, a mallet was carried around among the inhabitants, who, upon seeing this emblem of judicial authority, instantly collected at the designated place.

"The gavel in the hand of the Master of a Masonic lodge, directly alludes to this ancient usage, and when it sounds the decision of a question submitted, that blow is merely the re-echo of a power current many centuries ago, in the administration of justice. The judges of our modern courts of law wield the gavel with a no less emblematic power than a Master of Masons. Grimm says that the hammer-stroke which the auctioneer makes to conclude a sale is derived from the custom referred to. But the mallet,

chiefly as a symbol of power, is of the remotest antiquity, which I shall now proceed to trace. In Northern mythology, Thor was always represented with a mallet, called *Miolner*.

"Its origin is as follows: Loki, one of the Norse deities, made a wager with a dwarf that he could not forge certain things which would compare with the mechanical skill of other dwarfs. Certain conditions were agreed upon, and the dwarf began to labor industriously at his forge. A suitable time having elapsed, he took from the fire, among other articles, a hammer, called *Miolner*. The things forged were produced before three principal gods of Asgard,—Odin, Thor and Frey,—who were selected as arbiters of their relative value.

"After careful test, it was unanimously decided that the hammer was superior to all. This implement possessed the virtue of striking with unerring certainty any object at which it was thrown, and however severe a blow was struck, no injury ensued to the person wielding the hammer. The Scandinavian divinities at this time were waging a bitter warfare against rebellious frost giants, and hailed the acquisition of *Miolner*, as a powerful weapon of defense, with unaffected delight. To Thor was given the mallet, a gift of especial applicability, as he was, according to the prose Edda, the strongest of Norse gods; and when belted with the girdle of prowess—*meginjardir*—with hammer in hand, he was irresistible. Scaldic songs recite numerous adventures in which Thor manifested *Miolner's* divine attributes.

"On one occasion, by a blow of this all-powerful implement, he shattered into fragments a rocky mountain; and in a trial of strength, nearly loosed the Medgard serpent, which, in Northern or Teutonic mythology, was delineated as encircling the earth and preserving it intact. Medgard was finally slain by this terrible weapon. In the recovery of his mallet, which lay eight miles beneath

Jotunheim's congealed rocks, Thor slew, with a single blow of redoubted Miolner, the giant Thrym and his followers. In the struggle with Hrungir, the mallet's highest symbol of power is set forth. When these gigantic rivals approached, Thor flashed in divine force, represented by the hammer. Hrungir hurled his club at the Asgard god, but the irresistible power of Miolner fell with crushing weight upon his antagonist and killed him.

"Thor's mallet was the resistless thunderbolt, emblematically represented by this implement; hence the derivation of thunder, from Thor, Thonar, Donnar. Whenever the god of thunder was not possessed of his terrible weapon, he was not well matched with his opponents. It was the marvellous property of Miolner, after having been launched upon a voyage of destruction, that it invariably returned to its owner. According to the traditions of Scandinavian mythology, when this deity once lost that emblem of power, his anxiety to regain it was extreme."

Longfellow illustrates the high honor in which the hammer of authority was held among the Norsemen, when he says:

"O'er his drinking-horn, the sign
He made of the cross divine,
As he drank, and muttered his
prayers;
But the Berserks evermore
Made the sign of the Hammer of Thor
Over theirs."

This traditional origin of the gavel gives us a clue to its use among Masons. As the hammer of Thor destroyed his enemies, so is it to be used for the destruction of the enemies of that which is good and true. Each of the other working tools of a Mason has but one use, but the gavel is needed during the entire time the building is under construction, and for all kinds of tasks, from the setting of the rough stones for

the foundation, to the delicate carving of the ornamentation on the superstructure.

The gauge is used to measure; the square to square the work; the level to lay horizontals; the plumb to raise perpendiculars; and the trowel to spread cement. But the gavel is used to break, cut, shape, drive, and set stones, and without it the chisel could not carve. Thus, it very fittingly symbolizes the force of conscience, which by its painful operations enables us to remove the vices and superfluities which render us unfit for a place in the spiritual temple of the soul.

What a simple tool it is! Just a little piece of metal on a small handle, but how effective it is in the hands of a skillful workman. May we not learn from this that the most effective tools in the building of a soul are the most easily acquired? As only the supreme god could wield the hammer, so only a soul made in the image of God can recognize vices and adopt the means by which they can be removed.

Mention has been made of the manifold uses of the gavel. It is the first working tool applied to the rough ashlar fresh from the quarry, when the jagged edges must be knocked off that it may not be a source of danger to the permanence of the building. This symbolizes the removal of our vices and the laying of the foundation of our spiritual temple. The vices, those ugly excrescences that disfigure the soul and make its possessor a menace to his fellows, must be, indeed, removed. All will agree to that, but how about the superfluities of life.

As Brother W. J. Cameron says:

"Superfluities—ah, here righteousness takes on an added beauty, the beauty of simplicity. The superfluities of life. If we keep going on we shall discover in Masonry the economic salvation of the race. If there is anything the world is staggering beneath today it is superflui-

ties in a thousand forms. The superfluous stupidities, the superfluous wastes, the superfluous burdens, the superfluous getting and keeping—scarcely anything we see that is wholly bad in itself, except that it is wholly bad in being grossly overdone. That which is harmless within the bounds becomes boundlessly evil when indefinitely expanded; what the world could support in a class becomes ruinous when every class demands a right to the same folly.

“Let us thank Masonry for that word—superfluities. Others may attack the vices of men and rage against them and lift the long arm of legislation for their destruction. But here is wisdom:—take the less pretentious way of reformation, the way which weeds out superfluities, and not only vices will go, but barren virtues, too, and all the innocent damnations that press bitterness upon the brows of men.”

This is no easy task, for it means not only the removal of those vices and superfluities on the outer face of the stone, the face which is exposed to the view of man, but it also means those of the heart, which are hidden from the eye of man.

“It is a great attainment, indeed, to be able to quench and subdue these passions in any considerable measure, so that they may not break forth in word or deed, but the true believer, or the good and worthy Mason is bound to labor continually for the suppression of them even in his heart.

“Respect the gavel, brethren, nor forget
That 'tis but wielded by a master-
hand;

And well remember that we here are
met

Under the rulership of its command.
Our Master is but human—he may
err—

‘To err is human—to forgive divine’,
And each true Mason is a worshipper,
And bows when this great emblem is
his shrine.

For as the gavel smote from each stone
Its rude deformities, and made serene
All that before had most unshapely
been,

So we may take this lesson for our
own:—

And gavel down each harsh, ignoble
deed

That otherwise would rank dissension
breed.”

The Bible

It is a book of Laws, to show the right
and wrong.

It is a book of Wisdom, that condemns
all folly and makes the foolish wise.

It is a book of Truth, that detects all
errors.

It is a book of Life, that shows the
way from everlasting death.

It is the most compendious book in all
the world.

It is the most authentic and entertain-
ing History that ever was published.

It contains the most ancient antiqui-
ties, remarkable events and wonderful
occurrences.

It points out the most heroic deeds
and unparalleled wars.

It describes the Celestial, Terrestrial,
and lower worlds.

It explains the origin of the Angelic
Myriads, of human tribes, and devilish
legions.

It will instruct the most accomplished
Mechanic, and the profoundest Artist.
It will teach the best Rhetorician, and
exercise every power of the most skill-
ful Arithmetician.

It will puzzle the wisest Anatomist,
and the nicest Critic.

It corrects the vain Philosopher, and
confutes the wisest Astronomer.

It exposes the subtle Sophist, and
drives Diviners mad.

It is a complete code of Laws, a per-
fect body of Divinity, an unequalled
Narrative.

It is a book of Lives.

It is a book of Travels.

It is a book of Voyages.

It is the best Covenant that ever was agreed to; the best Deed that ever was sealed.

It is the best Evidence that ever was produced; the best Will that ever was made.

It is the best Testament that ever was signed.

It is Wisdom to understand it; to be ignorant of it, is to be awfully destitute!

It is the King's best Copy, and the Magistrate's best Rule.

It is the housewife's best Guide, and the servant's best Instructor.

It is the young man's best Companion.

It is the school boy's Spelling book.

It is the learned man's Masterpiece.

It is the ignorant man's Dictionary, and the wise man's Directory.

It affords Knowledge of all witty inventions, and it is its own interpreter.

It encourages the Wise, the Warrior, and the Overcomer.

And that which crowns all is, that the AUTHOR,

Without Partiality, and without Hypocrisy,

"With whom is no variableness, neither shadow of turning," is GOD!

RICHEST GRAND LODGE IN U. S.

The Grand Lodge of Pennsylvania is the richest Grand Lodge in America. The aggregate of its balance sheet of a year ago is more than \$7,000,000.

Pennsylvania, it can be said to her credit, takes care of her widows and orphans and her old folks. They are her guests, not her charity cases. She delights in looking after them.

Each man initiated in Pennsylvania pays twenty dollars to the fund to do this work. Recently the Grand Master of Pennsylvania said in a speech: "It is the better judgment of the controlling body to raise the amount to \$40.00".

—Missouri Freemason.

The Masonic Veterans Association held its Annual Meeting in the Masonic Temple, Des Moines, Iowa, on Wednesday evening, June 11th, at 5:30 P. M. The meeting was largely attended and the usual order of business transacted. C. C. Clark of Burlington was elected President, S. W. Baker, Des Moines, Secretary-Treasurer, and D. R. Tripp, Colfax, Vice President. At the close of the meeting a banquet was served by Ladies of the Eastern Star, the members of the Association being the guests of the Local Committee. The reports of the officers indicate a healthy condition.

The Masonry of Spring

By DOUGLAS MALLOCH

Men say, "How wonderful is Spring!"
I say, "How marvelous is Man!"
For Spring no more can gladness bring
To earth than men to mortals can.
The Springtime sun is very good,
But, oh, the smile of brotherhood!
And green the grass upon the slope,
But lovelier some word of hope.

There is a Masonry of earth,
Of sun and blossom, seed and rain;
The only Masonry of worth
Is one that brings the Spring again,
Brings strength to brothers sore beset,
And faith to brothers who forget;
Like sun to blossom, rain to seed,
Are men who come to men in need.

A great fraternity is ours
Who really see and understand,
A brotherhood of hearts and flow'rs
And smiling sun and stretching hand.
We, too, may bloom in our own way,
Make glad some other mortal's day,
As much as any birds that sing
In God's great Masonry of Spring!

—Masonic News of Detroit.



FRIENDSHIP

Had we the wealth of Solomon
And Croesus' hoard, combined,
We'd spend the wealth for perfect health
And happiness refined—
And then we'd send to every friend
A full life time supply.
This we would do for friends like you,
Nor none would we deny.

But health and happiness, good friends,
Can not be bought and sold,
Nor friendship true, for such as you,
Secured with hoarded gold—
But love and kindness are ours
To tender without cost,
And this we do to yours and you
For friendship never lost.

—Richings J. Shand, 33°

Oct 25 1924

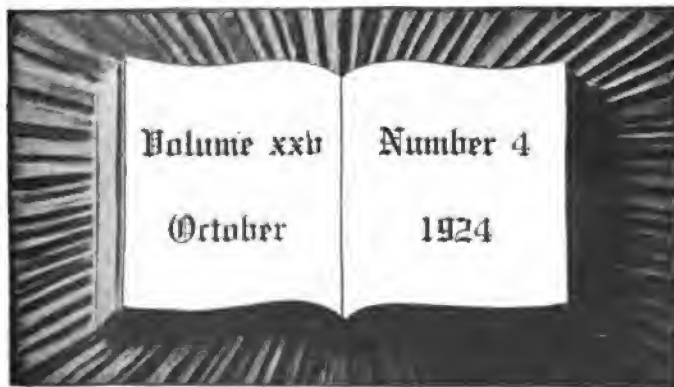


Quarterly

Bulletin



Iowa Masonic Library



A decorative border with a repeating floral or scrollwork pattern surrounds the entire page content.

The Purpose of Masonry

By LEO C. PERCIVAL

In 1915 Report on the Library

The end and object of Masonry is to build and develop a perfect and complete man; one that knows what it is to be possessed of a staple and firm character, to be absolutely free in thought and investigation, to be free from prejudice and bias, to be able to look upon every problem fairly and assume the responsibility of an impartial judge, to have the spirit of toleration, to seek only the truth, to advocate religious liberty and political freedom, to teach the equality of all men, to have an abiding Faith in the Unseen Hand that guides the universe and shapes the destiny of men and nations.

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NEWTON R. PARVIN Editor
C. C. HUNT Associate Editor

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OBJECT—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

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General Grand Chapter of Royal Arch Masons of the United States

(Largest Masonic organization under one titular head in the World)

By BROTHER C. C. HUNT

In view of the recent 39th Triennial Convocation of the General Grand Chapter of Royal Arch Masons of the United States held at Portland, Maine, a brief history of its organization and growth is of especial interest just at this time.

It has under its jurisdiction 46 Grand Chapters in addition to subordinate chapters in Honolulu; Valparaiso, Chile; Shanghai, China; San Juan, P. R.; Manila, P. I.; Havana, Cuba; Santa Fe, Isle of Pines; Fairbanks, Alaska; Nome, Alaska; Ancon and Cristobal in Canal Zone, with a combined membership of 761,615.

On October 24, 1797, a convention of committees from St. Andrew's Chapter, Boston; Newburyport Chapter, and Temple Chapter, Albany, met in convention at Masons' Hall, Boston, Mass., and resolved to take steps necessary to form a Grand Royal Arch Chapter for the states in the northeastern part of the United States. Thomas Smith Webb, the great Masonic ritualist, was chosen chairman of this convention. A circular letter was therefore issued to the chapters in these states asking each of them to send one or more delegates to represent it at a meeting to be held in Hartford, Conn., on the fourth Wednesday of January, next ensuing.

Most of the chapters invited accepted the invitation and on January 24, 1798, delegates from nine chapters met at Hartford, Conn., and organized the Grand Royal Arch Chapter of the Northern States of America, consisting of the states of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York. A constitution was adopted and officers elected, among them being Ephraim Kirby of Litchfield, Conn., as Grand High Priest, and Thos.

Smith Webb, of Albany, N. Y., Grand Scribe.

The first meeting of the Grand Chapter *after its organization* was held on the third Wednesday of September, 1798, in the city of Middleton, Conn. The second meeting was held on the second Wednesday of January, 1799, at Providence, R. I. At this second meeting the Constitution was amended and the name changed to the General Grand Chapter of Royal Arch Masons for the Northern States of America. This change was apparently made because of the fact that some of the states had organized Grand Chapters of their own under the original Grand Chapter, and the name was changed to General Grand Chapter to indicate the superior body.

Provision was also made for future organization of other State Grand Chapters, and for meetings every seven years after 1799, instead of annual meetings as had previously been the case.

The third meeting was, therefore, held in 1806. At this meeting requests for charters were received from Georgia and South Carolina. Therefore the Constitution was again changed to enable them to take in Grand Chapters from other states. The new name was General Grand Chapter of Royal Arch Masons for the United States of America. Since that time other Grand Chapters have been organized under the General Grand Chapter, and at the present time all the Grand Chapters in the United States, with the exception of Texas, Virginia, and Pennsylvania, are members of the General Grand Body. Texas was organized by the Grand Chapter but during the Civil War withdrew and has never re-affiliated. In Pennsylvania the Grand Lodge (Ancients) of England issued warrants to Royal Arch Lodges as early as 1758. For a time, Royal Arch Lodges and degrees were under the control of the Grand Lodge of Pennsylvania; later, from such Royal Arch Lodges the Grand Chapter of Pennsylvania was

formed. Royal Arch Masonry appeared in Virginia as early as 1752, conferred under lodge charters. In 1777 lodges in Virginia were working under charters from the Grand Lodge of England, of Scotland, of Ireland, and of Pennsylvania. A Grand Chapter was formed in 1808. The Grand Chapters of Virginia and Pennsylvania are the only ones which were not formed by the General Grand Chapter, but Masonic comity exists between them and all Grand Royal Arch bodies which were organized under the General Grand Chapter.

After 1799 the General Grand Chapter met septennially until 1826 when it was decided that the convocations should be held triennially. The Triennial of 1862 was to have been held at Memphis, Tenn., but on account of the Civil War, Albert G. Mackey, General Grand High Priest, called the Triennial to be held in Columbus, Ohio, September 7, 1865. At this Convocation, several of the southern states were represented, among them being Tennessee, Louisiana, Arkansas, Maryland and Missouri.

At the Convocation of 1816, De Witt Clinton was elected General Grand High Priest and Thomas Smith Webb Deputy General Grand High Priest, the latter dying while still in office.

Many of the most distinguished Freemasons of the United States have presided over the General Grand Chapter during the 127 years of its existence.

Present General Grand Chapter Ritual

At the Convocation held at Indianapolis in 1912, a memorial was presented to the General Grand Chapter from the Grand Chapter, Royal Arch Masons of Mississippi, in which attention was called to the fact that:—

"... in the ritual as promulgated by the General Grand Chapter, there are numerous instances in which the same idea is presented in a different phraseology, which makes it difficult to retain. The language employed is not a matter of any great importance, but the fact

that it varies in numerous instances, has proven a source of great embarrassment in the propagation of the work, because the mind is burdened needlessly in an endeavor to express in more ways than one, an idea that is identical.

"Your Memorialists think that it is worthy of your consideration, that latitude should be given to the several Grand Chapters, to follow the work of their several Grand Lodges where there is a difference existing between the lodge and chapter work, in the same jurisdiction. In the large chapters existing in cities, where one set of brethren do the work of the lodge and another that of the chapter, this is not a matter of very much importance, but in small towns or cities where the same brethren are the workers in the lodge and chapter also, it is exceedingly confusing to have to use one phraseology in the lodge and another in the chapter to convey an identical meaning, and your Memorialists think that no harm could come from granting the Grand Chapters liberty to follow in the work of the chapter, the work of the Grand Lodge."

The special committee to whom this memorial was referred reported that they found the complaint of the Mississippi companions well founded, and recommended certain changes to make the ritual more uniform. This report was unanimously adopted, but did not fully correct the evil complained of, and at the convocation at San Francisco, Cal., in 1915, the Grand Chapter of Iowa presented a memorial calling attention to one hundred and forty-five other changes which should be made to harmonize the work.

Trowel Chapter, No. 49, of Cedar Rapids, Iowa, also presented a memorial asking that the Past Master's Degree be rewritten. Both of these memorials were referred to a committee on ritual, but in the meantime the General Grand High Priest had recommended that a committee be appointed to rewrite and revise the entire ritual, to bring it into har-

mony with changes which had already been made. This recommendation was adopted by the General Grand Chapter and the committee on ritual recommended that the memorial from Iowa be referred to this special committee, which was done. Companions Wm. F. Kuhn, Nelson Williams and Harry W. Harvey were appointed on the committee and presented their report at the Triennial Convocation at Baltimore in 1918. This report consisted of a complete revision of the ritual and was adopted.

This is the present General Grand Chapter ritual, and the above briefly recites the circumstances leading up to its adoption. The essentials which go with this ritual are the old-time essentials of the General Grand Chapter. The committee reported that they made no change in this whatever.

September Masonic Dates

**Lafayette—Prince of Wales—John
Marshall—Presidents McKinley
and Garfield—The Duke of
Wellington**

From Scottish Rite News Bureau

September is a month especially rich in Masonic anniversaries.

Masonic lodges will pay tribute to the great men and good whose birthdays will be remembered at this time, and also pay the tribute of loving memory to men the anniversaries of whose deaths occur in this month. In addition events of great importance in Masonic history have taken place in September.

Lafayette

One hundred years ago, in 1824, Lafayette made his famous visit to the United States. It was in truth a Masonic pilgrimage. He was feted by Masonic grand bodies throughout the country and was the recipient of many honors from the fraternity. His birth on September 6, 1757, will be honored. His eldest son was named George Washing-

ton Lafayette. Lafayette, according to Masonic tradition, was made a Mason in one of the lodges in the Continental Army. Upon his return to Paris after the war he became a member of Union Lodge of that city.

Speaking of Masonic visitors, attention is directed to the visit of the Prince of Wales. The Prince is a member of Household Brigade Lodge No. 2614, London, in which he was raised a Master Mason June 24, 1919. Recently the honor of Senior Grand Warden of the Grand Lodge of England was conferred upon him and in July of this year at Central Hall, Westminster, he was installed as Masonic Provincial Grand Master for Surrey before an immense concourse of English Masons.

In Revolutionary Days

Many of the men prominent in Revolutionary days were Masons. Nathan Hale, who was hanged as a spy by the British in New York on September 22, 1776, was a member of St. John's Regimental Lodge of that city and although barely twenty-one years of age had received recognition as a Mason.

John Marshall, who was an officer in the American Revolution and later became Chief Justice of the United States, was Grand Master of the Grand Lodge of Virginia in 1793. He was the most famous lawyer and master of jurisprudence in American history and served on the Supreme Court bench for thirty-five years. John Marshall was born September 24, 1755.

General Joseph Warren, who was killed at the Battle of Bunker Hill, and in whose honor the famous Bunker Hill monument was erected, was a member of St. Andrews Lodge of Boston, having been initiated on September 10, 1761. In 1770 General Warren was the Grand Master of the Grand Lodge of Massachusetts.

Martyred Presidents

Two martyred Presidents of the United States will be lovingly remem-

bered in September. President Garfield died September 19, 1881, and President McKinley was shot by an assassin at Buffalo, September 6, 1901. Both of these beloved Americans were Masons; McKinley being a Knight Templar and a member of Winchester Hiram Lodge No. 21 of Winchester, Virginia, and President Garfield being a Knight Templar and a Fourteenth Degree Scottish Rite Mason. His symbolic lodge was Magnolia Lodge No. 20 of Columbus, Ohio.

Speaking of Masonic Presidents, it is interesting to know that the only living ex-President of the United States, William Howard Taft, who is now Chief Justice of the United States, is a Mason. To him was accorded the unusual honor of being made a Mason at sight by the Grand Master of Ohio at Cincinnati on February 18, 1909. The same evening he was present and witnessed the conferring of the Master Mason Degree by Kilwinning Lodge No. 356. President Taft was born on September 15th, 1857.

Father of American Navy

Masonic names are conspicuous on the pages of American history. Captain John Paul Jones commanded the U. S. S. Bonhomme Richard—forty-two guns, 304 men—in the naval battle of September 23, 1779, with the British frigate Serapis—fifty guns, 320 men—which resulted in the most famous American naval victory of the Revolutionary war. John Paul Jones' Masonic record is well known. His victory of this date enormously increased the prestige of the young republic in Europe.

The Continental Congress met on September 15, 1774, at which time the American Union actually came into existence, when the delegates from eleven colonies met in conference at Philadelphia. Most of the men conspicuous in this famous assemblage of liberty were Masons, including Peyton Randolph of Virginia, Patrick Henry, and George Washington.

On September 3, 1783, the Treaty of Versailles between the United States and England ending the Revolutionary war was signed. Nearly two years had elapsed since the evacuation of Yorktown. The Treaty bore the signature of Benjamin Franklin, who was Provincial Grand Master of Masons of Pennsylvania in 1749.

Morgan Affair

September holds two anniversaries that represent dark pages in Masonic history. William Morgan was abducted from Canandaigua, New York, on September 12, 1826. Morgan was a renegade Mason who, it was alleged, had made disclosures of Masonic ritual and customs. His body was never found and his disappearance was charged to the Masons. The enemies of Freemasonry seized upon it as a pretext for a violent attack of calumny and on September 26, 1832, the first anti-Masonic party convention was held at Baltimore with one hundred twelve delegates. This was the first and only convention of that party. Truth and fair dealing eventually triumphed over falsehood and obloquy and Freemasonry emerged from this struggle a more influential organization than ever.

The cornerstone of the Capitol at Washington was laid with Masonic ceremonies by George Washington on September 18, 1793.

An incident in the expansion of the young republic from the Great West is recalled on September 29, upon which date, in 1806, General Zebulon Pike caused the Spanish flag to be lowered and the United States flag to be raised at the Indian village of the Pawnees in Kansas. This was the official act of possession of the country west of Missouri under the Louisiana Purchase Act of 1803. General Pike was a member of the Masonic Lodge No. 3, in Philadelphia.

English Freemasonry

English Masons will remember good

old Samuel Johnson, who was born on September 7, 1709, and who was affiliated with the Craft.

General James Wolfe, who commanded the English forces at the Battle of the Plains of Abraham, Quebec, on September 13, 1759, was a Mason. The decisive victory over the French gave the English supremacy on the American continent. Wolfe died on the battlefield.

Sir Walter Scott died on September 21, 1832. He was raised a Mason in St. Davids Lodge No. 36 in Edinburgh in 1801, and was an active member of the fraternity.

The Iron Duke, the Duke of Wellington, whose strategy and will power conquered Napoleon at Waterloo, was an enthusiastic Mason, having been raised in Lodge No. 494 on the Irish roll, held at Trim, in the County of Meath, in December of 1790. His death occurred September 18, 1852.

Frederick Wilhelm II, King of Prussia from 1797 to 1840, was born on September 25, 1744. He was a member of the Lodge of the Three Gold Keys in Berlin.

Meeting of Northern Supreme Council

There were three outstanding features of the recent meeting in Boston of the Supreme Council, Thirty-Third Degree, Ancient and Accepted Scottish Rite for the Northern Jurisdiction, namely:

Re-affirmation of its continued adherence to the ancient and accepted rule of Freemasonry in America forbidding discussion, within tiled doors, of creeds, politics or other controversial questions.

The election of ninety-five members of the Craft to the Thirty-Third Degree, among them Edwin Denby, former Secretary of the Navy, and Simeon D. Fess, United States Senator from Ohio.

The addition of fifteen more scholarships to the fifteen sanctioned last year for the purpose of providing worthy young men and women with higher ed-

ucation, the better to fit them for leadership in American affairs. The Supreme Council also recommended to the several consistories in the jurisdiction, of which there are fifty-four, that they individually offer one or more scholarships. This would bring the number to at least eighty-four and it is expected that the number eventually will greatly exceed that. Coupled with educational work being done in other jurisdictions the educational campaign in the aggregate is expected to become the greatest of all time, excepting, perhaps, the Rockefeller Foundation.

Masonic Fellowship Tours

The series of meetings projected by the Service Committee as a "Fellowship Tour" for "Constitution Week", September 15th to 19th, covered notices to lodge members in fourteen counties for ten consecutive meetings.

The tour opened with a mid-day picnic at Lakehurst Park, Maquoketa, September 15th. All the lodges of Jackson County and northern Clinton County were represented by officers, members and their ladies, to the number of some 300. Past Master Phillips (36) presided at an informal program in the pavilion, interspersed with beautiful music by local talent. Grand Master Moore, Brothers Hansen, Moses, Hogan, Bromwell, Slocum and Runkle were the visiting party, and brief talks were given by the Grand Officers and Brothers Hogan and Bromwell.

The same visiting party drove to Dubuque for the evening of the 15th, and found the Masonic Temple packed with the brethren of Dubuque and vicinity, assembled in tiled lodge. The Grand Master was received with the honors due, and gave the brethren an interesting and inspiring address on Masonic fundamentals. Brother Hogan was enthusiastically received by his former townsmen, and spoke eloquently in reply, as did Brother Bromwell in his turn. Brothers

Hansen and Moses responded briefly to formal introduction.

Noon of the 16th found the official visitors at Manchester, where they were warmly greeted and feasted by the brethren of Delaware County at their pleasant park in that city. Rev. Brother J. F. Moore, of Manchester, presided most acceptably, and Grand Master Moore, Brothers Hogan, Bromwell and M. J. Yoran spoke to the assembly of the activities and principles of Masonry, and were received with earnest attention and hearty applause. Immediately following, representatives of the lodges present formed a County Masonic Association.

The evening meeting at Anamosa brought out the brethren of Jones County until standing room was at a premium. It was somewhat of the nature of a "home-coming" for Grand Master Moore, as Anamosa was the scene of his birth and boyhood days. The lodge was opened and presided over by L. H. Lowry, W. M., in a competent and happy manner. Inspiring talks came from Grand Master Moore, and Brothers Hogan, Bromwell, Grimwood of Oxford Junction, and Reed of Monticello. The spirit of fraternal fellowship and endeavor permeated the hearts of all the brethren present and was apparent in the social hour following the close of the lodge.

Noon of the 17th found the brethren of Cedar County and their families gathering at the Fair Grounds at Tipton to the extent of some sixty cars, besides some local brethren. Deputy Grand Master Hansen, Senior Grand Warden Dewey, and Junior Grand Warden Ottesen were the official representatives, the latter presiding at the request of W. M. Geller of Tipton. Brief talks were made by the above officers and Brothers Slocum of Clinton, Thorns of Davenport, and Rev. Brother Bowers of Washington delivered an eloquent address. It was proposed to form a County organi-

zation to provide for future meetings and an annual picnic.

The meeting at Davenport the evening of the 17th was the big event of this tour in many respects. Dinner was served in the Temple, and 540 brethren representing 41 lodges and 11 Grand Jurisdictions filled the Gothic lodge room. Brother Ottesen, J. G. W., as Chairman of the Masonic Service Committee, presided at the request of the Worshipful Masters of the Davenport lodges. F. G. Hansen, D. G. M.; Judge C. A. Dewey, S. G. W.; and Rev. Brothers Hogan and Bowers each delivered inspiring talks to the brethren, which were interspersed with excellent music from the Davenport Masonic Chanters, a choir of twenty fine male voices. One very critical brother writes us that it was the finest Masonic meeting he ever attended.

Another mid-day gathering was held at Marengo the 18th, which brought out some 300 Masons and their families, though lowering skies kept down anticipated attendance from some of the neighboring lodges. A bountiful community lunch was served in the pretty park just outside of the city. A talented quintette from Williamsburg furnished splendid vocal music, a regular "jazz orchestra" added "pep"—the sun came out, and everyone seemed to enjoy themselves hugely. Rev. Brother Allen acted as Chairman and introduced Grand Master Moore, Grand Wardens Dewey and Ottesen, and Brothers Williams and Gannaway of the Service Committee, who each made telling talks on the fundamentals of fraternity and service. Brothers Nollen and Moses were also present. Visiting, games and dancing were in order for the late afternoon and evening. The Marengo brethren proved to be admirable hosts.

Thursday evening, the 18th, found the above official group at Iowa City, where they were entertained by the officers of Iowa City Lodge No. 4, and greeted by some 300 brethren of Johnson County in

tilled lodge, at the Masonic Temple of that city. The Grand Master, and Brothers Dewey, Ottesen, Williams, Nolen and Gannaway each spoke briefly to the Craft on some particular fundamental of Masonry and were received with deserved attention and applause. It is worthy of note that quite a number of brethren who had attended the meetings at Tipton or Davenport the preceding day, drove to Iowa City for this occasion. The register showed that all the neighboring lodges were well represented.

The officers of Washington Lodge No. 26 and the brethren of Washington County had made extensive arrangements for a mid-day picnic and an afternoon filled with interesting events at their Chautauqua Park on the 19th. Unfortunately, it began to rain shortly before noon, but the Masonic families were summoned to the Temple building and an indoor picnic was enjoyed by about 400 persons who had braved the weather. After the tables were cleared, the Masonic band furnished good music, national airs were sung, and Stanley Miller acted as Chairman in a most capable manner. Grand Master Moore, Brothers Ottesen, Dewey, Gannaway and Williams each presented an eloquent message. Alex Miller says "It was a rich program because there wasn't a 'dud' on it". Every lodge in the county was represented and they took preliminary steps to keep up Masonic fellowship in similar ways from this time on. It will take more than a downpour of rain to extinguish Masonic fires in this vicinity.

The weather seriously interfered with attendance at Muscatine on the evening of the 19th, but did not affect the hospitality and enthusiasm of the local officers and brethren. About 150 Masons of that city gathered in a joint meeting of Iowa and Triune Lodges, and patiently awaited a delayed appearance of the official party, who were obliged to abandon their autos and proceed by train. Grand Master Moore; Judge Dewey, S.

G. W.; Realff Ottesen, J. G. W.; Brothers Block, Moses and Gannaway were received by Past Master Moore on behalf of the Muscatine Lodges. The Grand Master and Brothers Dewey, Gannaway and Block spoke eloquently on various topics of Masonic interest, Brother Ottesen acting as Chairman for that part of the meeting with felicitous introductions and comment.

It is apparent that this series of meetings has given an impetus to closer fraternal intercourse of the several lodges and it is hoped that it has made all of the Craft feel better acquainted with their elective Grand Officers and all of the activities of the Grand Lodge. It is certain that these meetings are very instructive to the Grand Officers and members of the Service Committee, and confirm them in the belief that the fundamental teachings of Masonry and their individual expression in all walks of life are welcome topics of thought and discussion wherever and whenever Masons are assembled.

Further general meetings of this kind are planned for such dates as may be found convenient for the Grand Master or his official associates.

England Favors Small Lodges

In England there are over three thousand lodges with a total membership of approximately 365,000, making the average membership a little over one hundred. England does not incline toward large lodges, believing that the principles of the fraternity are better worked out and exemplified in the small lodge. Hence the large number of lodges in this Grand Jurisdiction, with a comparatively small membership in each one.

W. H. Ritter, of Oklahoma, a bachelor Mason, left his entire property, valued at \$4,000, to the Masonic Home at Guthrie.



Masonic Sanitarium at Davenport

Masonic Sanitarium for Iowa

The public press has recently carried announcement of the purchase of a property for The Masonic Sanitarium, authorized by the Grand Lodge. The "inside story" of this event will undoubtedly be interesting to the Craft of Iowa. They are certainly entitled to know it.

Early in the summer, the Committee on Sanitarium received invitations from various localities to inspect properties offered as suitable for such an institution, and looked at quite a number of them; some of unimproved real estate and others with buildings stated to be capable of remodeling for our uses. The Committee unanimously agreed they would not recommend the purchase of any buildings that were not of fireproof construction, or any ground that would require considerable expense for necessary improvement other than buildings.

At the earnest request of Junior Grand

Warden Ottesen and Brother Nyemaster of the Committee on Finance, your Committee on Sanitarium visited Davenport to inspect what is known as the W. P. Bettendorf estate. They found the present owner, Brother Oscar C. Staby, very much interested in the project to establish such an institution, and ready to submit a proposition and contract that would practically make a very substantial donation for the purpose.

This contract when finally submitted was much more generous than expected, and on account of other pending deals was subject to very prompt acceptance or rejection. As most conservative valuations of the realty and buildings ranged from two to three times the price made to the Grand Lodge, and all other considerations were of equal or greater weight than those offered from any other source, the Committee unanimously approved the acceptance of the offer. In

this the Trustees of the Grand Lodge and the Grand Master concurred, and a contract has been executed whereby Brother Staby and wife agree to deed this property "to be used as a Masonic Sanitarium" on July 1, 1925, "for the sum of \$50,000, subject to the approval of said Grand Lodge properly expressed at its meeting in June, 1925".

The Board of Trustees certify "that the said contract has been executed as an emergency to save and preserve to the Grand Lodge of Iowa, a substantial donation by Brother Oscar C. Staby, party of the first part, in said contract". That is the legal phraseology of acknowledging a benefaction of approximately \$100,000 in actual value of land and buildings useable as the initial units for the project contemplated, with comparatively little additional expense.

That property comprises twenty-one acres of ground, developed upon broad lines of both formal and natural beauty, with lawns, trees, flowers, shrubbery and gardens that show a dozen years of utmost care. Concrete drives, terraces, stairs and walls costing thousands of dollars are in first class condition. The beautiful front lawn slopes from the buildings to the paved street below. Beautiful views of the Mississippi River are visible from the buildings, and the distant hum of industry from the immense Bettendorf shops and the constant stream of traffic of all kinds passing within sight, but out of hearing, will do away with a feeling of seclusion or loneliness on the part of our guests.

The residence, or main building, is 40 by 96 feet, with a service ell about 35 by 50 feet; a two story enclosed porch 15 by 40 at the East end and an open porch 12 by 36 at the West end—besides the front entrance porch and balcony.

The construction is of re-inforced concrete and tile, including the stairways and all floors, even to the attic or third story floor. The walls, floors and roofs make a permanent fireproof structure.

All partitions are of hollow tile and can be removed or reset without endangering the safety of the building, if occasion should require. The woodwork and all other permanent finish is of unusual rich and tasteful selection, worthy of careful preservation for its artistic beauty as well as its intrinsic and utilitarian value.

A short distance from the residence is a garage with an area of some 4000 square feet on the ground floor, and a residence suite of five rooms and spacious storage room on the second floor. This building is of the same type of construction as the main residence and could readily be converted to use for any necessary department of the Sanitarium.

Mention should also be made of a small but fully equipped greenhouse, and a chicken house and run, and also of the vegetable and flower gardens that have been carefully kept up. There is plenty of tillable garden land to supply produce for a much larger institution than we may have for many years.

The topography of the ground is such that an additional wing of large capacity can be added to the West end of the main residence without interfering with any of the present improvements or marring the symmetry of the building scheme.

All the buildings are equipped with the best of heating plants, each independent of the other. The main building has an extra size Kewanee boiler that can carry nearly double its present duty. It has a refrigerator room, artificial ice plant, vacuum cleaner, electric motor, water softener, ventilating system, etc. Water and electric light can be cheaply supplied by the Bettendorf Company. Sewer connections are made. There are no paving or other special assessments to be met—all are now cared for.

There is no question that the Grand Lodge has secured a splendid "bargain" through the fraternal munificence of Brother Staby. It is to be regretted that the provisions of the Code establishing

this project will prevent any further steps being taken in the matter until after the next annual communication of the Grand Lodge in June. In the meantime, Brother Staby's present care-taker will be continued in charge of the estate until the June meeting, as it will be readily acknowledged that Brother Staby has the paramount interest in the property, and consequently the residence will not be open to casual visitors without a special pass from Brother Staby, Members of the Board of Trustees or of the Committee on Sanitarium, or from the Grand Master or the Grand Secretary.

We have no doubt that the Grand Lodge will promptly approve what has now been done in this matter, and provide necessary ways and means to expedite the practical opening of the Masonic Sanitarium at an early date.

Now that this project is so auspiciously started, it should attract donations and bequests from other kindly hearted brethren pleased that some of their funds

be employed for the benefit of poor distressed brother Masons, their widows and orphans. We make an appeal for subscriptions to the funds of the Committee on Sanitarium payable on or before July 1, 1925. What a glorious thing it would be to raise this \$50,000 or more by voluntary subscriptions from our Iowa brethren, and start out with an institution that is raised on the foundation of fully exemplifying Masonic charity; "From each according to his ability to each according to his need".

Who is going to start on this suggestion? We do not doubt that there are 500 Masons among our 80,000 members that would be glad to give \$100 cash for this purpose if it were brought to their attention. Perhaps there are 100 brethren that would cheerfully give \$500 each or it may be there are 50 who would prefer to donate \$1000 each. Someone start it somewhere, and try to get others interested and it will soon be accomplished.



The Triennial Meetings at Portland, Maine

Three Masonic meetings of national importance were held in the city of Portland, Maine, during the week beginning September 8, 1924, namely: The Thirty-ninth Triennial Convocation of the General Grand Chapter, Royal Arch Masons of the United States; the Fifteenth Triennial Assembly of the General Grand Council, Royal and Select Masters of the United States; and the Tenth Triennial Meeting of the Grand Secretaries' Guild of the United States.

Iowa was represented in all of the above meetings, the Grand Council by the Grand Master, Harry E. Virden, Mt. Pleasant, Past Grand Master Frederick W. Craig, Des Moines, and Andrew Conn, Cedar Rapids; the Grand Chapter by George Masters, Grand High Priest, of Glenwood, Harry E. Virden, Deputy Grand High Priest, Mt. Pleasant, A. D. Meeker, Grand King, Marshalltown, and H. H. Dean, Glenwood, proxy for James H. Stirling, Grand Scribe; and the Grand Secretaries' Guild by C. C. Hunt, Deputy Grand Secretary of the Grand Lodge of Iowa. F. W. Craig, Past General Grand High Priest, and C. C. Hunt, Past Grand High Priest, are also members of the General Grand Chapter by reason of past official rank.

The Iowa delegation met in Chicago, where they united with the delegates from Utah, Nebraska, Illinois and Wisconsin. Two special cars had been secured to take these delegates from Chicago to Portland, by way of Niagara Falls and Montana, over the Grand Trunk Railway. They left Chicago at 5:30 P. M. September 5th and spent Saturday, the 6th, at Niagara Falls, arriving in Portland Monday morning, September 8th. Many of the delegates were accompanied by their wives, making the whole number of visitors about 1000, the largest attendance in the history of the General Grand Chapter. Representatives were present from China, Panama, the

Philippine Islands, Mexico, and from every state in the union. The Credential Committee were in session from 8:30 Monday morning until Wednesday morning.

General Grand Council

At 9:30 Monday morning the Grand Council was opened to officially receive the officers of the General Grand Council. At this meeting addresses were given by Most Illustrious Harry A. Dinsmore, Grand Master of the Grand Council of Maine, and by Most Puissant Fay Hempstead, General Grand Master. The Grand Council of Maine was then closed and the General Grand Council opened.

The address of welcome was given by David E. Moulton, Grand Master of the Grand Lodge of Maine, and responded to by Bert S. Lee, General Grand Deputy Master and Past Grand Master of the Grand Lodge of Missouri. Addresses were also given by Rev. Ashley A. Smith of Bangor, and O. Frank Hart, General Grand Conductor of the Work.

The General Grand Master Fay Hempstead, in his address reported the organization of the Grand Council of Arizona on February 14, 1922, and that he had also organized eleven new Councils during his term of office. These new Councils were Zuni Council at Gallup, New Mexico; Santa Fe Council at Santa Fe, New Mexico; Provo Council at Provo, Utah; Ogden Council at Ogden, Utah; Sheridan Council at Sheridan, Wyoming; Adoniram Council at Dover, Delaware; Joppa Council at Georgetown, Delaware; Brown Council at Winnemucca, Nevada; Elko Council at Elko, Nevada; Menelek Council at Gooding, Idaho; Tampico Council at Tampico, Mexico.

He also reported that on October 21, 1922, the three Councils of Canada had held a convention at Toronto and revived the Grand Council of Canada which had for some time been dormant. This Grand Council had adopted the Constitution of the General Grand Coun-

cil of the United States, and asked for affiliation therein. This request was granted, and approved by the General Grand Council.

The General Grand Master recommended that the Super-Excellent Degree be made one of the regular degrees of the Council, and this recommendation was approved by the General Grand Council.

Bert S. Lee of Springfield, Mo., was elected General Grand Master for the ensuing triennial period. The other officers are: O. Frank Hart, Columbia, S. C., General Grand Deputy Master; Warren S. Seipp, Baltimore, Maryland, General Principal Conductor of the Work; Charles N. Fowler, Salina, Kansas, General Grand Treasurer (Re-elected); Henry W. Mordhurst, Fort Wayne, Indiana, General Grand Recorder (Re-elected); Wallace C. Keith, Brockton, Mass., General Grand Captain of the Guard; Walter L. Stockwell, Fargo, N. D., General Grand Conductor of the Council; Robert A. Woods, Princeton, Indiana, General Grand Marshal; Nelson Williams, Hamilton, Ohio, General Grand Steward.

A notable feature of the meeting was the conferring of the Super-Excellent Degree by King Hiram Council of Rockland. Arrangements had been made for Mt. Moriah Council of Skowhegan, to do this work, but for some reason the plans miscarried, and on Monday, King Hiram Council No. 6, of Rockland, received a request by telephone, to do it. They responded nobly with a complete band and full corps of officers, making the 100 mile trip by automobile and returning home the same evening, after the work.

Grand Secretaries' Guild

The Tenth Triennial Meeting of the Grand Secretaries' Guild was held at Westcustogo Inn, Portland, Maine, at 1:00 o'clock, Tuesday, September 9th. This organization consists of the Secretaries and Records of the Masonic Grand Bodies of the United States. Its

President is William T. S. O'Hara, Grand Recorder of the Grand Council, Royal and Select Masters of Ohio, and its Secretary-Treasurer Walter L. Stockwell, Grand Secretary of the Masonic Grand Bodies in North Dakota, both of whom were re-elected.

The principal purpose of the Grand Secretaries' Guild is the discussion of topics intimately connected with Grand Secretaries' work, but it is also the medium for the interchange of ideas regarding general topics of vital interest to the Craft. Thus, in the meeting at Portland, in addition to the discussion of these topics, papers were presented on "Present laws and agitation fixing a time limit for Master Masons prior to petitioning for Capitular or Scottish Rite Degrees" by Francis E. White, Grand Secretary of Nebraska, and on "What is to be the attitude of Masons interested primarily in real Masonry toward the numerous and increasing number of organizations making Masonic membership a prerequisite" by Walter L. Stockwell, Grand Secretary of North Dakota.

The afternoon was too short to complete the program and an adjourned meeting was held Thursday evening at which considerable business was transacted. One of the most important changes made in the organization was the admission of Fraternal Correspondents to membership, and changing the name to "The Guild". It was thought that the Fraternal Correspondents and Reviewers were equally interested with the Grand Secretaries in the questions which vitally concerned the Masonic world, and that the union of the two organizations would be for the benefit of both.

The next meeting will be held in Denver, Colo., in 1927.

General Grand Chapter

The Thirty-ninth Triennial Convocation of the General Grand Chapter was opened on Wednesday, September 10th, following a meeting of the Grand Chapter of Maine, called for the purpose of

receiving and welcoming the officers of the General Grand Chapter. At roll call the General Grand Secretary called the name of the General Grand High Priest, William F. Kuhn, twice with no response. At the third call Companion Briggs of Missouri arose and said that he had just laid to rest all that was mortal of William F. Kuhn. Companion Kuhn had just finished packing his grips ready to start for Portland to attend the Convocation of the General Grand Chapter when he was suddenly called to take the last great journey home.

The Deputy General Grand High Priest, Charles M. Rix, of Arkansas, was also absent on account of ill health and the duty of presiding fell to the General Grand King, John A. Blake, of Massachusetts.

The address of the General Grand High Priest had been prepared and printed previous to the death of Companion Kuhn and was read as he had prepared it by Companion Charles A. Conover, General Grand Secretary. The opening and closing words are typical of the man and especially significant in view of his death.

"We live in deeds, not years.

In thoughts, not in figures on a dial."

"If this be true, then the interrogation of Pharaoh to Jacob, 'How old art thou?' would be a pertinent question to ask. How old art thou in deeds and thoughts?

"Have we been counting, merely, the number of days and years to measure our pilgrimage on earth, or has it been by heartbeat of deeds done, that have made the old world better and someone happier; of thoughts that have added at least a little to someone's advancement, to someone's enlightenment? Have we, since last we met, added anything to the world's welfare? Is the world better because 800,000 Royal Arch Masons have lived and have added something to the age's needs, in deeds of loving kindness

and joy; have we contributed even a little of thought to the civilization of today; have the intellectual, moral and spiritual forces been quickened? Has Royal Arch Masonry since its formation into an organization 127 years ago, been any force, any influence, to relieve this old world of its turmoil and strife, and have we lived three more years as expressed, 'He most lives who thinks most, feels the noblest, acts the best.'"

"Yes, I am convinced that Royal Arch Masonry has done much, and in the future will do more, for I am persuaded that a better day is dawning. The light is coming over the mountain tops. I see a greater and more influential future for Freemasonry of today than at any period of the past.

"The doctrine of hearts made lighter and lives made brighter will outlive all abstract speculation, all official distinction, and all self aggrandizement. The Freemason of the future will worry, and write less over what may constitute the 'Ancient Landmarks', but will believe that the three essential landmarks of faith in God, hope in immortality, and the daily application of the Golden Rule, are more important.

"The unseen player on the golden harp of Freemasonry has touched a sweeter chord. Its notes speak of love, of joy, of selfish gladness whose harmonies will touch the heart of this cold selfish world. Its seraphic sweetness will be carried, as on the wings of the morning, to the uttermost parts of the earth, to hamlet and palace, to the rich and to the poor, that it will roll back in a mighty chorus from royal men repeating the angelic song of Bethlehem's Plains—'Glory to God in the highest, peace on earth and good will to men'.

"We are thankful to Almighty God, the Father of All, for the many blessings that have been received since last we met. The official line of the General Grand Chapter has not been broken, but the grim messenger has entered many

homes, and left a vacant chair with its attendant sorrow. Many Companions and Past Grand High Priests have entered the unseen Temple above, and as they entered into the Secret Vault and found the key to the mystery of life and have been permitted to know the Master's Word, may it have been the password to the 'Temple not made with hands, Eternal in the Heavens'.

"Royal Arch Masonry has a faith that reaches within the veil. A faith that knows no death; a faith that sets a bright star; that sings Hallelujah; a faith that would permit us to say:

'Say not good-night, but in some fairer clime,
Bid me good morning'.

"My work is done. Men's thoughts and acts must be weighed in the scale of public opinion. The acts and labors of a Freemason must meet the same test by his brethren. I have done my best. No man can do more than give himself to the cause to which he has been elected or assigned.

"The solidarity of the York Rite has been uppermost in my mind, for in it, and through it, runs the golden thread of the Master's Word—its loss, its recovery, its interpretation. We must ask ourselves, have we found the Word, and are we interpreting it in the spirit and light of the Sermon on the Mount? This question each Royal Arch Mason must answer for himself."

Among Companion Kuhn's decisions was one in regard to electing and conferring the degrees of the Chapter without waiting the customary thirty days in order that some Master Masons might take the Shrine. He held that he had no power to set aside the law and added this admonition: "Keep in mind that a Chapter does not exist to make Shriners, but Royal Arch Masons".

He was pleased to report a treaty of amity with the Supreme Grand Royal

Arch Chapter of Scotland to become effective on ratification by both bodies. This treaty was later ratified by the General Grand Chapter and by the Supreme Grand Chapter of Scotland, thus bringing to an end a most unpleasant situation.

Prior to election of officers, a letter from Charles M. Rix was read, stating that as he had had the misfortune to lose his hearing, it would be impossible for him to fill the office of General Grand High Priest, and should he be elected thereto, would be compelled to resign. Consideration of this letter was postponed, and in recognition of his past services, he was advanced. His letter of resignation was then presented and accepted, thus giving him the record of having been elected to the office of General Grand High Priest. The election then proceeded with the following result:

John Albert Blake, Masonic Temple, Boston, Massachusetts, General Grand High Priest.

Henry DeWitt Hamilton, 258 Broadway, New York City, New York, Deputy General Grand High Priest.

Gustav Adolph Eitel, Masonic Temple, Baltimore, Maryland, General Grand King.

Charles Arthur Conover, 95 West Chicago St., Coldwater, Michigan, General Grand Scribe.

Charles Clark Davis, Centralia, Illinois, General Grand Treasurer.

Leon Tony Leach, Merchants National Bank Building, Indianapolis, Indiana, General Grand Secretary.

John William Neilson, Concordia, Kansas, General Grand Captain of the Host.

William Tecumseh Sherman O'Hara, 742 Nicholas Building, Toledo, Ohio, General Grand Principal Sojourner.

Mattison Boyd Jones, 722 Merchants National Bank Building, Los Angeles, California, General Grand Royal Arch Captain.

John H. Anderson, Fayetteville, North Carolina, General Grand Master Third Veil.

J. A. Holland, Lexington, Kentucky, General Grand Master Second Veil.

Wm. E. Goff, Battle Creek, Michigan, General Grand Master First Veil.

Several invitations for holding the Fortieth Triennial Convocation were received and that of Denver accepted.

The Bible the Great Light in Masonry

The March, 1924, issue of "The Short Talk Bulletin", issued by the Service Association of the United States, is devoted to the Holy Bible. At the present time, our daily papers all over the state are discussing the subject of the Bible in our public schools. From our files, where we have many articles on the Bible, we quote the following:

The Bible contains more true sublimity, more exquisite beauty, more pure morality, more important history, finer strains of poetry and eloquence, than can be collected from any other volume in whatever age or language it may have been written.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little headstrong, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to the songs of David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelation, and get a glimpse of the promised land.

The Preston Lectures

In 1818 William Preston died leaving a sum of money to the Grand Lodge of England on condition that the interest received from it should be used to provide for the annual delivery of the Preston Lectures on the first three degrees of Masonry. Possibly this was because the English Lodges after the union of the Ancients and Moderns in 1813 had ceased to use the Preston work and he did not wish his lectures to be entirely forgotten. For a time the provisions of this request were carried out. The lectures were first given by Stephen Jones, Past Master of Preston's Lodge, and one of his personal friends. Later the appointment of Lecturer was given to Brother Lawrence Thompson the last surviving pupil of Preston. After the death of Thompson no other appointment was made until 1857 when the Earl of Zetland, Grand Master, appointed the Worshipful Master of Royal York Lodge to give the lectures, which he did the following year. They were then given occasionally until 1862 when the practice was discontinued and has not yet been resumed.

However, at the communication of the Grand Lodge of England on December 5, 1923, attention was called to the fact that the fund had been accumulating and provisions were made to resume the giving of the lectures. This is of special interest to Iowa Masons because we use the Webb work which is generally supposed to be founded on Preston's Lectures.

High Priced Books

A copy of Martha Washington's family Bible was sold recently in New York City for \$3,700. The Bible was printed in Oxford in 1783 and contained the manuscript records of a number of the Washington and Curtis families.

DeWitt Temple Dedicated

Having laid the cornerstone of the Masonic Temple at DeWitt last spring, the Grand Lodge of Iowa, in the presence of hundreds of witnesses, set its final seal of approval on the completed structure September 16th, and proclaimed to the world that it stands for advancement, for intellectual development, for freedom and for equality for one and all.

The dedication was most impressive and will never be forgotten by those who witnessed it. Grand Lodge officers from near and far were in attendance, including Deputy Grand Master Fred G. Hansen (acting as Grand Master), Dr. Harry Morehouse Gage, Grand Chaplain, C. C. Hunt, Deputy Grand Secretary, and Past Grand Masters W. S. Gardner and Milo J. Gabriel. All of the distinguished Masonic guests and participants in the ceremonies were entertained at an informal dinner, preceding the exercises, as guests of DeWitt Lodge and assisted in the opening of the Grand Lodge which was followed by the dedication.

The New Building

In the fall of last year, a meeting was held by DeWitt Lodge for the purpose of discussing plans to enable them to build a new Masonic temple, the outcome of which was the awarding of the contract shortly after to local architects. The two story building, valued at \$22,000, is of brick, modern type construction, and provides on the first floor, which is of a semi-basement nature, a lobby, men's club room, ladies' retiring room, commodious dining room, kitchen, furnace room and toilet facilities. On the second floor are entry room, preparation room, candidates' room, tyler's room, paraphernalia room and the main lodge hall, together with auxiliary rooms for the picture lantern, etc.

The Dedication

Following the opening of the Grand Lodge in the old lodge hall, the procession to the new Masonic Temple began,

and the participants in the ceremony entered the lodge room. The Marshal then presented Past Masters of DeWitt Lodge, Ed. Thompson, G. H. Christiansen, Dennis O'Connor, Ed. Conover, Sample Peters, W. H. Mockbridge, and DeWitt members of the Order of De Molay for Boys, who were accorded a cordial welcome. Next in order, Charles C. Clapp, High Priest of Kilwinning Chapter, R. A. M., and Mrs. Etha Howes, Worthy Matron of Golden Star Chapter, O. E. S., were presented and given seats of honor. The introduction of DeWitt's three oldest members, James G. Pearse, W. A. Latham and Louis Neville, fifty year veteran Masons, were received with the audience on its feet. Finally, Earl F. Mayer of Clinton, Worthy Grand Patron of the Order of Eastern Star of Iowa, was presented and escorted to the East.

The formal program consisted of a Welcome and History of the new building project by Worshipful Master John Hansen; remarks by Mrs. Etha Howes on behalf of the O. E. S. and High Priest Clapp, on behalf of Kilwinning Chapter, R. A. M.; the regular dedicatory ceremony; presentation of school books by A. I. Naumann of Davenport, acting for Past Deputy Grand Master Ray Nye-master; presentation of the flag, by Albert Block; Grand Chaplain Gage's address on "Character Building"; remarks by C. C. Hunt on the proper use of the ballot, and a plea for toleration. A few congratulatory remarks by Grand Master Hansen, community singing, an address by Milo J. Gabriel, P. G. M., a reading by Mrs. C. H. Joy, a quartet number, and brief talks by Rev. W. S. Stockley of Clinton, W. S. Gardner P. G. M., and Earl Mayer, Worthy Grand Patron of the O. E. S. of Iowa, were the concluding features. The ladies of the Eastern Star later in the evening served refreshments in the banquet hall of the new Temple.

With the Craft in Iowa

Masonic Picnics

Since the last issue of the Bulletin, many picnics have been dated in all parts of the State. Some of them were promoted by local lodges and their Eastern Star Sisters, and others by County or District Masonic Associations. Some were huge successes and too many were interfered with by rain and bad roads.

July 23rd, the Muscatine brethren with their families and friends gathered at Weed's Park, where 700 enjoyed a very pleasant gathering.

Clinton Masonic families picniced at Shaddock's Park on July 24th, with their usual good time.

Grand River brethren and their friends took to the woods July 27th, and a feature of the program was an address by Brother M. R. Stansell of Osceola.

July 31st a joint Masonic-Eastern Star picnic was held in the beautiful park near Gladbrook. In spite of the threatening weather a good attendance and fine program made it a successful event. Brother E. G. Williams delivered an eloquent address, and ran second in the fat man's race.

The Clayton County Masonic Association staged a fine out-door program at Elkader August 7th, with 800 guests. Grand Master Moore and Grand Chaplain Gage were guests of honor, the latter making one of his telling talks to the assembly. A permanent organization was effected.

On the same date, the Masonic families of Hampton, Sheffield and Geneva gathered at Harriman Park where "a pleasant time was had by one and all".

The Sac County picnic, annually held at Lakewood Park, was badly interfered with by a steady rain August 12th. But few were in attendance and the program of games and speeches could not be carried out.

The same fate pursued the Cass County brethren, who had to abandon their proposed picnic at Massena August 14th.

The Linn County Masonic-Eastern Star picnic was held at Center Point August 20th. Sports, music and an address from Grand Master Moore followed a bountiful dinner. On the same date, Masonic families of Guthrie County braved threatening skies and held an enjoyable picnic at Mitchell's Park, Guthrie Center. Games and an address by Rev. Williams were features of the day.

We have no specific reports on picnics dated for Earlham August 22nd, and Iowa City August 27th—but learn that a Crawford County gathering proposed for August 23rd was indefinitely postponed on account of adverse weather.

The Lee County picnic postponed from August 8th was held at Bluff Park, Montrose, August 28th. Sports and games occupied the afternoon, the main event being a ball game which was won by the Ft. Madison-Donnellson brethren by the close score of 4 to 3. At supper time came the "big eats", followed by dancing in the evening.

August 28th the Henry County brethren and their families had an enjoyable day at Saunder's Park, Mt. Pleasant, and heard a fine address from their familiar friend, Past Grand Master Clark of Burlington.

The Pottawattamie County picnic at Avoca; Story County picnic at Lake Co-Mar; and others dated for Labor Day at Holstein, Dexfield Park and Corning, were all cancelled on account of persistent rain.

An Adair County picnic brought together an attendance of 600 at Greenfield September 12th, who indulged in the usual feast and recreations, and lis-

tened to an address by Brother Leo C. Percival of Winterset.

The out-door gatherings at Maquoketa, Manchester, Tipton and Marengo, are reported under the Fellowship Tour of the week September 15-19.

On September 25th was held at Sunnyside Park, Atlantic, a wonderful gathering of the Masons of that part of the State. An association of representatives of thirteen counties, including 73 lodges, promoted the event, the committee in charge being John S. Cutter of Shenandoah, Chairman; Phil J. Waldorf of Council Bluffs; A. R. Hill of Atlantic; Henry Hanson of Harlan; H. J. Sawyer of Shenandoah, W. C. Saul of Carroll; C. F. Wilson of Red Oak, and D. L. Freeman of Audubon.

The day was clear and warm, though a little too windy at times. A special train brought a goodly number of brethren from Council Bluffs and way stations, accompanied by an excellent military band. There seemed to be hundreds of automobiles in the parking spaces and happy greetings among brethren and their good ladies on every hand.

The afternoon program opened with fine musical selections by the band, and an outline of the purposes of the meeting by Brother Gillette. Grand Master Moore was then introduced and made a masterly address on the fundamentals of Masonry and the basis of Masonic life and endeavor. He was followed by Grand High Priest Masters of Glenwood, and Past Grand Commander McConnell of Council Bluffs, each with eloquent reference to the lessons of the Masonic bodies that had honored them.

This program was followed by an opportunity to see a football game between teams representing Audubon and Atlantic, in which the latter was victor. Immediately thereafter followed a dress parade and drill by some 150 uniformed Knights Templar, under the direction of Phil Waldorf of Council Bluffs.

The picnic dinner began at five o'clock and was certainly one of the appreciated features of the day. Fraternal visits and band music filled in until darkness fell, after which many adjourned to the Masonic Temple for an informal reception and dancing. It was a busy and happy day for most of those participating, and does credit to those responsible for bringing together so many of the Craft of that section of the State. It would be useless to attempt to note the names of the many active Masons distinguished in the various bodies who were present and enjoyed the opportunity for reunion with one another.

1,000 Chairs Are Dedicated to Masons

Work of placing name-plates on one thousand chairs in the auditorium and in the Gothic room at the new Davenport Masonic Temple has been started. The plates contain the names of those who donated chairs for these rooms. All of the plates that have arrived contain the names of Masons who have already consented to give chairs for the building. Members may donate chairs in their own names or in the name of any other Mason, either living or dead.

Cornerstone Laying

The cornerstone laying of the new Community Memorial Building at Audubon July 8th was a memorable event. Grand Master E. R. Moore, assisted by A. R. Hill, as Deputy Grand Master, of Atlantic, Vic Carlson, as Grand Senior Warden, of Atlantic, and C. C. Hunt, as Grand Secretary, presided during the ritualistic service of the Masonic order. Immediately following was an address by Frank Miles, editor of the "Iowa Legionaire" which was enthusiastically received by the thousand or more present. The keynote of his talk was a plea for peace and better understanding among the nations of the world, but peace preserved by armed resistance, if necessary.

The cornerstone for the New Virginia \$65,000 High School Building was laid July 29th amid elaborate exercises. The event was in charge of the Grand Lodge of Iowa and the stone was laid by Grand Master E. R. Moore.

Gift of \$10,000 to Consistory

Officials of Sioux City Consistory No. 5 were recently notified that the Consistory was mentioned as beneficiary of a \$10,000 bequest in the will of Henry A. Dessel, veteran member of the organization, who died not long since at Ida Grove. Part of the bequest will be used for a fitting memorial for Brother Dessel in the proposed new Consistory temple; the remainder will form a part of the temple building fund. Brother Dessel, a 33rd degree Mason, had been a member of the Sioux City Consistory for many years. Kane Lodge A. F. and A. M. of Ida Grove, of which Brother Dessel was a member, also received a bequest of \$500.00.

Masons Shock Oats

In August, a party of twenty-five Swede Cityans headed by the Masons went out to Art Paulsen's in Seneca township and shocked up all the oats he had cut. The reason for this act of neighborliness was that Mr. Paulsen had been laid up for several weeks with an injured foot.

Northern Iowa District Meeting

A rousing get-together meeting and basket picnic was held at Bayside Park, Clear Lake, on the afternoon of September 24th, under the auspices of the Clear Lake and Mason City lodges as one of the Fellowship Tour meetings. Representatives of the lodges at Garner, Northwood, Manly, Britt, Thompson, Forest City, Buffalo Center, Rockwell and Nora Springs were present to the number of several hundred. After the lunch hour, Brother W. L. Dibble of Mason City called the assembly to order in the pavilion, and brief talks were

made by Grand Master Moore, Past Grand Master Moses and Brother Dibble, which were interspersed with good music from an excellent band. A preliminary organization was effected immediately after the meeting to arrange for a series of service meetings during the winter months, and another big picnic at the same place earlier next summer. Ball games, races and tug-of-war contests added to the mirth and enjoyment of those present. We predict that Bayside Park will be crowded upon notice to the brethren of the district of the recurrence of such an occasion.

If the necessary negotiations now under way can be carried through, Jewell Junction will soon have a new Masonic hall. The plans now contemplated provide for a large hall, preparation room, kitchen, reception room, etc.

Purity Lodge No. 283 A. F. and A. M. of Casey, now has a beautiful and admirably appointed home. For many years past, the lodge has held its meetings in the Odd Fellows Hall; hereafter, these will be held in the new quarters which were formerly the property of Wm. and F. R. Valentine. The two story brick structure has been completely remodelled, in adaptation to its new purpose. Purity Lodge has undergone a vigorous growth for years back and has an enviable reputation for excellence of work in the Order at large.

Iowa Picnic in California

The Iowa picnic held August 9, 1924, at Bixby Park, Long Beach, California, was attended by about one hundred thousand former Iowans, so writes the Secretary, C. H. Parsons, of Los Angeles, who is one of the moving spirits in the Association. Quite a number of former Iowans who were residents of this state when it was admitted to statehood, 78 years ago, were present and registered in a special register.

W. J. Guinn of Belle Plaine was the guest of honor at a banquet at the Masonic Hall Friday evening, June 27th, when brother Masons gathered to do him honor, the occasion being the completion of fifty years of Masonry.

Thomas Lawrence, a Past Master, who in 1918 also completed fifty years of Masonry, presented the guest with a Past Master's Jewel. In addition he was given a certificate by the Grand Lodge, and received a Past High Priest's Jewel.

J. G. Nichols, Eminent Commander of St. Bernard Commandery took advantage of the occasion to present Past Commander's Jewels to Sir Knights Thos. Lawrence, W. J. Guinn and Robert Ripin.

Members of the Masonic lodges of Marshalltown, Traer, Vinton, Norway, Blairstown, Marengo and Chelsea, were present and the speaker of the evening was Past Grand High Priest C. B. Whelpy of Cedar Rapids.

Celebration of 70th Anniversary by Evening Star Lodge

On Tuesday, July 2nd, Evening Star Lodge No. 43, Winterset, Iowa, celebrated the 70th anniversary of its organization. Members of the Craft gathered together at the Masonic Temple where a splendid program, over which Brother J. W. Frankelberger presided, was carried out. Brother Phil R. Wilkinson had prepared a biographical review of the Lodge which was most interesting to the membership. Rev. E. G. Williams, Past Grand Chaplain of the Grand Lodge, and a member of the Masonic Service Committee, was the speaker for the evening. Brother Williams quickly adapts himself to his audience and interested his hearers from the first sentence to the last. His theme was not confined to Masonic topics alone but he brought a worthwhile message to the general public. After a group of songs by the Chanters, the program was closed by the singing of America, in which all joined.

American Lodge No. 637, A. F. and A. M., recently presented gold jewels to two Past Masters, H. A. Turbot and F. B. Perdue.

We know the many friends of Sumner Miller, Past Grand Master of the Grand Lodge of Iowa, but now living at Pine Bluffs, Wyoming, will be pained to learn that it has been necessary for him to return to the Grandview Hospital at La Crosse, Wisconsin, for treatment. As the Bulletin goes to press, Brother Miller's condition is somewhat improved but we know a few lines from some of his old friends over the state will do much to bring about a complete recovery.

The Masonic Fraternity of Estherville gave a banquet at the lodge rooms June 26th in honor of William Bale, who was elected recently to the head office of the De Molays for Iowa.

Benjamin Franklin Lodge No. 574, A. F. and A. M., of Lisbon, had the honor last month of entertaining the Grand Master of Iowa Masons, E. R. Moore, who gave a splendid address. Addresses were also given by Allie Reed, Elmer Johnson and Elmer Runkle, all of Cedar Rapids. This was the first time a Grand Master had favored Benjamin Franklin Lodge with a visit in its twenty-four years of existence.

Masonic representatives from various lodges in the county met at Logan recently and favored the organization of a Chapter of the De Molay Boys within the county.

Another of the popular Masonic dances, a get-together social event of the lodges from Clarence, Stanwood, Olin and Oxford Junction, was held at the Legion Pavilion, Oxford Junction, Monday night, August 11th.

In Memoriam

"How well he fell asleep!

Like some proud river, widening toward
the sea;

Calmly and grandly, silently and deep,
Life joined eternity."

—Coleridge.

The chair of the Grand Secretary of Ohio has been occupied for thirty-three consecutive years by Jacob Henry Bromwell, who passed to his final rest June 4th. Born in Cincinnati in 1848, Brother Bromwell led an extremely active life and came to the close of his days with a richly laden sheaf of grain. By profession, he was a teacher in the public schools of southern Indiana and Cincinnati for twenty-three years, later taking up the study of law. He served as a member of Congress nine years, and as a Judge of the Court of Common Pleas of Hamilton County six years. He became a Master Mason February 14, 1870, Newport Lodge No. 358, Newport, Kentucky, and was active in all branches of the Order, holding many important offices. It is difficult indeed to estimate the services of such a man in words, and one can only add that tribute which seems so fitting for Grand Secretaries who remain faithful to their post until death calls, "He gave the last full measure of devotion".

Prominent Masons from other states who have passed away since our last issue are: David Franklin Johnson, Past Grand Master, Grand Lodge of Texas; Albert Leslie Reese, Junior Grand Warden, Grand Lodge of Alabama; Rt. Rev. Geo. Coolidge Hunting, Grand Chaplain of Nevada, 1923; M. W. Brother Edwin Lewis Lybarger of Warsaw, Ohio; Charles H. Blum, Grand Master of Mississippi in 1906; J. S. Reamey, Grand Master of the Grand Lodge of Arkansas, 1917; Daniel G. Fitzgerald, Past

Grand Master, Grand Lodge of Illinois; John Angus Gillis, Grand High Priest of Oklahoma, 1919; Bedford Langford Patterson, Grand Marshal Grand Lodge of Georgia, 1916 to the time of his death.

The death of J. H. Maggard, well known Iowa Mason who passed away recently while he was driving near Iowa City, came as a great shock to his multitude of good friends in Iowa and elsewhere. Brother Maggard was seventy years of age. He came to Iowa City forty years ago and was the head of the local manufacturing plant of the O. S. Kelly Co., Springfield, Ohio. He served that same company in various capacities for nearly half a century, being, when the end came, the second oldest man on the staff. Aside from his devotion to the Methodist church, and his good fellowship in his club, the Kiwanian organization, Brother Maggard was a well known Mason. He was Past Master of Iowa City Lodge No. 4, Past High Priest of Iowa Chapter No. 2, Past Eminent Commander of Palestine Commandery, K. T., Past Patron of the O. E. S. He was a 33rd degree Mason, and was making enthusiastic plans to attend the meeting of the Supreme Council A. A. S. R. of the Southern Jurisdiction, to be held at Charleston, S. C., in September. He will be greatly missed and has left behind an abiding influence for all that Masonry stands for.

Other deaths in Iowa are as follows: William Hanne, Burlington; Raymond W. Cassady, Whiting; J. S. Hall, Cedar Rapids; R. E. Shackelton, Perry; J. M. Bartleson, Center Point; J. H. Williams, Ottumwa; H. C. Sayre, Boone; Fred Hinchliff, Humeston; Francis C. Lee, Blencoe; H. E. Whitehead, Des Moines. E. P. Rowley, Ft. Dodge; Chas. Doerr, Ft. Madison.

At Your Service



Sample Case of Iowa Masonic Traveling Library

Practically our entire Traveling Library was off the shelves during the summer months and we are now calling in the books so that others may have the use of them during the long evenings ahead. Rather than send out twenty or forty books at a time to one lodge, the Library Committee deemed it more practical, during the vacation period, to supply each lodge which so desired with from six to a dozen books, to be kept in active circulation. The idea was a capital one and almost immediately following the Annual Communication in June, more than a hundred Worshipful Masters who were in attendance requested small shipments as suggested to them at that time. The plan having proved successful, we shall continue it throughout the fall and winter, thus permitting

of a more representative distribution than heretofore. All that is necessary in case six books are desired, is for the Worshipful Master or the Secretary to drop us a line to that effect, and a corrugated box, with the desired contents, will be on its way in the next mail. If local conditions warrant a request for either twenty or forty books, in one of our regular Traveling Library cases (as shown in accompanying cut), we shall be pleased to furnish same.

Experience has shown that there is no more effective means of creating a permanently increased interest in Masonry and the work of the lodge than to induce its individual members to familiarize themselves with the fascinating story of the Order—its origin, growth, and present strength. Any Worshipful Master who succeeds in inspiring a love for Craft literature, who is instrumental in starting a Study Club in his town, or in establishing a lodge library, however small, can retire from office at the expiration of his term with a feeling that the good seed sown will bear everlasting fruit. Brother Louis Block, in his Fraternal Correspondence Report for 1924, emphasizes once again the danger of procrastination, as witness: "Masonry at its heart and core is so marvelously interesting that once you have had a real taste of it, it almost studies itself. The one thing needful is to *BEGIN*, to get started. We don't need to begin in a large way; in fact, small beginnings are often the best, the safest, the surest, for 'The lofty oak from a small acorn grows'."

—MAKE SURE THAT YOUR LODGE WILL RECEIVE ITS SHARE OF MASONIC LITERATURE ON LOAN FOR A PERIOD OF THREE MONTHS BY PUTTING IN YOUR APPLICATION BY RETURN MAIL!—

Annual Meeting M. S. A.

A preliminary call for the Annual Meeting of the Masonic Service Association of the United States has been received at the office of the Grand Secretary setting the place of meeting as Chicago on November 11th and 12th. Brother E. R. Moore, Grand Master, and N. R. Parvin, Grand Secretary, expect to attend the meeting. The Grand Master has appointed as other delegates to represent this Grand Jurisdiction Past Grand Masters Louis Block, Charles C. Clark, Frank S. Moses, and Junior Grand Warden Realff Ottesen.

English Comment

The Ohio Mason, September 5th, makes the following comment in quoting the London Freemason's review of H. L. Haywood's two recent books:

"It ought to be of great interest to Masons in this country to know what British Masonic editors and writers think of H. L. Haywood's books, 'Symbolical Masonry' and 'The Great Teachings of Masonry'. It is well known, or should be, that British editors are not inclined to flattery. It is characteristic of them to speak plainly, even bluntly at times, and clearly. They are even more critical in dealing with the writings of American authors, having so many accomplished writers of their own in every field of literature, especially Masonic literature."

In reviewing "Symbolical Masonry", the London Freemason says: "Some of the symbols dealt with are not known to English Masonry, though, in the opinion of some reputable writers, they were once included in the ritual, and their inclusion in this exposition increases the interest with which this volume will be read, as well as the resultant profit. Brother Haywood is a born teacher, and by his writings will gain much larger audiences even than have been attracted to his American

lectures. He recommends not the lowering, but the raising, of the bars of admission, for he says: 'The fraternity is not a social club, an insurance society, or a charitable institution, but a body of picked men consecrated to a certain set purpose'. This purpose is kept before the writer—on every one of the pages, nearly four hundred in number, of this illuminating treatise. It is a persevering search for the Lost Word, but he says: 'The search for a lost word is not the search for a mere vocable of a few letters which one might write down upon a piece of paper; it is the seeking for a truth, nay, a set of truths, a secret of life, and that secret truth is so clearly set forth in the H. A. drama that one is led to wonder why anybody should suppose that it had ever been lost.

"Brother Haywood, in the second volume, 'The Great Teachings of Masonry', pursues the subject, but from a slightly different viewpoint. In the eighteen chapters into which the volume is divided he gives a number of luminous replies to the question asked in the first, 'What is it all about?', and he deals at length with the Masonic conception of fatherhood, brotherhood, religion, education, human nature, benevolence, and other matters.

"These two volumes are not merely desiderata, but they are essential in the equipment of the brother who would learn thoroughly the art of Freemasonry. He cannot become perfect in that art without the knowledge which these books contain, and we know of no other volumes in which this knowledge is to be found, at any rate, in so clear and attractive a form."

The Iowa Masonic Library recently purchased two dozen of each of these Haywood "foundation" books for the Traveling Library Department, and they are constantly in use.

Quarterly Bulletin Changed to Bi-Monthly

At the Annual Communication of the Grand Lodge in June, it was decided that beginning January 1, 1925, the Quarterly Bulletin should be published bi-monthly, thirty-two pages to the issue as formerly. This is the best news we have had to impart to our readers for a very long time, as it means we shall be able to give out much more information which should be in your hands, than at any time previous in our history. Beginning with January, among other additions, we plan to run in each issue an article on various sections of our Library, elaborating more than heretofore, in order that you may know exactly what we have on hand here for your use. This detailed description of each and every department in the Iowa Grand Lodge Library will, we trust, do much to increase its popularity as we find that almost invariably, students and Masonic readers become more particularly interested in a certain branch of research, rather than promiscuous reading. To have a very clear idea of what the particular department in which you are interested includes, will prove a considerable spur and aid. When the topical and subject index is put into effect, the value of the library will be increased a hundred fold. It will then be possible, on a few moments notice, for the librarian to give an inquirer a complete list of each and every reference in our possession, on any given subject he wishes to pursue. This will take time and infinite patience but the Grand Lodge has approved the idea and made the appropriation, so there is no doubt of its eventually becoming a fact. As we go to press we are happy to announce that a very exhaustive subject and topical index of the Quarterly Bulletin is nearing completion—a thing long and badly needed. In due time, we shall announce the progress being made with the Masonic books on our shelves, the Proceedings of all Grand

Lodge bodies of the world, and all Masonic periodicals, from the date of their first issue. We believe we are safe in saying our files are more nearly complete in this direction than that of any other similar library in existence. If Cedar Rapids has been the Masonic mecca in the past, how much more so this will be in the future, when the work now under way is finally completed! You can be of great help to us if from time to time you will give your ideas as to what we should include to make these pages of even greater value than at present. Send us items of interest which would otherwise never come to our notice; and in all ways work with us for a greater and more all-inclusive IOWA MASONIC BULLETIN. We need your help and unfailing interest.

Cornerstone Laid For First Masonic Temple in Panama

The cornerstone of Panama's first Masonic Temple was laid last July at Panama, R. P., amid great demonstration. It was the first time in Panama history that a body of men, clothed in emblems of innocence, had thus appeared in public. The Knights Templar with their stately uniforms, ostrich-plumed hats and glittering swords, were the center of admiration. The thousand Masons in the parade represented sixteen Blue Lodges. Of these, seven are under the jurisdiction of the Grand Lodge of Panama; seven under the jurisdiction of the District Grand Lodge of the Canal Zone; and two, Thistle and St. Andrew, under the jurisdiction of the Grand Lodge of Scotland.

Panamans, Americans, Chinese, Jews, Englishmen, Syrians, Italians, Greeks, Spaniards, Dutchmen, Germans, Belgians, Frenchmen—practically every race, creed and color was represented, emphasizing once more the universality of Freemasonry.

—Star and Herald, Panama,
July 28, 1924.

Masonic Outlook

A year ago the Grand Lodge of New York authorized the appointment of a Committee on Grand Lodge Publications, with the thought that as soon as possible there should be issued an official Grand Lodge publication. During the year, three Grand Lodge bulletins were issued, and distributed to the Craft of that state. This has now become a monthly called "The Masonic Outlook", the first issue of which appeared in September, 1924. Its purpose is well expressed in the words of Grand Master Arthur S. Tompkins:

"There has been a well grounded feeling that an organization of our size, strength and character, the oldest and largest in the world, should have a publication that would authoritatively present to the Craft in attractive form Masonic news and activities and reflect our attitude on the vital questions of the day. There are many so-called Masonic publications that do not correctly interpret Masonic thought and sometimes place our Fraternity in a false light before the world. Some of them fan the flame of intolerance, while true Masonry seeks to allay that spirit. Some of these publications represent Masonry as the foe of this class or this creed, when as a matter of fact Masonry is opposed to no creed or class, so long as there is nothing un-American or immoral in its teachings or activity; and to keep our Fraternity right before the world and to make known its true doctrine and to refute those things published in the name of Masonry that are not Masonic, as well as to keep our brethren informed on Masonic subjects, I believe that we should have an official Grand Lodge publication."

The September issue contains an excellent report of the 1924 communication of the Grand Lodge, from which we learn that that Grand Body unanimously approved a recommendation that the Trustees of the Masonic Hall and Asylum

Fund be directed to immediately proceed with the erection and equipment of modern, fireproof buildings at the Utica Masonic Home and Hospital. The Home and Hospital was also enriched by a bequest from the estate of Brother Whitman, of Cyrus Lodge No. 208, New York City.

Provision was made for a charitable fund to be "drawn upon by the Grand Master in case of a disaster or when need of a charitable application arises".

The Grand Master in his address calls attention to a matter that is as true of the 555 lodges of Iowa as of the 941 of New York, and we therefore quote it in full.

"I want to emphasize the fact that the Grand Lodge Officers and the Masters of the 941 lodges of the State constitute the Grand Lodge, and that we have all come here to make our reports and legislate for the future. Each Worshipful Master, as the Representative of his lodge, has an equal right with every other member of this Grand Body, to make propositions and speak and vote, and every member of this Grand Lodge, who has any suggestion to offer or criticism to make, or resolution to present, will be given an opportunity to do so, and the right to a full and free discussion, within reasonable limits, and according to Masonic and parliamentary law. That right is guaranteed to every member of this Body, whether he be a Grand Lodge Officer, or a Past Grand Master, or the Master of the smallest lodge in the state.

"If these rights have not been freely exercised by Representatives in the past, it is because they have not asserted their rights, and not because any privilege has been denied. Do not hesitate to express your opinion on any question that may arise during this session.

"Not long after the close of the last Annual Grand Lodge Session, in answer to an appeal for contributions to the Hospital Maintenance Fund, I received a letter from the Master of a Lodge saying

in substance that the members of his lodge complained of lack of knowledge of Grand Lodge activities, and were ignorant of the matter in which their contributions to Grand Lodge were used. I replied that if such a state of affairs existed, it was his own fault, and that of his predecessors; that he had attended the Sessions of Grand Lodge only a few weeks before, and had heard the Grand Master's address, the reports of the Grand Secretary, Grand Treasurer, Trustees, and all other officers and committees, and had been furnished with printed copies of such reports, and that it was his duty, upon returning to his lodge to report the substance of the proceedings of Grand Lodge to the members of his lodge, and that if they were ignorant, it was because of his failure to do his duty as Master.

"I cannot too strongly emphasize the fact that you are not only the representatives of your respective lodges in this Grand Body, but each Master is the medium through which the proceedings of Grand Lodge and the activities of its officers and its plans and needs and achievements are to be communicated to your lodges. At an early communication of your respective lodges following this Grand Lodge session, a comprehensive statement should be made of our proceedings, and a summary should be given of the activities of the Grand Lodge; the financial condition of the craft should be presented; the purposes for which the per capita tax is used, and the sources and uses of all Grand Lodge funds, and the plans and legislation for the future should be made known. The lodges should be informed from time to time of the work of the Grand Lodge, so that no brother can plead ignorance or have any good excuse for neglecting his duty as a Mason. Upon the Worshipful Master rests the duty of keeping his lodge informed, and if one communication does not afford time sufficient for that purpose, then continue your reports from

time to time until the substance of the full proceedings of Grand Lodge is placed intelligently and effectively before your lodges."

General Literature in Masonic Libraries

While Masonic Libraries do not attempt to take the place of Free Public Libraries, nor cater to the reading public by furnishing them with the latest works of fiction, they should and most of them do, contain in addition to strictly Masonic works, books on allied subjects, the best productions of poetry, philosophy, traditions, art, science, history and travel, without which the lover of the liberal arts and sciences would not be able to make a proper study of Masonry in its broadest sense.

In addition to its Masonic and general collection of books, the Iowa Masonic Library subscribes to many of the leading current periodicals, in an endeavor to cover all fields of polite learning. The following is a partial list: Atlantic Monthly, Asia, Literary Digest, Review of Reviews, Century, Bookman, National Geographic, Architectural Record, World's Work, The Mentor, Library Journal, North American Review, Scientific American, Popular Science, etc.

Hospitality

Lodges are like homes. There is something wrong with that household which never receives a guest. If our Lodge is honored by a host of visitors constantly returning, it means that we are gracious hosts dispensing pleasing hospitality. With open arms let us meet the visitor at the threshold of our temple, and make him feel that he is indeed entering his home. By so doing, we will create an atmosphere of friendliness, harmony and brotherly love.

—"The National Mason."

New Masonic Temples

The late James T. Ashworth, having some time before his death expressed a desire that a certain lot owned by him in Valley Junction be given to Gnemeth Lodge No. 577 for a temple site, his brother Charles, sole heir, recently consummated his brother's intentions by deeding the property to the lodge. A reception and banquet was held on the evening of the presentation, and Brother Albert H. Minnes, with a few well chosen remarks, eulogized the memory of Brother James T. Ashworth and expressed thanks for the generosity of Brother Charles Ashworth in making this gift.

Plans for the erection of a suitable structure are now well underway. The new temple is to cost \$50,000, and construction will begin early in the spring. The project will be financed by the sale of 5 per cent first mortgage gold bonds, due in fifteen years. Gnemeth Lodge is in a flourishing financial condition, having on hand about \$10,000 in cash and negotiable securities which, with the proceeds of the sale of the bonds will provide ample funds for the erection of a Temple of which the Fraternity and the community will be proud. The new Temple will be three stories, the first floor being used for business purposes, the second for club rooms, parlor, banquet hall and kitchen, and the third floor for lodge rooms.

Deputy Grand Master F. G. Hansen dedicated the new Masonic Temple at Fayette, Tuesday, October 7th, after which a fine address was given by Brother J. P. Van Horn, President of Upper Iowa University.

The brethren of Fayette now have a Temple of which they may well be proud.

Who's Who

Iowa is the birthplace of six hundred and ninety-eight "Who's Who in America, 1924",—ranking seventh in the States. Iowa is the *home address* of three hundred and twenty-four "Who's Who in America, 1924", ranking eighteenth of the States.

Knights Templar Educational Fund

The educational fund established by the Grand Encampment K. T. of the United States now totals \$255,228 and when the July, 1924, assessments are paid in full, will reach \$315,000. This fund has been created for the purpose of aiding students who desire to continue their education, the amount loaned each student not to exceed \$200 a year for a four year course. The notes given are to draw five per cent interest, starting at the time of graduation and running for a period of four years.

Iowa Proceedings Ready

The 1924 Proceedings of the Grand Lodge of Iowa are in the mail, and we trust excellent use will be made of the information they contain. The officers of the local lodges will be much better prepared to render real service to their brethren if they will make it a point to keep closely in touch with Craft affairs at large, and this can only be done by a careful reading of the Proceedings as they appear from year to year. The Fraternal Correspondence is a mine of information in itself and it is of the utmost importance that the matter be brought forcibly to the attention of the individual members, and that they be urged to make the most of the opportunity thus given them to keep posted not only as to what is taking place at home but also abroad.

Arvine W. Johnston Honored

At a special communication of the Grand Lodge of the District of Columbia, held on July 25th, the resignation of Grand Secretary Arvine W. Johnston was tendered and accepted. Grand Master Charles F. Roberts then announced the appointment of Past Grand Master J. Claude Keiper to succeed him.

The record with which Brother Johnston retires embraces twenty-three years as Grand Secretary of the Grand Lodge, twenty-eight years as Grand Secretary of the Grand Chapter R. A. M. and twenty-six years as Grand Recorder of the Grand Commandery, Knights Templar. He carries with him in retirement the rank of Grand Secretary Emeritus and Grand Recorder Emeritus with the full compensation of each of those offices.

Ad Infinitum

As regularly as it is time to go to press with the Iowa Quarterly Bulletin, just as regularly is the editor confronted with a pile of letters inquiring as to how many Presidents were Masons, who claims to be the tallest living Mason, who the oldest, etc. Like Tennyson's brook, the argument "flows on forever". The little city of Everly, Iowa, resents the fact that South Dakota claims August Klindt, of Gann Valley, as the largest Mason. He measures six feet, ten inches tall, and tips the scales at more than three hundred pounds. Postmaster Wunn of Everly weighs 453 pounds, which seems to settle the argument in favor of Iowa. That is, until our next issue, when we shall doubtless be able to make a weightier statement. California, not to be outdone by Iowa, now presents for consideration one John Aasen of Los Angeles, who is eight feet, eight inches tall, and weighs five hundred and twenty-six pounds. He was born in Minnesota of Norwegian parents, and has won fame in moving pictures as a giant. Next!

A Masonic Imposter

Word comes from the Grand Secretary General of the Grand Lodge of Chile to the effect that one Guillermo Echiburu Lamiothe recently set sail for the United States, carrying with him a certificate from Respectable Lodge "Deber y Constancia Num. 7" and a Master Mason's diploma Num. 1462 from the Grand Lodge of Chile. American lodges are hereby warned that the above mentioned Brother Mason has been prosecuted in his own lodge for serious grievances against honor and reputation and was suspended of all Masonic privileges and rights as a consequence thereof. In case he should happen to visit any lodge in the U. S. A., the secretary is requested by the Grand Secretary of Chile to take the documents away from him and return same to Gran Secretaria General, Delicias 656, Casilla 2667, Santiago, Chile.

Unparalleled Appointments

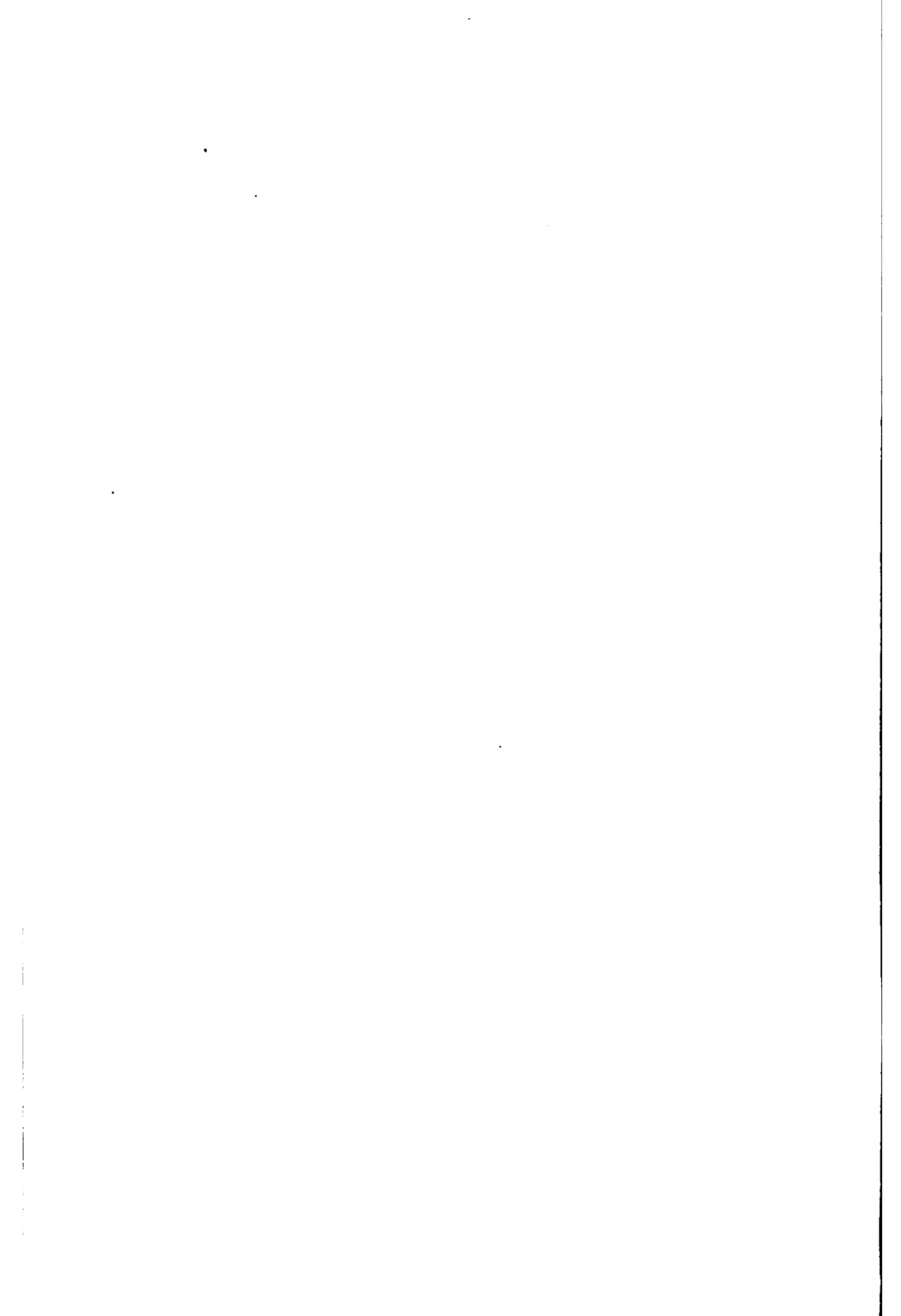
The simultaneous appointment of three members of the Royal Family to high Masonic office is without a parallel in the history of Freemasonry in England, though a continuous succession of such appointments has taken place, almost since 1717. The first Prince of Wales to be initiated was Frederick Lewis, in 1737. Since our last issue we notice that the Duke of Connaught, Grand Master of England, has appointed the Prince of Wales as Provincial Grand Master of Surrey, the Duke of York as Provincial Grand Master of Middlesex, and Prince Arthur of Connaught as Provincial Grand Master of Berkshire. The question is sometimes asked as to whether the present King of England is a Mason. He is not, although he always refers to the Fraternity in the highest possible terms.

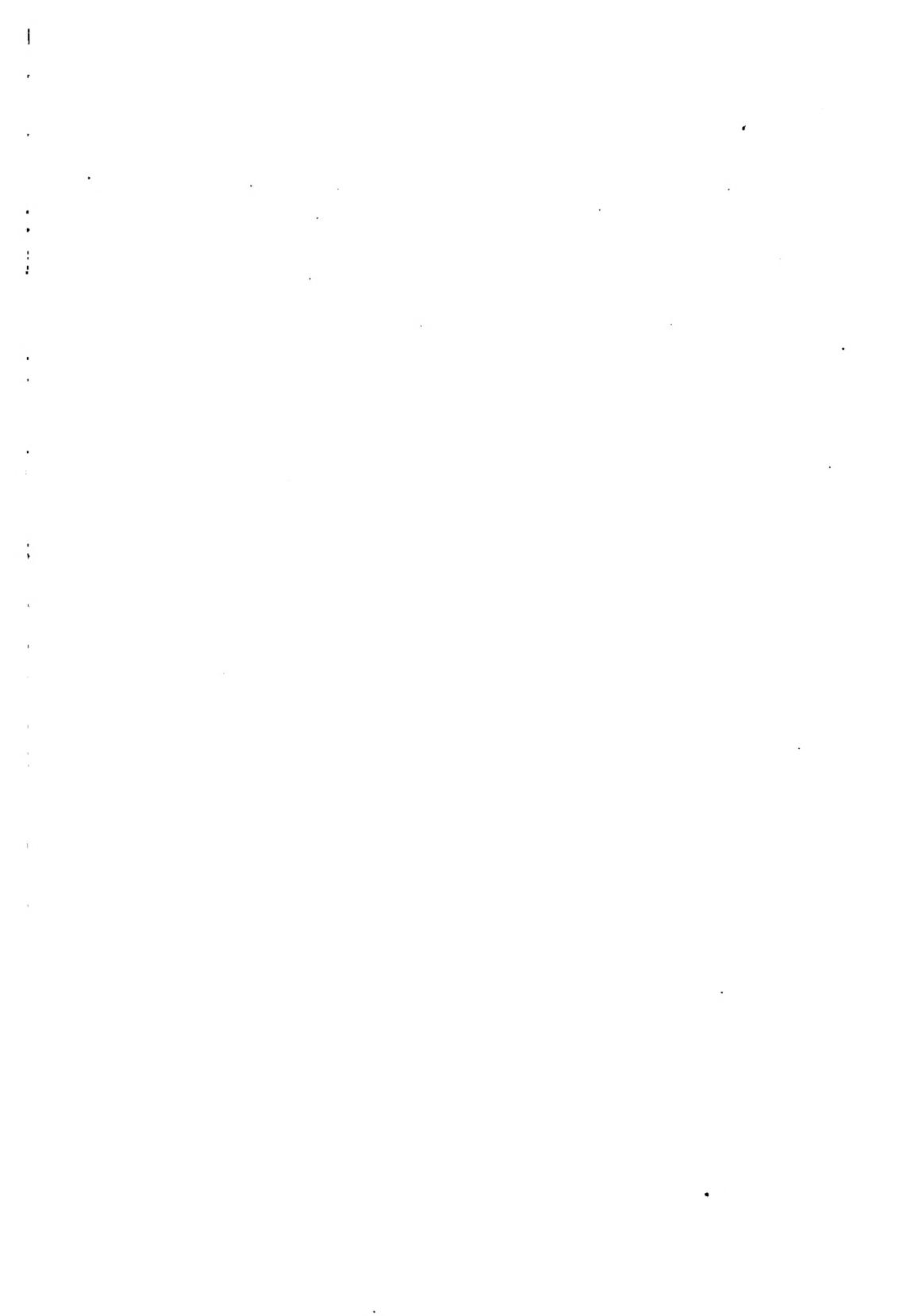
"Man is the architect of circumstance."
—WASHINGTON IRVING.

Future of Iowa Masonic Library

(Reprint of a paragraph from Iowa Grand Lodge Proceedings, "Report on Library", by Rev. J. B. Rendall of Muscatine, Iowa.)

We firmly believe its future is secure. Its progress may be slow, as progress generally is in many other movements. Slowly man's hut journeyed toward the house, his forked stick toward the steam plow, his blundering speech toward the orator's eloquence, the whistler's notes toward the deep-toned organ, the smoking altars toward the glorious temple, the reign of force toward the rule of right and the age of gold toward the Golden Age with its practice of the Golden Rule. O, Masons of Iowa, use our Masonic Library! Read Masonic literature, read all good books. For 'Books are Lighthouses erected in the Great Sea of Time'; 'Books are immortal! sons deifying their sires'; again 'A good book is the best of friends'; and 'A good book is the precious life-blood of a Master spirit'. Read good books, and become acquainted with the master minds and the Master spirits of the ages."







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